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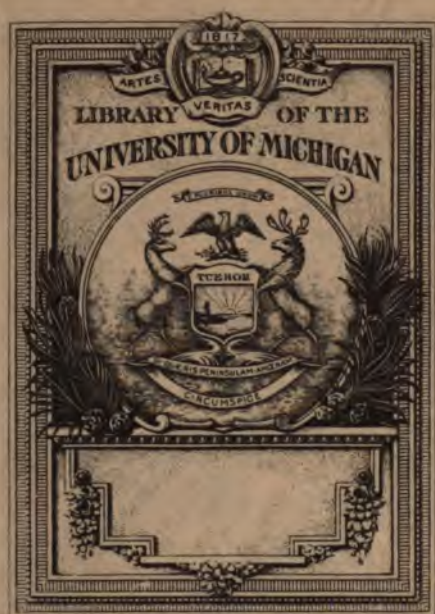
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THE
Eclectic Review,

MDCCCXVIII.

JULY—DECEMBER.

NEW SERIES.

VOL. X.

Φιλοσοφίαν δι ου την Στωικην λεγω, ουδε την Πλατωνικην, η της Επικουρειου η,
και Αριστοτελικην· αλλ' όσα ειρηται παρ' ίκαστη των αίριστων τούτων καλως,
δικαιοσύνην μιτα ενσιβους ιπιστημης εκδιδασκοίσα, τούτο συμπαι το ΕΚΑΕΚΤΙΚΟΝ,
Φιλοσοφίας φημι.

CLEM. ALEX. *Strom. Lib. 1.*

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THE ECLECTIC REVIEW,

FOR JULY, 1818.

The Holy Bible, newly translated from the Original Hebrew: with Notes Critical and Explanatory. By John Bellamy, Author of "The History of all Religions." 4to. pp. xl. 190. Price 16s. Large Paper, 1l. 4s. 1818.

THIS extraordinary production, so long promised, and so confidently announced as a work essentially necessary for the support of true religion, has at length made its appearance, the first part, containing a translation of the entire book of Genesis, being now before us. Extraordinary, in every sense of the word, Mr. Bellamy's publication certainly is. The high claims of this Author, to superior intimacy with Hebrew literature, his lofty contempt of all preceding Biblical critics and translators, his unparalleled self-confidence, and the complacency with which he regards the offspring of his genius, no less than the novelty of many parts of his version, must surprise every person accustomed to associate humility and sobriety of mind with biblical learning. In the criticisms of this gentleman, the most offensive epithets, applied to scholars of distinguished reputation in the departments of learning which he has selected for the exhibition of his own talents, are perpetually occurring. "Novices in Hebrew literature," "Hebrew menders," "random pretenders to Hebrew," "ignorant of Hebrew," and numerous other terms, equally choice and polite, are the expressions which he has unsparingly used in his *vituperations* of scholars whose names are an honour to their country. On the Anti-punctists, Mr. Bellamy has no mercy; he never approaches them with respect, whatever may have been the services which they have performed in aid of sacred literature. It is true that the names of Lowth, Blaney, Newcome, Kennicott, and others, are to be found in some of the details of Mr. Bellamy, in such a connexion as would seem to imply his reverence for them, and his deference to their judgement and

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learning; but this respect manifests itself only when he can raise some contribution on the services of his predecessors in favour of his own undertaking. He can quote liberally from these authors in proof that 'a new translation of the Scriptures' is absolutely necessary, not only on account of the great improvement in our language, but because the translators have 'erred in things most essential.' Only this purpose, however, can they serve, with his approbation. Their claim to Hebrew learning he treats with supreme disdain. It has not, it seems, occurred to him, that persons who could discern essential errors in the translators of the Bible, must have possessed some acquaintance with the original Scriptures, and were qualified to pronounce an opinion on the conformity of particular versions with them. Why has he availed himself of the testimony of scholars, to the defects of translations, whom he has so authoritatively and so rudely denounced as ignorant of Hebrew? They reject the points, or, according to Mr. Bellamy, the vowels and accents, without which he pronounces it to be impossible to read the Hebrew Bible. But were all the Hebraists who have adopted the *anti*-Masoretic system, unacquainted with the points? Were they incapable of reading a pointed Bible? If the knowledge of the vowels and accents be necessary to the understanding of the Hebrew Scriptures, has not that knowledge been in the possession of some of the *anti*-Punctists? And if they read Hebrew without points, was not this practice adopted by them from preference, founded on a knowledge and comparison of both systems?

But the Punctists are treated by Mr. Bellamy, with as little ceremony as the *anti*-Punctists; both are charged by him with incompetency in Hebrew literature. The Hebrew Bible they have never understood, not because they were unwise, but because they were unlearned, not knowing the language in which it was originally written. No persons, for several hundreds of years past, have been competently acquainted with the Hebrew Scriptures! Such is Mr. Bellamy's sweeping charge. In reply to this it is sufficient to remark, that whatever may be the attainments of this Gentleman, there have been many scholars of distinguished celebrity, within the last three centuries, whose intimacy with every part of Hebrew learning, was as complete as his own; they, at least, knew as much about the vowels and accents of the Hebrew Bible, as he may know, and their attachment to the system of the Punctists, was as ardent as his own. If Mr. B. had attributed the differences in rendering from Hebrew, to errors of judgement in those excellent men who do not accord with him in the sense which he gives, it might have been well; but for him to declare, with positivity and arrogance, that

such persons were incompetent as Hebraists, is intolerable, and cannot fail to excite disgust and aversion in every sober reader.

And how came Mr. Bellamy to rise to this superiority over all former Hebrew Scholars? Has some ancient Israelite risen from the dead to become his teacher? Has he obtained a monopoly in the knowledge of Hebrew consonants, and vowels, and accents? Is he privileged by patent to deal exclusively in these commodities? Learning of all kinds has long been an open trade, and we are yet to learn by what unknown advantages Mr. B. could become more accomplished than other men in the knowledge of the original Scriptures. Has he access to any sources of information from which others are excluded? Is he the only man to whom for ages the opportunity of becoming learned in Hebrew has been afforded? And if other men have been in possession of advantages not inferior to Mr. Bellamy's, have they been less assiduous or less honest than he? Assuredly not. With equal or superior learning, they had as much uprightness of intention, and were as indefatigable in their exertions to serve the cause of truth as the Author of Biblical Criticisms in the Classical and Biblical Journal. But if Mr. Bellamy be assigned a level with preceding scholars on some accounts, there are others on which it would be presumption to place any of them by his side: for arrogant assumption and the pride of dogmatism he certainly has no equal. Let the reader only recollect the names of the learned men who, since the revival of literature, have cultivated the knowledge of the Hebrew language, and have signalized themselves by their profound philological researches into every department of Hebrew letters, and he must feel utterly indignant at the haughty spirit with which this self-constituted professor of Hebrew depreciates their accomplishments, while he proclaims his own imagined superiority. Mr. Bellamy disdains the aid of the advantages which modesty and self-diffidence might contribute to his undertaking; these are virtues too humble to be his attendants. With the most preposterous folly he demands precedence of all former Hebraists, and to Mr. John Bellamy, "Author of the Ophion," even the hats of the Buxtorfs and the Castells must vail!

Mr. Bellamy asserts the absolute integrity of the Hebrew text, and maintains that it is perfect and entire, letter for letter, vowel for vowel, and word for word, as it proceeded from the pen of the original writers;—a most extraordinary hypothesis, (for it is nothing but hypothesis,) which is to be received it should seem as a true one, simply on the ground of the confidence with which he has chosen to affirm it. He is pleased to declare that the Bible could not be the word of God, were its verbal integrity not thus perfect: just as if the History of Herodotus, or the Georgics of

Virgil, could not be the productions of those authors, unless every successive transcript were a perfect fac-simile of the original! The authority of Thucydides is not impaired, because the copies of his celebrated History exhibit various readings; which it is impossible to prevent in a work perpetuated by innumerable transcripts made during a long succession of years, by men constantly liable to error. Nothing less than a Divine agency, exerted directly in every instance of transcription, could prevent the intrusion of verbal errata into the copy preparing by a scribe. We have no evidence that such agency was ever employed. It is surely as important that the New Testament should be verbally perfect, as it is that the Old should be preserved entire and pure in its words and letters: the verbal integrity of the former is certainly not of inferior consideration to that of the latter. But, whatever Mr. Bellamy may choose to believe or assert, the verbal integrity of the New Testament cannot be maintained, the verbal discrepancies of the MSS. from which the printed editions are derived, being visible to every eye, and established by the clearest demonstration. Who then can suppose that God would manifest greater attention to the preservation of the Jewish than to that of the Christian records? They have both been preserved by being conveyed through human hands, and as they have both been exposed to the dangers arising from the infirmities of erring mortals, they have both been marked with effects inseparable from the imperfect means of preservation by which they have been conveyed to us. Hebrew manuscripts exhibit differences of reading; a fact which the comparison of them establishes beyond all contradiction, and which indubitably proves that the persons by whom they were written, were liable to error, and have, as copyists, committed faults inseparable from human writers. The question of verbal integrity cannot be determined *otherwise than by comparison*. Manuscript copies of the Bible existed long before printed books were known; it is therefore for the advocates of the verbal integrity of the Hebrew Bible, to select and exhibit the particular manuscript which they would pronounce perfect. But from this they invariably shrink. Mr. Bellamy has constantly declined naming the individual copy which preserves the Hebrew text, 'letter for letter, vowel for vowel, and word for word,' as it was originally written; but till he perform this service, he withholds the only means by which his assumption can be tried, and its truth established. Means and proofs, however, are, it should seem, by far too much connected with rational proceedings, to be at all regarded by Mr. Bellamy, whose oracular dictation is suited only to the capacity of the weak, or the purposes of the designing.

It may be necessary perhaps to lay before our readers, what

Mr. Bellamy is pleased to call information relative to the preservation of a perfect verbal Hebrew text.

‘ The Hebrew Bible is called ספר קודש *Sepher Kodesh*, the book of holiness, or the holy book. The reason for this title is obvious; the language was given by God himself to the first of men, and therefore justly called *the sacred language*. Adam and his posterity, down to the time of the Babel confusion, spoke this language. From this period it is believed that other languages began to be formed; but nevertheless we find that the Hebrew language remained pure, and descended pure by the line of Shem, through all the Patriarchal churches to the time of Abraham and Moses. In the same pure order it descended to the time of the Captivity; and though their vernacular tongue had gotten a little of the Babylonish pronunciation, which in truth was their original language, and which differed only as to some of its terminations, yet they retained the pure Hebrew Scriptures, ספר ישׂר *the Sepher Jasher*, i. e. the book of the upright.

‘ Some have supposed that the original, even at this period, had been adulterated; but such persons should have recollected that before the Captivity, every copy sent forth for the use of the synagogues, and every copy sent forth for the use of the people, was written by the Scribes, so called from the performance of this very duty, and they were not sent forth till they had been accurately read over, and corrected, *word for word, letter for letter, vowel for vowel, and accent for accent*, and compared by the whole body of these learned men in full assembly, with the original temple copy or book of Jasher; these copies found in every family, were taken with them to Babylon, so that there was not a possibility for any error, had such appeared in one or more copies, to have been handed down to posterity.

‘ In this order the language descended to the time of Christ, at which period we find, that the Hebrew Scriptures were perfect; for though he told them, *they transgressed the commandment of God by their traditions*, he never charged them with having corrupted the text, or with having taken away *one iota*, or *one tittle*, from any part of the word of God; which he would have done had this been the case. And it will be shewn in its proper place, that the quotations made by him and the Apostles from the Old Testament, were not quoted from the Septuagint, as has been too hastily supposed, but *word for word, and vowel for vowel*, as they now stand in the Hebrew. This is sufficient authority for Christians to rest assured that *to the time of Christ, and the Apostles, the Hebrew Scriptures were as pure as when first written*.

‘ After the dispersion of the Jews, the sacred language was still preserved pure.’

We allow the sufficiency of the evidence adduced by Mr. Bellamy, in proof that the Jews had not wilfully corrupted the Hebrew Scriptures, and as conclusive in support of the assertion of their doctrinal purity: it is sufficient for nothing more. The boldness of the assertion certainly cannot fail of striking the mind of every reader. But if the verbal integrity of the Hebrew Bible depends on the accuracy of the statement that the quotations

made from it by Christ and the Apostles, were quoted *word for word*, and *vowel for vowel*, as they now stand in the Hebrew, it is most certainly an untenable assumption, and Mr. Bellamy's cause is irrecoverably lost. This point we shall shortly consider.

In the preceding extracts, the points which are assumed as facts, but which are among the most uncertain and disputable subjects, are not few. The Hebrew Bible is never called in any of the writings which it includes, ספר קדש the Holy Book; and it is more probable that the words were assigned on their first use, to designate the contents of the volume of collected writings, as containing subjects of a sacred nature, than in reference to the Divine origin of the language in which they are described. The existence of Synagogues, previously to the Captivity, is doubtful, and the origin of them is involved in much obscurity. The office and employment of Scribes are not more definitively settled; the account given of these by Mr. Bellamy, is scarcely, if at all, better than a fable. The supposition that the book of Jasher denotes the original standard copy by which all other copies were examined, and to which they were made conformable, is a mere gratuitous assumption. These are points for which, as Mr. Bellamy states them, all his readers have only his *ipse dixit*; to him they must listen as if he were 'Sir Oracle'; proofs and illustrations are too tedious to engage his attention, and too remote, we may add, from his grasp, to be at all objects of his solicitude. But if it was necessary for the preservation of the pure Hebrew text, that every copy of the Hebrew Bible should possess the *probatum* of the Scribes, and if its verbal accuracy was ascertained only as they had compared it with a standard copy, the book of Jasher, of what description is the copy of the Hebrew Bible used by Mr. Bellamy? Has *that* been compared with a book of Jasher, or book of the upright? Can he inform us where the original standard temple copy is now preserved, and by what means it has been guarded from innumerable perils, and safely conducted to its present depository? If he can afford the means of satisfying us, by the proper solution of these difficulties, he will most surely lay us under an obligation. We have neither prejudice nor systems to induce opposition to the doctrine of the verbal integrity of the Hebrew Bible; we are only compelled to withhold our assent from it, by the palpable and complete evidence which stands opposed to it, and which we cannot consent to exchange for the bold dictation of Mr. Bellamy. The integrity of the Hebrew text which he has translated, is, we can assure him, not placed beyond suspicion, as we shall more than prove when we come to notice his readings in our review of the translation before us: we shall demonstrate to the senses of our readers, Mr. Bellamy's corruption of the Hebrew text.

In Mr. B.'s Translation of the Bible, and in the prospectus

and specimens which preceded it, many passages are introduced in a form different from that which they assume in the Common Version, and in this manner were paraded with all the pomp of new discoveries. To some of these we shall give our attention, for the purpose of doing a little justice to Mr. Bellamy's predecessors; and at the same time we propose to consider the evidence which they supply to the high pretensions of this despotic Hebraist.

Common Version.

2 Kings v. 18. In this thing the Lord pardon thy servant, that when my master cometh into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

Mr. Bellamy's New Translation.

In this thing, will Jehovah pardon thy servant? When my Lord came to the house of Rimmon to worship there, then he leaned on my hand, and I myself worshipped in the house of Rimmon. Since I myself worshipped in the house of Rimmon, will Jehovah, I pray thee, pardon thy servant in this thing.

Mr. Bellamy obtains the sense which he puts upon the passage, by rendering the verbs in the preterite or past time, a mode of relieving the text from difficulty which was put in practice long before Mr. Bellamy was born. We have only to cite the following version of the passage now before us, to invalidate every pretension to original translation in this instance in Mr. B.'s specimen. 'In this thing the Lord pardon thy servant, that when my Master went into the house of Rimmon to worship there, and he leaned on my hand, I bowed myself in the house of Rimmon: The Lord pardon thy servant in this thing, that I bowed myself in the house of Rimmon.' 'The Syrian General,' says Mr. Bellamy, 'convinced that Jehovah only is God, says, he will henceforth worship no other; but his conscience charging him with his former wicked idolatry, he confesses his sin, and asks the prophet, Will Jehovah, I pray thee, pardon such wickedness as I have committed? Yea, says the prophet, go in peace, intimating that God will pardon repenting sinners.' 'This great man,' says the author from whose pages we have extracted the preceding rendering of the passage, 2 Kings v. 18, 'when he saw his leprosy cured, declared that he would afterwards acknowledge no other God, but the God of Israel; and that he would offer neither burnt-offerings, nor sacrifices to any but this God alone; but considering that he had formerly been guilty of doing otherwise, and of having bowed himself before the idols in the temple of *Rimmon*, whither he commonly attended his master, the king of Syria, he desires of *Elisha* that this may be pardoned him; to which the prophet answers, that he wished him all sort of happiness,

‘and assures him that he might go away assured of having his
‘peace made with God.’*

Amos iii. 6. Shall a trumpet
be blown in the city, and the peo-
ple not be afraid? Shall evil be
in the city and the Lord hath
not done it?

Shall a trumpet be blown in
the city, and the people not be
afraid? Shall evil be in the city
and Jehovah hath not taken ven-
geance?

This is the second example of contrasted passages in Mr. Bellamy's specimens. In the Introduction to the new translation, the last clause is rendered, ‘*And Jehovah hath not requited it?*’ the Author remarking, that ‘It is hardly to be believed, that objectors are to be found bold enough to say, that *נָשָׂא* ‘*gnaasah* is never found in the sense of, to requite.’ ‘If,’ says Mr. B. ‘the reader will turn to 2 Sam. ii. 6, he will find that the word is found in the sense of, *to requite*: And now the Lord shew kindness and truth unto you: and I also (*נִשְׂעָה* ‘*egneseh*) will *REQUIRE* you this kindness.’ The verb *נִשְׂעָה*, like its correlative in English, must be construed according to the relation which it bears to other words in a sentence, and therefore we may admit the propriety of giving it the sense of to requite in the cited passage; but Mr. Bellamy had, in his specimens, rendered the verb *נָשָׂא* by ‘*to take vengeance*.’ This translation he now abandons. If he can thus substitute other terms in the place of words which he has insisted are the only proper representatives of Hebrew expressions, may he not, in other instances, deviate from his first course? and if he thus alters his renderings, what right has he to arrogate to himself the authority which he claims as a translator, of affixing to words the only meaning which they can possibly bear? The theological objection attached to this passage, on which Mr. Bellamy so copiously dilates, and which attributes to God the doing of evil, had been obviated by a rendering similar to his own, long before his day: ‘Shall there be any affliction in a city, and the Lord hath not sent it?’†

The next specimen of contrasted passages, in Mr. Bellamy's list, furnishes a notable example of his accuracy of discernment.

Isaiah ix. 3. Thou hast multi-
plied the nation and not increased
the joy: they joy before thee ac-
cording to the joy in harvest, and
as men rejoice when they divide
the spoil.

Thou hast multiplied the na-
tion, hast thou not increased the
joy? they joy before thee accord-
ing to the joy in harvest, and as
men rejoice when they divide the
spoil.

* See “An Essay for a New Translation of the Bible.” London 1727, p. 214, Calmet's Dict. Art. Naaman. Whitby's Comment. on Luke xii. 8.

† Essay, *ut supra*. 133.

That this proposed reading is not new, every biblical scholar well knows. 'אִם interrogativè sumo, locúmque sic verito, *Multiplicasti gentem: annon amplificásses gaudium? gavisí sunt, &c.* Res ipsa videtur interrogationem postulare, quia ejus responsio statim subjicitur.* Mr. Bellamy is now dissatisfied with his former rendering, and pronounces the interrogative reading of the passage erroneous! He had translated the verb מְרַבֵּן in the present tense, '*they rejoice*;' but now, he declares this to be an improper translation; it should, he says, be translated '*they rejoiced*.' But if '*they rejoiced*' be the only meaning of the word מְרַבֵּן, and '*they rejoice*' be an erroneous rendering, how came Mr. Bellamy to adopt the latter in his prospectus? and if—'*Thou hast not encreased the joy*'—be, as he now asserts it is, the only correct translation of the first clause of the verse, how came he to translate it in a manner so different as is the reading which he now discards—'*Hast thou not encreased the joy?*' In his reply to the Bishop of St. David's, Mr. Bellamy is very angry with his Lordship, for daring to find fault with his prospectus, and asks: "Why has he not shewn in opposition to my translation—That *He has multiplied the nation, and not encreased the joy*—when the next clause positively says, *they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil?*" When Mr. Bellamy can thus, without modesty and without scruple, pronounce, *ex cathedra*, that a passage which he has positively declared contains a particular sense, and no other, does not convey that meaning, it is surely unnecessary to waste words in the attempt to exhibit inconsistencies which discover the erring and capricious spirit of the author to be at least equal to that of any other man. The intolerable dogmatism with which Mr. Bellamy asserts every opinion of his own, as a principle of truth, and every interpretation of a Hebrew word, as its only proper and certain meaning, deprives him of the benefit of that lenity which we ever wish to concede to real scholars. He who treats those who differ from himself, with the rudeness which Mr. B. directs against his opponents, has no plea to offer for indulgence; he can be entitled only to the awards of justice. And for justice, let Mr. Bellamy wait at our tribunal.

Prov. xvi. 4. The Lord hath made all things for himself, yea, even the wicked for the day of evil.

Jehovah hath ordained all to answer him; thus also the wicked for the day of evil.

This is one of the numerous passages in the Common Version, against which Mr. Bellamy launches his declamation, as aiding the cause of infidelity. His own '*New Translation*' he publishes in

* De Dieu in *loc.*

the confidence that he shall stop the mouths of gainsayers. We wish it every possible success in effecting so good a purpose. But has Mr. Bellamy never heard of a translation of this passage, similar to his own, and as powerfully supporting the moral consistency of the Bible? Was this passage, in the import which it bears in Mr. B.'s version, never heard of till he arose to demolish the strong holds of infidelity? 'He who will be at the pains to consult the original, will quickly find, that the words may be rendered, *God does, or rules all things so as that they agree, or, answer one to another, and even the wicked agree to (or are fitted for) the day of evil, i. e. for punishment.*' It is a duty which we feel ourselves impelled conscientiously thus to discharge, to meet the high and unqualified pretensions of Mr. Bellamy, with the evidence of the preceding pages, since he every where, in the most ostentatious manner, solicits the credence of his readers to suggestions of his own originality, as a remarker on erroneous translations in the Common Version, and an opponent, on new ground, of the rejecters of Revelation. We shall have farther occasion in the course of our examination of his version, to investigate his claims. We proceed to notice the contents of the introduction prefixed to the present part of the work.

Mr. Bellamy (p. x.) speaks of Pagninus being sensible that Jerome had committed many errors, in revising the Latin version; and in A. D. 1528, full twenty years before a copy of the Hebrew Bible was printed, attempting to rectify them. He is here in error; the Hebrew Bible was first printed at Soncini so early as 1488. Pagninus's Latin Bible therefore, instead of being published twenty years before a copy of the Hebrew Bible was printed, was preceded by the Biblia Hebraica of Soncini, forty years.

'*Christ quoted from the Hebrew*'—is the title to one of the divisions of this introduction. (p. xii.) This proposition, we venture to affirm, is too arduous for Mr. Bellamy's dialectics to establish. It is, he asserts, a serious mistake to suppose that Christ and the Apostles quoted from the Septuagint; they always, he affirms, made their quotations from the Hebrew. His attempt to prove this position is very singular, and utterly fails. He quotes Luke xxiii. 46, from Psalm xxxi. 5, בִּירָךְ אֱפֻקֵּד רוּחִי *beyaudka aphkid rouchi*, "*Into thy hand I commend my spirit,*" as a passage in which the Septuagint agrees with the Hebrew; from which agreement he concludes that we have authority to say it is quoted from the Hebrew. We profess ourselves unable to perceive the necessity of this *sequitur*. Why may not the citation have been made from the Septuagint? How can the accordance of a quotation with two distinct authorities, be a proof of its exclusive derivation from

one of them? But in this example Mr. Bellamy is very unfortunate, for how sufficient soever it may be as evidence of another doctrine, it is not sufficient to prove that for which it is alleged, that the citations made by Christ and the Apostles from the Old Testament, are verbally quoted from the Hebrew text. The Hebrew text, Ps. xxxi. 5. reads in the singular בְּיָדְךָ 'Into *thy hand*;' the reading in the Evangelist is plural εἰς χεῖράς σου, 'into *thy hands*,' with which the Septuagint exactly accords, εἰς χεῖράς σου, 'into *thy hands*.' In his next example, Mr. Bellamy is still more unfortunate. We shall do him the justice of transcribing the entire paragraph in which it is exhibited.

'In the following passage we find the quotation is made from the Hebrew *verbatim*, and not from the Septuagint: Matt. xxvii. 46. Ἡλὶ, Ἡλὶ, λαμὰ σαβαχθανὶ—Psalm xxii. 1. אֱלִי אֱלִי לָמָּה עָזַבְתָּנִי *Eli Eli laama gnazabthani, My God, my God, why hast thou forsaken me?* But the Septuagint, ὁ θεός, ὁ θεός μου, πρὸς χάρις μοι, ἵνατί εγκατελίπεις με—O God, O my God, attend to me, why hast thou forsaken me?'

It is we think most extraordinary, and not to be accounted for by any common reason, that Mr. Bellamy, in the very teeth of a passage which is utterly opposed to his hypothesis, should assert that the quotation is made from the Hebrew *verbatim*. σαβαχθανὶ is certainly not in Greek the verbal representative of עֲזַבְתָּנִי: what verbal agreement can be perceived in σαβαχ—and—עֲזַב? none whatever. It is therefore evident by demonstration, that the quotation in the Evangelist is not made *verbatim* from the Hebrew text of the xxiid. Psalm. If Mr. Bellamy had cited the whole passage from Matt. xxvii. 46, he might have furnished the most superficial readers of his work with the means of detecting his imposition: we shall supply the deficiency. Ἡλὶ Ἡλὶ λαμὰ σαβαχθανὶ. τοῦτ' ἔστι θεέ μου θεέ μου, ἵνατί με εγκατελίπεις. It would we think occur to a reader of this entire passage, to inquire into the usage of the words which are thus explained, and his investigation would assuredly produce another result than the classing of the verb σαβαχθανὶ as the immediate offspring of עֲזַב. Would it not conduct him to the conclusion, that the Chaldee or Syriac עֲזַבְתָּנִי is the very word which Christ uttered, and which the Evangelist has inserted in the Greek form? Nothing can be more evident than the real derivation of this word. Mr. Bellamy writes on this, as he does on almost every other subject, with the greatest hardihood of assertion; he must however be checked in his impetuous career, and his presumptions, like those of other men, must be examined by the tests proper for their trial; if they are founded on truth they will stand on the basis of their own authority; if they are erroneous, it is not either *his* name or his boldness, that will procure respect for them.

Integrity of the Hebrew text. We agree with Mr. Bel-

lany in all that he says on the importance of Biblical learning in general, and particularly in the sentiment that a critical knowledge of the Hebrew language is desirable for those who are designed for the ministry. But there are many things in this division of the Introduction, with respect to which we must differ from him. He attempts to perplex his readers by ringing changes on Hebrew consonants, and asking them, as he imagines, very puzzling questions. 'The word דָּבָר *dobeer*,' he remarks, 'having the same consonants as *dabbeer*, דָּבָר *daabaar*, דִּבְרָר *debar*, דִּבְרָר *dibber*, and דִּבְרָר *deber*, no person could possibly tell whether it meant *saith, speak, thing, word, spake, or pes-tilence*.' As well might he state that *bar*, in English, having the same consonants and vowel as *bar*, no person can possibly tell whether it means *bar* of a river, *bar* of an inn, *bar* of a court of justice, *bar* a bolt, *bar* to fasten, or *bar* to exclude. Mr. Bellamy stoutly declaims against the *anti-punctists*, and insists that the vowels give to the words of the language a definite and unalterable meaning. But he must be told that in his hands at least the language is, notwithstanding his decisions respecting Hebrew points, vague and changeable. שָׂמְרוּ he most positively assured us, means, 'they do rejoice,' and that it can, with the vowels attached to it in Mr. Bellamy's Bible, mean nothing else; and now he as positively assures us, that this very word with the identical vowels, means, and can only mean, they have rejoiced! At one time, Mr. B. pronounces authoritatively that a certain expression is alone proper as the rendering of a term; and at another, he decides in the same dogmatical manner, that it cannot possibly be admitted. The *sibi constet* does not belong to Mr. Bellamy's system; and the reader of his productions is always sure of being convinced, long before he reaches the conclusion of them, (should he indeed ever proceed so far,) that Mr. Bellamy is, in pretension, the least fallible, but, in reality, the most erring, the most vain, and the most audacious writer that ever used a pen.

Mr. B. frequently asserts, that in the early ages of the Church, the knowledge of the Old Testament among Christians, was limited to the perusal of it as it existed in the Greek versions; a position which we do not at present dispute. But when this same person, in opposing the opinions of 'some learned men who have supposed that the Jews, about the year 125, altered various parts of the Hebrew Bible which were in favour of the Christian religion,' assures us, that 'at this period there were so many copies of the Hebrew and Greek Scriptures in the hands of the Christians in many nations, that such a thing was impossible; and that had it even been attempted by the Jews, such copies would never have been received by the Christians,' we cannot help pausing to wonder at the contradiction which he thus publishes. If many copies of the Hebrew Bible were in

the hands of the Christians of the second century, we should suppose that Christians might have been found in that age, who understood Hebrew, and consequently that their knowledge of the Scriptures was not confined to their acquaintance with the Septuagint. Mr. Bellamy assigns the knowledge which the Christians of that age possessed of the Hebrew Bible, as the circumstance which made it impossible for the Jews to alter it; but how could alterations in the Hebrew Bible be detected by persons who had no acquaintance with it? If the Christians never would have received altered or mutilated copies from the Jews, they must have been able to distinguish them from complete and accurate copies. If they possessed 'so many copies' of the Hebrew Bible, they must have used the Hebrew Bible, for if they had them in possession as objects of curiosity only, it could not be impossible for the Jews to furnish them with altered copies. It might probably be very practicable to put into Mr. Bellamy's hands an imperfect and altered Chinese Bible. We have no intention of disputing the assumed fact, that the Jews are guiltless of wilfully corrupting the Scriptures; but Mr. Bellamy's glaring inconsistency and self-contradiction cannot escape our notice.

Mr. Bellamy having quoted Jonathan, the Paraphrast, and the learned Rabbi Kimchi, remarks, that these writers living when the Hebrew language was better understood than it is at this day, must have perfectly understood the true meaning of its terms. But if these writers must have understood the language better than it is known at the present day, there were other persons besides them to whom it must have been as well known. Onkelos surely knew Hebrew as well as did Jonathan, the Paraphrast. Kimchi lived in the thirteenth century, and there are many writers between the times of Jonathan and Kimchi, who have left us their writings on the Bible, to which we may therefore have recourse, with Mr. Bellamy's hearty consent, for the true meaning of Hebrew words. We shall have occasion to use this liberty in considering Mr. Bellamy's translation, and shall not scruple to oppose him with authority which he has thus acknowledged. He refers his reader (p. 20.) to 'unquestionable authorities, to those masters of the language, Onkelos and Jonathan, who lived before the dispersion of the Jews.' As we are not disposed to quarrel with him on this ground, we shall submit some points of Hebrew literature to the arbitration of 'these masters of the language;' in the choice of whom for the settling of differences we so entirely and cordially agree with Mr. Bellamy.

Mr. Bellamy has prefixed to his translation forty pages of Introduction, in which he makes an unusual and truly wonderful display of his accomplishments in Hebrew learning. He is a

rara avis; the only person who for nearly two thousand years has acquired the knowledge of the Hebrew consonants and vowels, and accents, and the tenses of Hebrew verbs. And surely he may be allowed a little flourishing in exhibiting his great and singular riches. We, however, who are reviewers by profession, must proceed *sans ceremonie* to do our duty, by examining this said introduction.

Verbs in the Future form, not to be translated in the past time. Under this division, (Introd. p. xxiv.) Mr. Bellamy's remarks will excite the wonder of the 'Critical Hebrew scholar.' They may be selected not only for the purpose of exhibiting the extraordinary talents of the Author, but as substantial evidence of the injuries which the Bible must receive from the application of them to its contents. Exod. xv. i. is, in the Common Version, translated: "Then sang Moses and the Children of Israel this song," &c. and so the Hebrew *אָן יִשְׂרָאֵל חָשָׁרָה הַזֶּה* has uniformly been rendered. This translation, however, is attributed by Mr. Bellamy, to 'a total ignorance' in the translators, 'of the order of the divine communication under that representative dispensation.' The verb *יִשְׂרָאֵל* is in the future form; but, as in many other instances, is translated in the preter time. This example, certainly not a solitary one of the usage, is so irrefragable a proof of the future verb being employed in relation to past time, that Mr. Bellamy finding it impossible to support his canon by philological reasons, attempts the desperate work of so interpreting and modifying the whole preceding narrative, as that it may be accommodated to his own crudities.

'In the 26th verse, God commands Moses to stretch out his hand. The 27th verse, to the end of the 31st verse, are a complete parenthesis; for the first clause of the first verse of the 15th chapter, is a part of the divine command connected with, and given in the above 26th verse of the preceding chapter, and which, connected without the parenthesis, reads truly, without being under the necessity of translating the future form of the verb in the preter time. I shall give the clause in this first verse connected with the 26th verse, verbatim, according to the Hebrew. And the Lord said before Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen, ver. i. Then Moses shall sing this song with the children of Israel."

And so Mr. Bellamy may give any thing he pleases. And for this new modelling of the Scriptures, we must take the assertion—the *αὐτοῦ*—of this Hebrew Pythagoras! Such violence as this was never exceeded by any of those critics whom Mr. Bellamy has attempted to stigmatize as 'Hebrew menders.' Such a parenthesis as the one in question, has no existence in the Hebrew Bible; and the spirit of emendation from which it

proceeds, would dislocate and corrupt the whole of its narrations. According to this new and curious arrangement, we have the dictation of the sacred ode, but no record of its having been sung; and the introduction of Miriam, the prophetess, and her company, in the 20th verse, is perfectly inexplicable! What would Mr. Bellamy make of Judges v. 1. וְהָשִׁיר דְּבוֹרָה, "Then sang Deborah and Barak, the son of Abinoam, on that day, saying," &c. a passage precisely corresponding to the passage in Exodus? Would he render the future of the verb, וְהָשִׁיר, "Then shall Deborah sing, &c."? To what command would he refer the order, and what part of the preceding chapter would he include in a parenthesis? In what manner would he operate upon, 2 Sam. xxii. 1, וַיִּדְבֹּר דָּוִד, "And David uttered the words of this song in the day that Jehovah delivered him out of the hand of all his enemies, &c."?

The verb וְהָשִׁיר is in the future form: must we read, "Then David shall sing," &c.? Every man in his proper senses, who can read Hebrew, must perceive that, in the last two examples, the future verb is used to describe actions in past time, and cannot be otherwise construed; and he will, without hesitation, read Exod. xv 1. in exactly the same manner; "Then Moses sang, &c." Mr. Bellamy's irrationalities are made in his own pages so very conspicuous, and they are so perfect in their kind, that to exhibit them is to refute them.

Concerning verbs written in the future form, and translated in the preter tense. In the section which this title heads, Mr. Bellamy attempts to assign the reason that verbs written in the future form with the *vau* ו prefixed, are very frequently translated in the preterite, which, it seems, has remained concealed from the knowledge of every former writer since the time of Christ. He does not condescend to inform us by whom it was understood at that period.

"I shall now proceed to develop the system which appears to be regular throughout the Scriptures.

"When a verb at the beginning of a subject is written in the preter tense, and connected with verbs following, which describe an action taking place after the action described by the first verb; such following verbs are written in the *future* form, because the actions described by them are *future* to the action described by the first verb at the beginning of the subject. And they are translated in the preter, because the *vau* connected the preter tense of the first verb, which is connected with the same order, meaning, and application, as is signified by the first verb.

"Example. Gen. i. 1. the first verb is בָּרָא *bara*, he created, which is connected with וַיֹּאמֶר *vayomer*, and he said, in the 3d verse; וַיַּרְא *vayare*, and he saw *vayabdeh*, and he divided, in the 4th verse; and וַיִּקְרָא *vayikra*, and he called, in the 5th verse; which verbs describe actions after the action described by the first verb: therefore,

being actions future to the first *preter*, they are written in the *future* form, and the *ו* *van* connects the *preter* tense of the verb ברא *bara*, with every verb, till the subject of these verbs terminates, which is אור *aor*, light, or יום *yom*, day, where the stop *katon* finishes the proposition. This order runs through the whole chapter, every verb introducing a creation of particulars, with a reference to the first verb at the beginning of the subject, viz. the creation.

* Ch. iii. vers. 17. takes a new subject, which, as above, is introduced by the *preter* of the verb שמע *shaamangta*, thou hast hearkened, followed by the future form of the verb, ואתה *vatokal*, and thou hast eaten; so as above, the action described is future to the action mentioned in the preceding verb שמע *shaamangta*, thou hast hearkened." Intro. p. xxxvii.

All this, we dare say, is demonstration itself in Mr. Bellamy's estimation. He has, however, taught us not to accept of even his demonstrations, till we ourselves have proved their correctness; we proceed, therefore, to examine this system, which it seems neither Jew nor Gentile for nearly eighteen hundred years has understood.

ברא Gen. i. 1, is unquestionably a verb in the *preter* tense, and the following verbs, inclusive of ויקרא in the 5th verse, are futures; but in what manner can the proposition be finished with the noun אור or יום? The proposition extends beyond these words. ואלוהים קרא לילה is as much a part of the proposition, "And God called the light day, and the darkness he called "night," as ויבדל החשך in the preceding verse is a part of the proposition, "And God divided between the light and between "the darkness." קרא *kara*, is no more the beginning of a subject, than is ויקרא, and both equally describe actions subsequent or future to ברא. If the proposition finishes so early in the chapter, it rather finishes with אחד יום *yom echad*, day the first, at the end of the fifth verse.

Equally futile are Mr. Bellamy's remarks on Gen. iii. 17, which no more takes a new subject than the 14th or the 16th verse, in the former of which the future ויאמר is used, while the latter exhibits the *preterite* אמר. It is very unnecessary to pursue the subject for the purpose of convicting Mr. Bellamy of error; but as he has mixed up so much assurance with his erroneous effusions, and as it may be of some use to expose his dissingenuous proceedings, and his pretensions to knowledge which he does not possess, we hope to be excused if we continue our animadversions, and extend them to Mr. Bellamy's observations on the 4th chap. of Genesis.

* Chap. iv. The first verse begins with the *preter*: Now Adam ידע *yaadang*, knew, followed by the futures ותרד *va tahar*, and she conceived; ותרד *va taled*, and she bare; ותמר *va tomer*, and she said. Vers. 2d, ותסף *va toseph*, and she added; ויהי *va yehi*, and he was. And the proposition ends at the following word צאן *tsan*, sheep. The

simple PRETER again begins at the head of the series, *וַהֲיִי* *va haayah*, and it was, followed by the future forms *וְיִי* *va yehi*, and it was; *וַיָּבֵא* *va yaabee*, and he had brought; verse 3d."

What could induce Mr. Bellamy to write in this manner, but the veriest fondness for the offspring of his perverted mind? He never could have, but for this folly, ventured to affirm that 'the proposition ends at the following word *וְיִי*:' it is plainly carried forward to the conclusion of the verse, as every unbiassed reader must acknowledge. Mr. Bellamy saw the PRETER *וְיִי* in his way, directly opposed to his system, and therefore he stops short, and contrary to fact, affirms that the proposition closes with *וְיִי* *tsen*, *sheep*! The simple PRETER *וְיִי* does not begin at the head of a series; it is not connected with the third verse; with the series following, it has nothing to do, being limited in its application by its relation to the former clause of the second verse: nor can it be translated in this passage by the expression "and it was." It is the verb to the nominative Cain, *וְיִי*, "And Cain was." The whole passage needs only be read, to refute Mr. Bellamy's hypothesis, and to expose his very unfair manner of supporting it. "And Adam knew *וַיִּדַע* Eve his wife, and she conceived and bare *וַחֲבָרָה* Cain, "and said, *וַתֹּאמֶר* I have gotten a man from the Lord. (Vs. 2.) "And she again *וַתִּסְּקֶה* bare *לְלֶחֶם* his brother Abel, and Abel was *וְיִי* future) a keeper of sheep, but Cain was *וְיִי* preter) a tiller of the ground." The future tense of verbs, with reference to past time, frequently begins, not only new subjects, but new books. V. Joshua i. 1. Judges i. 1. 1 Samuel i. 1.

On the Pluperfect Tense. The rule for the proper use of this tense, is among the discoveries made in Hebrew philology by Mr. Bellamy. To all other Hebraists has it been unknown since the dispersion of the Jews. How felicitous are the times in which we live! 'The learned Bochart,' (Buxtorf, we suppose,) is cited by Mr. Bellamy as a witness to the neglect of the 'accentual reading' by both Jews and Christians, neither of whom understood it in his day! Was he himself acquainted with it? We are always (it may be unfortunate, but we are always) tempted to suspect the originality of Mr. Bellamy's discoveries. But, to return to our criticisms, let us hear this *Magister Hebræorum* deliver his doctrine on the Pluperfect Tense.

"The rule for the modification of the preter tense, depends on the accent *פַּשְׁטָה* *pashṭa*, i. e. to put off, which is its meaning. That is, it is so called, because it puts off the time of the verb to a time more remote.

'I shall now refer the reader to the proofs for the existence of this modification of the preter tense. See Gen. xvi. 5, that she

HAD conceived; ch. xix. 17, when they HAD brought them forth; ch. xxxiii. 19, he HAD there spread; ch. xxxv. 7, 14, For there he HAD repaired the altar, also he HAD preached; Jacob HAD erected; ver. 15, Jacob HAD called the name of the place where God HAD spoken with him, Beth-el. This first modification of the perfect tense, which carries the mind to a period beyond the common preter, is properly the first aorist of the Hebrew. The second occurs by a repetition of the accent פשט (פִּשְׁט) pashta, on the verb. See Gen. ii. 18, *And Jehovah God said, It is not good that the man should be alone*; evidently referring to the most remote time, the first state of man, before the creation of Eve. Ch. iv. 1, she had conceived, viz. as soon as they were created, i. e. in Eden, agreeably to the divine command. See on ch. iv. 1.; again, ch. vi. 7, *I have created*, referring to the first of the human race, the most remote as to person and time, and therefore the aorist is repeated on the verb. Ch. iii. 17, *I commanded thee*. This plainly carries the mind to the state in Eden when God had commanded them, saying, *Thou shalt not eat thereof*. Ch. xlii. 5, *They came*, viz. at the first, or most remote time of their going into Egypt. Ch. xlv. 7, *That be far from thee*; clearly meaning that which was the most remote in the mind of God. Ver. 20, 22, *We said*; that was, at the most remote time, concerning the subject in question at their first journey. Vers. 21, 23, *Thou saidst*; at the same period.

The rule for the pluperfect tense depends, it seems, on the accent פשט pashta: a single pashta *puts off the time* of the preter to a time more remote than the simple preter, and a double pashta removes it still more remote. So says Mr. Bellamy; now for his proofs. Gen. xvi. 5, "She *had* conceived;" the verb הרתה is without pashta! Ch. xix. 17, "When they *had* brought them forth, he said, ויאמר:" nothing can be more evident than that the verb—"he said," refers to a time following that of the verb יאמר in the preceding clause; it was after "they had brought them forth," that "he said:" but according to Mr. Bellamy's doctrine, the verb ויאמר refers to a time more remote than the verb יאמר, the latter verb having only one pashta, while the former has double pashta. Ch. xxxiii. 19, "He *had* there spread:" the verb נטה, he spread, has no pashta! In the following verse, 20th, the verb, he built, ויצב שם מזבח, "And he *built* there an altar," has no pashta. We find, however, in the subsequent part of the verse, a pashta on the verb ויקרא ויקרא, "And he *called*:" the altar, we imagine, must have been built before it could be named, and therefore ויקרא does not express an action more remote than ויצב. As to Mr. Bellamy's translation of the former verb, by "he preached," we shall find some other place to consider its merits. How does the circumstance, that the coming of Jacob's sons into Egypt for the first time, is recorded Gen. xlii. 5, prove the verb יבאו, "they came," to be in the pluperfect tense? If it had a thousand pashtas, it would not

be a verb expressive of remote time: it simply denotes that Jacob's sons were now come into Egypt.

Of the more remote use of the preter tense, by a repetition of the accent pashta on the verb, Gen. ii. 18, "Jehovah God *had* said," is Mr. Bellamy's first example. There is however no previous record of the Divine declaration, to which this formula can be applied, no previous mention to which it can have reference. The accent pashta is used in precisely the same manner, Gen. iii. 13, "And the woman said," (וַתֹּאמֶר with pashta): not, *had* said. In the same way it occurs in vs. 17, "And thou hast eaten," (וַתֹּאמֶר with pashta) not, *hadst* eaten. "Jehovah God said," is the proper translation of the introductory words Gen. ii. 18. For the second example, we are referred to Ch. iv. 1. "She *had* conceived," an expression which, according to Mr. Bellamy, refers to the most remote time, i. e. that which preceded the Fall! But to what remote time וַיֵּדַע יְהוָה, "And Adam knew Eve his wife," refer? No pashta marks the verb יָדַע. The whole description evidently refers to a period subsequent to the expulsion from Eden, which is the subject of the concluding verses of the preceding chapter. In Ch. xxi. 2, we have "And she bare," (וַתֵּלֶד with pashta,) which has no reference to remote time. In Ch. xxix. 35, "And she conceived," (וַתַּחַר with pashta) occurs without remote reference: and the same verse exhibits an example of the use of double pashta (וַתֹּאמֶר), "And she said," which cannot be construed as including remote time, even according to Mr. Bellamy's own rendering, "Moreover *she* conceived again, and bare a son, and *she* said, Now I will praise Jehovah." If "I commanded thee," Gen. iii. 17, carries the mind to the state of Eden, does not the same expression, "I commanded thee," in the 11th verse, carry the mind to the same state? But the verb in the latter verse, is without pashta, and as no doubt can possibly arise as to the time of the verb in both examples, which is precisely the same in each, the accent on the verb in the 17th verse, can have no relation to the time of the verb. Again: "That be far from thee," ch. xlv. 7, Mr. Bellamy should have recollected, does not relate to God; it is used by Joseph's brethren in reference to themselves. Mr. B. should also have known that the word הָלַךְ, (which is not improperly rendered in English idiom by "*far be it*,") has nothing to do with distance. The same formula, הָלַךְ without pashta, occurs in vs. 17; consequently without remote reference.

We entreat the patience of our readers a little longer while we proceed to shew the utter falsity of Mr. Bellamy's ill-imagined system, and to demonstrate his entire want of acquaintance with Hebrew accentuation. In Gen. i. 8, וַיִּקְרָא occurs without pashta; in vs. 10, the same word takes pashta. In ch. ii. 2, 3, the verbs עָשָׂה, וַיִּבְנוּ, וַיִּשְׁכְּנוּ, are all without pashta, while the next verb וַיִּשְׁכְּנוּ

is marked with pashta. It is quite clear, that the time of the former verbs, is more remote than that of the latter; for the work of creation was made and completed before God rested from his work which he had made; and equally clear is the evidence of Mr. Bellamy's egregious errors. Ch. iv. 12, וְעָבַד with pashta, is in the future time: so Mr. Bellamy himself renders "*shalt serve.*" Verse 14, נִרְשָׁה with pashta, has no remote reference; "Thou hast driven me," or more accurately, "Thou *art driving* me this day." Ch. xix. 34, וָלֵךְ with the accent repeated, "*Go thou.*" In Exod. xx. 3, pashta is put on a verb importing future time, לֹא תַעֲשֶׂה "Thou shalt not make." These are not rare instances of the use of the accent pashta, which is perpetually occurring in the Hebrew Scriptures, without the least connexion of the kind which Mr. Bellamy has had the temerity to say is universally included in its use. His reveries on the preter and pluperfect tenses of Hebrew verbs, (for they are nothing more than reveries,) would, in their application to the Bible, make strange work with its language: all time and all propriety of idiom would be constantly violated, and every page would be full of confusion. Every man capable of reading his Bible, would read Gen. iii. 13, "And Jehovah God said to the woman, Why hast thou done this? And the woman said, The serpent deceived me and I ate." But according to Mr. Bellamy's brilliant hypothesis, he is instructed to read: "And Jehovah God *had* said to the woman, Why hast thou done this? And the woman *had* said," &c. Instead of "I will multiply thy sorrows" (vs. 16), he must now read, "I had multiplied thy sorrows," and he must believe that the punishment of their transgression had preceded the sin of our first parents. But enough has been said to shew the utter fallacy of Mr. Bellamy's strange assumptions. His audacity, is, we believe, unparalleled in the history of Biblical Criticism; and his pretensions are in the highest degree disreputable to him. Such boldness of assurance could be tolerated only in the event of his assertions being proved to possess the most rigid accuracy: it is unspeakably disgusting in its present connexion with baseless system and visionary hypothesis. Under what influence this gentleman has prosecuted his Hebrew studies, we are not informed, but never was the *perdidi tempus operose nihil agendo*, more appropriate to any man, or to any employment, than to the pompously displayed, but vain and futile lucubrations of Mr. Bellamy respecting the tenses of Hebrew verbs. In our next Number, we purpose entering on the examination of his New Translations.

(To be continued.)

Art. II. *Iceland; or the Journal of a Residence in that Island, during the Years 1814 and 1815.* Containing Observations on the Natural Phenomena, History, Literature, and Antiquities of the Island, and the Religion, Character, Manners, and Customs, of its Inhabitants. With an Introduction and Appendix. By Ebenezer Henderson, Doctor in Philosophy, Member of the Royal Society of Gottenburgh, Honorary Member of the Literary Society at Fuhnen, &c. &c. Illustrated with a Map of Engravings. 8vo. 2 vols. p. 850. Price 1*l.* 8*s.* Edinburgh. 1818.

THIS is one of the comparatively few narratives of travels, the restriction of which to a circulation in manuscript among the writer's friends, (the utmost latitude rightfully claimed by many that have come forth in ostentatious form and pretension through the press,) would have been altogether unpardonable. Dr. Henderson has traversed, more extensively than any other British traveller, a field which we will confess to be more captivating to our imagination, than any other scene; more so than any fair tract that may have been denominated the garden of the world; more so than the region bearing the most majestic monuments of imperial Rome; more than even that on which linger the fame and the exquisite memorials of Grecian genius and art; and more than those other portions of the world which display the sublimities of nature.

Of all the parts of the earth as yet sufficiently explored, the tropical regions of South America are qualified to maintain the proudest rivalry with this island of the northern ocean; in some particulars, as it is too obvious to need mention, greatly surpassing it. But there, the prominent spectacle of *man*, in all his basest and most odious properties, forms a wretched obtrusion on the scene, and a great disturbance and depression of the sublimity of its effect. In Iceland, that effect suffers no such counteraction and diminution. Man is there so simple, so innocent, and so scanty, an accident to the assemblage of wonders, as to be absorbed in the grand prevailing character of nature; leaving it in all the entireness of its own attributes and influence.

Thus undeteriorated by man, the scene has, in a degree probably surpassing every other, one perfect, simple character, that of gloomy and awful sublimity. This element presses on every sense, and every faculty, almost every where. The various forms and modes in which it so presses, are in perfect and unequalled harmony. Indeed, they have such a resemblance and congeniality as might have the effect of monotony in a less striking and commanding class of phenomena. Whether in length of time the impression of even such majestic phenomena, might not in some degree give place to this sense of monotony, we can-

not presume to judge;—we should like to hear our Author's deliberate opinion on such a question;—but it is certain that this must be the class of objects with respect to which the progress must, in a contemplative and lofty spirit, be the slowest toward such a familiarity as should partake of insensibility.

With persons of less austere taste, and who would greatly prefer, to this gloomy and dreary combination of the mundane elements, such a scenery as that, for instance, which Claude constantly delighted to represent, we might be unwilling to provoke a dispute, quite sensible on how many accounts preferable a continent or a world composed according to those representations, might be to one formed in the dark and frowning character of Iceland. Nor can we be unaware that the imaginative mind, contemplating at a distance, and at its ease, the grandeur of this province of Nature's kingdom, keeps out of view, with poetic deception, many circumstances which, in an actual residence or sojourn, would press on the enthusiast so incommodiously and inevitably as often to repress his lofty emotions.

There is also another deception in this distant contemplation. Iceland seems the very metropolis of the terrestrial empire of Fire. It is almost covered with the effects of the tremendous agency of that element. Now, in dwelling on a vivid description of those effects, the imagination beholds at the same time the agency that produced them. There is described, perhaps, a vast stream of lava, now still, and cold, and of a deep brown hue. But the mind does not confine itself to that image; it imagines this lava in its primary state and action of a fiery torrent, and seems also to feel the trembling of the earth, to hear the dreadful roaring of the volcano, and to see the black hemisphere, with its partial direful illumination of flames and lightnings. And as a very large proportion of the whole region is overspread with these streams, the imagination thus combining the agency with the monuments of that agency, and thus itself enflamed and sublimed, has the whole scene presented to its view under an aspect of perpetual conflagration and terrible magnificence,—an aspect so immensely different from the actual state of the island, in which during perhaps a considerable number of years, not one of its many volcanos is beheld in that temporary activity which has given it permanently a character so much more striking than that of other mountains.

If asked whether, therefore, in case of an actual residence or visit in Iceland, we should regret that it did not correspond to the sublime vision in our imagination, by the most tremendous phenomena of fire all around us, to the consternation and destruction of the inhabitants,—we should of course answer in the negative; but it would not be the less true that, in the inaction of that formidable element, the real scene would want the attri-

bute which had given to the visionary one the most irresistible potency over the imagination.

Nevertheless, the actual and permanent character of that marvellous tract, in what is exhibited of the present agency of the elements, and in the awful traces of the former miracles of that agency, on which, while presented to the eye, the imagination may dwell retrospectively, will have beyond all comparison a mightier power on the contemplative spectator's mind, than any possible magnificence and aggravation of the imagery he can form from description; notwithstanding that he introduces in that imagery, as if they were permanent, those stupendous phenomena which in the real scene are of rare occurrence. And whoever has somewhat extensively surveyed this tract, with the interest it claims to excite, and which it did excite in the Author of the present volumes, carries in his mind an assemblage of images and sentiments that no other part of the world which he may be destined to behold, will supply images and sentiments deserving or able to supplant or eclipse. Susceptible as Dr. H. will be to the impression of every thing beautiful or sublime in the sublunary works of the Almighty, in whatever remote region he is expecting to traverse, in prosecution of the same general purpose that directed him to Iceland, he anticipates, we have no doubt, that to latest life the grand spectacles of that region will maintain a commanding prominence on his wide intellectual landscape, formed of all that his memory shall retain of the most striking views of Nature which he shall have beheld.

It is well known to the religious public, that Dr. H.'s mission to that island, was in the service of the Bible Society, or rather of the Bible itself. He was appointed to ascertain the extent of the wants and wishes of its inhabitants (and happily he found their wants and their wishes to be the same) relative to the new edition of the Bible in their language. This he soon discovered impracticable in any other way than that of an actual visit to nearly all the inhabited districts. His undertaking therefore was no less than that of making the whole circuit of the island, diverting, at some points, considerably inland. This extensive tour was very laborious, and in several of its stages extremely perilous. He nevertheless maintained an animated tone of spirit; he had the consciousness of being intent on the service of the best possible cause; he had a firm confidence in the guardianship of Providence; he met with very much to gratify him, in his reception among the people, and especially in their universal disposition relative to his main object; and then, gratuitously thrown, as it were, into the account, he had, in long succession, those strange and solemn aspects of matter which

arrested him often with an awful significance of the Sovereign Mind.

Embarking on the 8th of June, 1814, at Copenhagen, under the benefit of the most friendly and provident attentions of the Danish proprietor of the vessel, and his brother, Captain Petraeus, he obtained the first sight of Iceland on the evening of the 12th of July, and after a tedious voyage, arrived on the 15th at Reykiavik. In advancing up the Faxè Fiord, he was delighted and elated in the view of some of those commanding features of nature, of which he was destined to behold so grand a succession. While certain of being welcomed by the people, he felt as if welcomed also by the silent but noble material forms in the vicinity of the port.

‘ Their lofty height, the beautiful girdle of silver clouds that surrounded them considerably below the top, the magnificent appearance of the summit above, and the solemn gloom which covered the inferior regions:—all conspired to impress the mind with reverential and admiring ideas of that Power who laid the foundations of the earth, and at whose wrath the mountains tremble and shake.

‘ The first act of kindness shewn us by the natives, was their mounting us on their shoulders, and carrying us ashore from the boat. On landing we were met by a crowd of men, women, and children, who filled the air with the exclamations, “Peace, come in peace, the Lord bless you, &c.” ’

The first essay of travelling was made a day or two afterwards, in a ride, to visit, at Gardè, ‘ the Rev. Marcus Magnusson, the archdeacon of Iceland.’

‘ In our way we fell in with the first effects I had seen of subterraneous fire—a tract of lava, rugged and wild, which at first sight, threatened to put a stop to our journey. To whatever side we turned, nothing presented itself to our view but the dismal ruins of mountains, which have been so completely convulsed by the contention of the elements beneath, that, after having emitted immense quantities of lava, their foundations have given way, and the whole structure has fallen in, and continued to burn till the more fusible parts were entirely calcined. Large masses of rock, which one would scarcely suppose had been affected by fire, lie intermingled with the lava, which has burned with the most dreadful violence.’

It was with great regret that he found he was too late in the season for seizing an important advantage for the promotion of his object.

‘ Had I come a month sooner, I should have arrived in the very middle of what is called the *Handels-tid*, or period of traffic, when several hundreds of the inhabitants repair to this place from all quarters of the island, and barter their home productions for foreign commodities, and articles of necessary use for the winter. They had all now returned to their respective abodes, and there was no other

way of acquainting them with the supply of Bibles and New Testaments that had arrived, except by sending an express to the different corners, or travelling myself around the coast. The latter mode I preferred, on various accounts, as I should thereby have it in my power to ascertain the actual wants of the people in a spiritual point of view; leave copies as specimens on passing along; visit the different sea-ports to which copies of the Scriptures had been forwarded from Copenhagen, and make the necessary arrangements with the merchants and others for their circulation in the vicinity; and especially as there was reason to hope that, by the blessing of God, on my conversation with such of the clergy as should fall in my way, I might be the humble instrument of stirring them up to greater diligence and zeal in the work of the Lord, by informing them of the present appearances with respect to religion abroad, the lively interest which Christians of all denominations take in its diffusion, and the energetic and successful means employed by them for that purpose.'

The plan determined on was, 'to proceed directly across the 'desert and uninhabited tract in the interior, to the northern parts 'of the island, and then pursue the route along the coast.' No time was to be lost; horses were immediately purchased, at a very small cost, compared with English prices; and on the 26th of July, our Author set off, with the valuable advantage of accompanying Captain Von Scheel, one of the Danish officers employed in surveying the coast, who was making this journey to join his family at a northern station, and was qualified to communicate much useful information.

It must be in an extremely cursory way that we note a very few of the remarkable circumstances and appearances, occurring in so crowded a series through almost every stage of the long progress, as to place this work in the very foremost rank for novelty and interest, of the multitude of recent books of travels.

The journey across the island, in a north east direction, from Reykiavik to the factory of Akur-eyri, on the inlet of the northern ocean, named Eyafjord, employed about ten days; during which, the demands on the faculties concerned in the emotions of surprise, admiration, astonishment, were somewhat more than enough for any temperately regulated mind of mortal man. The formidable descent, as by a rugged and natural staircase, through the chasm of Almannagjá, 'where the solid masses of 'burnt rock have been disrupted, so as to form a fissure, or 'gap, not less than a hundred and eighty feet deep, in many 'places nearly of the same width, and about three miles in 'length,'—was the avenue to the plain of Thingvall. Here the supreme court of justice for the island was held for nearly nine centuries, ending at the year 1800, when the dreadful eruptions which the vicinity had suffered from ear

made a pretext for its removal to Reykiavik, where it is now held. 'Previously to the year 1690, it was held in the open air, surrounded by a scenery the wildest and most horrific of any in nature, and awfully calculated to add to the terrors of Justice.' Several narrow, and in some parts unfathomable chasms, were shewn to the travellers, and across one, of which the depth and width are not mentioned, they were obliged to pass, on a 'natural bridge, consisting of a thin crust of lava, little more than two feet in breadth.' A halt at a cottage on the margin of the Thingvalla Lake, gives occasion for a minute and curious description of the modes and terms of salutation, (bearing a strong resemblance to the oriental, as described in the Old Testament,) at the meeting and the parting with an Iceland family.

Several jets of boiling water, of a strongly sulphureous quality, with their volumes of steam, which would be extremely remarkable objects in any ordinary tract of the world, were but comparatively insignificant precursors to those sublime phenomena, the Geysers, which have acquired, by means of a number of works on Iceland, (especially the recent ones of Mr. Hooker and Sir G. Mackenzie,) a distinguished place in the imagination of the persons whose minds have been taken possession of by a select assemblage of the most magnificent images of this world's wonders:—images of the most stupendous cataracts, and caverns, and glaciers, and volcanos, images which haunt them, which excite sometimes their envy of the favoured adventurers who have beheld the realities, and which unfortunately tend to flatten the effect of the otherwise striking realities which they may themselves have the opportunity of beholding.

The Traveller saw at a very considerable distance, in his approach, an eruption of the Great Geyser,* and was drawn on with impetuous emotion towards the scene of so mighty and mysterious an agency.

* Ascending the rampart we had the spacious basin at our feet, more than half filled with the most beautiful hot crystalline water, which was but just moved by a gentle ebullition, occasioned by the escape of steam from a cylindrical pipe or funnel in the centre. This pipe I ascertained by admeasurement to be seventy-eight feet in perpendicular depth; its diameter is in general from eight to ten feet, but near the mouth it gradually widens, and opens almost imperceptibly into the basin, the inside of which exhibits a whitish surface, consisting of a siliceous incrustation, which has been rendered almost perfectly smooth by the incessant action of the boiling water.

* 'The very appropriate term Geyser,' says Dr. H. 'is derived from the Icelandic *geysa*, "to rage, burst forth with vehemence and impetuosity."'

The whole declivity on the outside of the bank or mound which encircles the basin, is described as covered with 'a beautiful siliceous efflorescence, rising in small granulated clusters, which bear the most striking resemblance to the heads of cauliflowers, and, while wet, are of so extremely delicate a texture, that it is hardly possible to remove them in a perfect state.' After a comparative quiet of a number of hours, the expecting observer's fortitude (we have doubt of the correctness of this word) was summoned by unequivocal intimations.

'I heard reports which were both louder and more numerous than the preceding, and exactly resembled the distant discharge of a park artillery. Concluding from these circumstances that the long expected wonders were about to commence, I ran to the mound, which I looked violently under my feet, and I had scarcely time to look into the basin, when the fountain exploded, and instantly compelled me to retire to a respectful distance on the windward side. The water rushed up out of the pipe with amazing velocity, and was projected by regular jets into the atmosphere, surrounded by immense volumes of steam, which, in a great measure, hid the column from the view. The first four or five jets were inconsiderable, not exceeding fifteen or twenty feet in height; these were followed by one about fifty feet, which was succeeded by one considerably lower; after which came the last, exceeding all the rest in splendour, which rose at least to the height of seventy feet. The large stones which we had previously thrown into the pipe were ejaculated to a great height, especially one, which was thrown much higher than the water.' 'The great body of the column (at least ten feet in diameter) rose perpendicularly, but was divided into a number of the most superb curved ramifications; and several smaller sproutings were severed from it, and projected in oblique directions, to the no small danger of the spectator, who is apt to get scalded, ere he is aware, by the falling jet.'

After the cessation, he descended into the basin, and found the water to be 183° of Fahrenheit, 'a temperature,' he says, 'of more than twenty degrees less than at any period while the basin was filling (previously to the explosion), and occasioned, I suppose, by the cooling of the water during its projection into the air.'

At the distance of a hundred and forty yards to the south of this grand fountain, is that which has been denominated the *Ven Geyser*, the rival action of which our Author was awaked the next morning to behold.

'It is scarcely possible, however, to give any idea of the brilliancy and grandeur of the scene which caught my eye on drawing aside the curtain of my tent. From an orifice nine feet in diameter, which lay directly before me, at the distance of about a hundred yards, a column of water, accompanied with prodigious volumes of steam, was erupted with inconceivable force, and a tremendously roaring noise, to varied heights, of from fifty to eighty feet, and threatened to darken the ho-

rizon, though brightly illumined by the morning sun. During the first quarter of an hour I found it impossible to move from my knees, on which I had raised myself, but poured out my soul in solemn adoration to the Almighty Author of nature.'

The jets of water having subsided, their place was occupied by spray and steam, which, having free room to play, rushed with a deafening roar to a height little inferior to that of the water. The largest stones that could be found, being thrown into the orifice, they were instantly projected to a prodigious height; 'and some of them that were cast up more perpendicularly than the others, remained for four or five minutes within the influence of the steam, being successively ejected and falling again in a very amusing manner.' The Author adds: 'While I kept my station on the same side with the sun, a most brilliant circular bow, of a large size, appeared on the opposite side of the fountain; and, on changing sides, having the fountain between me and the sun, I discovered another, if possible, still more beautiful, but so small as only to circle my head.' Their lines entirely resembled those of the common rainbow. The crater of this Geyser, about nine feet in diameter, and forty-four deep, does not descend so perpendicularly as that of the other, is not regularly circular, and does not widen into a basin at the top. It is denominated the *New Geyser* for the good reason that the commencement of its action, on any great scale, was as late as the year 1789. A dreadful earthquake in that year, imposed perpetual peace on *another* magnificent agent of the same order, at a small distance, where its cavity is still seen. But the mighty power of the subterraneous fire was not to be defrauded or beguiled; and within the same year began the grand operations of this *New Geyser*, which assumed, with the honours which the other had snrrendered, its denomination also of *Strockr*.

A succession of these brilliant eruptions; took place during the time the travellers kept their encampment in the vicinity. In one, of the greater fountain, some of the jets were judged to ascend a hundred feet, and the period of action was more than eight minutes, which, however, is a duration much shorter than that of the explosions of the *New Geyser*. The most majestic exhibition awaited the morning of their departure, when both these unparalleled fountains were in action at once.

In the following year, the Author again pitched his tent for two days beside them, and saw the column of the *Great Geyser* rise to a hundred and fifty feet. It was an exceedingly remarkable circumstance of this latter visit, that, by an experiment made in the first instance unthinkingly, he found it possible to provoke the *New Geyser* to a premature repetition of its thundering explosion, and with such an augmentation of its fury as to throw

the boiling element to nearly double the most usual elevation of the column. Certainly, it were desirable there had been time to verify so strange a principle of its agency by a greater number of experiments; but the fact, taken only to the extent of the evidence afforded to Dr. Henderson, gives a strong presumption of such a law of operation as adds darker mystery to the subterraneous economy. We will give our Author's own relation.

'The morning after my arrival I was awakened by its explosion about twenty minutes past four o'clock; and hastening to the crater, stood nearly half an hour contemplating its jet, and the steady and uninterrupted emission of the column of spray which followed, and which was projected at least a hundred feet into the air. After this, it gradually sunk into the pipe, as it had done the year before, and I did not expect to see another eruption till the following morning. However, about five o'clock in the afternoon, after a great quantity of the largest stones that could be found about the place had been thrown into the spring, I observed it begin to roar with more violence than usual; and, approaching the brink of the crater, I had scarcely time to look down to the surface of the water, which was greatly agitated, when the eruption commenced, and the boiling water rushed up in a moment, within an inch or two of my face, and continued its course with inconceivable velocity into the atmosphere. Having made a speedy retreat, I now took my station on the windward side, and was astonished to observe the elevation of the jets, some of them rising higher than *two hundred feet*; many of the fragments of stones were thrown much higher, and some of considerable size were raised to an invisible height. For some time every succeeding jet seemed to surpass the preceding, till, the quantity of water in the subterraneous caverns being spent, they gave place to the column of steam, which continued to rush up with a deafening roar for nearly an hour.

'The periodical evacuation of *Strockr* having been deranged by this violent experiment, no symptoms whatever of a fresh eruption appeared the following morning. As I wished, however, to see it play once more before I bade an everlasting adieu to these wonders of nature, and, especially, being anxious to ascertain the reality of my supposed discovery, I got my servant to assist me, about eight o'clock, in casting all the loose stones we could find into the spring. We had not ceased five minutes when the wished for phenomena recommenced, and the jets were carried to a height little inferior to what they had gained the preceding evening.'

It will be obvious that the experiments would have been more decisive, if the intervals had been shorter between the throwing in of the stones and the preceding eruptions.

The whole vicinity of these two magnificent fountains, seems perforated with boiling springs, several of which have their imitative and beautiful eruptions, and would be admired objects but for the transcendent supremacy of the chiefs.

At Holum, the last inhabited station in the advance upon the

gloomy central desert, Dr. H. had the different gratification of witnessing the delight and gratitude excited in an exceedingly poor family, by the welcome novelty of a copy of the New Testament given to the children. He was especially struck with the intelligence and interest with which it was read by one of them, a girl; and he was still more delighted when, on visiting the place the following year, he found she had made such excellent use of the acquisition, during the winter, that 'there was not a passage to which he made the most indirect allusion, which she did not quote with the same facility and accuracy as if she had read it from the book.'

(To be continued.)

Art. III. *A Treatise on the Law and the Gospel.* By John Colquhoun, D.D. Minister of the Gospel, Leith. 12mo. pp. 351. Edinburgh: 1816.

THE time is gone by in which writings like those of Dr. Colquhoun, would be sure to obtain all the consideration they deserve; not but what they will yet prove highly acceptable, and we doubt not, very profitable to many readers.

Good and useful books may be divided into two classes; namely, those which being written under the guidance of a correct estimate of the moral and intellectual character of the times, are addressed, immediately, to the popular mind, such as it is to day; and those in which the writer, possessing that intellectual vigour which repels internal influences, produces simply a transcript of *his own mind*, upon the subject he adopts. Works of the latter class, belong to no time, but to all ages. They are truly the property of that small number of persons who really think. They cull their readers scantily, from the millions of many centuries. Their influence upon the mass of mankind, is indirect and reflective; and so far as they obtain a contemporaneous celebrity, it is chiefly owing to some lower, or extrinsic excellence. Beside these two classes, there appears, from time to time, a straggler, which seems to have dropped behind the march of its predecessors. The book is perhaps good, but it ought to have been printed a full hundred years ago. If however, it be not of the rank that will command attention at any period, its merits may at least be such as might well apologize for a superannuated manner. It would, indeed, be a hopeful circumstance, if this green and hasty age, without being frightened by the ruff and the beard, would suffer itself to be schooled down into a little more of the carefulness, and laboriousness, and seriousness, which distinguished times that are passed. The wish that something of this sort might take place, makes us rejoice in the appearance of books like the one now before us; especially when they are accompanied, in the present instance, by the sanction derived from the eminent worth and piety of the writer.

Colquhoun handles Theology in the manner which was general at the time of the Reformation, and which has long since ceased to be popular. It resulted immediately from that great maxim, or rather motto, of those who introduced Christianity a second time to the world: "To the Law, and to the testimony." It may be designated as the *forensic*

style. It is apt to be more occupied with terms than with facts, and is naturally produced when general attention is reverted to the sense and authority of an acknowledged

style. This style neither rises among philosophical generalizations, nor digresses into the regions of sentiment and imagination. It is a species of writing, perhaps, beyond any other, which taxes the *attention* of the reader; and this is a kind of tax which will never be readily submitted to, but is only distinguished for laborious intellectual habits. Such is only not the character of the present day; and to *fix the attention*, is, perhaps, now, generally felt to be the most difficult and painful of all the efforts of the mind.

Colquhoun's method of presenting the subject to the reader, is as little in vogue as his manner of treating Theology. He adopts, to a great extent, the plan of a logical completeness of arrangement. For that virtual, and actual repetition of the same thoughts, which is the inevitable fault, if it be a fault, of an attenuating plan, Dr. C. apologizes, by saying, that

"though to some readers, there may appear, in several passages of the following work, a redundancy of words, and too frequent a repetition of the leading sentiments, and even of the same modes of expression; yet, the Author cannot but hope that, to others, these, in some degree, serve to render his meaning the more obvious and determinate."

The contents of the volume are arranged under twelve principal heads, in which are considered, The Law of God in its original; The Law of God as promulgated to the Israelites at Mount Sinai; The properties of the Moral Law; The manner for understanding rightly the Ten Commandments; The person of Christ; The uses of the Gospel, and also of the Law in its subservience to the Gospel; The difference between the Law, and the Gospel, The agreement between them; The abrogation of the Law by the Gospel, or, the subservience of the Gospel to the authority and honour of the Law; The believer's privilege of being dead to the Law, as a Covenant of works, with the necessary consequence of it; The great obligations under which every believer lies, to perform even perfect obedience to the Law as a rule of life; and, lastly, The necessity, and desert of good works.

A very extensive, comprehensive, and well digested knowledge of the Scriptures, is exhibited in the illustration of these

topics ; and this knowledge is uniformly brought to bear upon the experience and practice of the Christian. If we have said a word that may seem likely to obstruct the circulation of this volume, we are persuaded that we can in no way so effectually do Dr. Colquhoun justice, as by allowing him to speak for himself. We select two or three passages, which are the most easily broken off from the connexion in which they stand.

In speaking of the Law in the hand of Christ the Mediator, as a rule of life to believers, it is remarked, that

‘ To the law as a rule in the hand of Christ, belongs also a threatening of *paternal chastisements*. In order to deter believers from disobedience, as well as to promote in them the mortification of sin, the Lord threatens that, although he will not cast them into hell for their sins, yet he will permit hell, as it were, to enter their consciences ; that he will visit them with a series of outward afflictions ; that he will deprive them of that sensible communion with him, which they sometime enjoyed ; and that he will afflict them with bitterness instead of sweetness, and with terror instead of comfort. These chastisements are, to a believer, no less awful, and much more forcible, restraints from sin, than even the prospect of vindictive wrath would be. A filial fear of them, will do more to influence him to the practice of holiness, than all the slavish fears of hell can do. A fear, lest he should be deprived of that sweetness of communion with God, with which he is favoured, will constrain him to say to his lusts, as the fig-tree in Jotham’s parable, “ Should I forsake my sweetness, and my good fruit, and go to be promoted over you ? ” “ Shall I leave the spiritual delight which I had, in the communion with my God and Saviour, and have fellowship with you ? ” Or, if, for his iniquities, he be already under the dreadful frowns of his heavenly Father ; his recollection of the comfort which he formerly enjoyed, and of which he is now deprived, will make him say, “ I will go and return to my first husband ; for then was it better with me than now.” ’ p. 44.

Nothing can be more important, at once to the comfort, and the fruitfulness of the Christian life, than a clear discernment of the difference between the *Law and the Gospel*.

‘ If an exercised and *disquieted* Christian, do not distinctly know the difference between the law and the gospel, he cannot attain to solid tranquillity, or established comfort of soul. He will always be in danger of building his hope and comfort, partly, if not wholly, upon his own graces and performances, instead of grounding them wholly, on the surety-righteousness of Jesus Christ ; and so, he shall be perpetually disquieted by anxious and desponding fear. For since the law knows nothing of pardon of sin, the transgressions which he is daily committing, will be greater grounds of fear to him, than his graces and performances can be, of hope. The spirit of a depressed Christian, cannot be raised to solid consolation ; but by being able so to distinguish between the law and the gospel, as to rely only, and with settled confidence, on the spotless righteousness

of the second Adam, presented to him in the gospel, for all his title "to the justification of life." pp. 158, 9.

Dr. Colquhoun makes frequent appeals to the consciences of those who are living under the infatuation which persuades them to rest their hopes upon an already violated covenant.

'How inexpressibly *miserable* are they, who are alive to the law as a covenant of works! They may "have a name to live, but they are *dead*." They are dead to God; to the favour, the image, the service, and the enjoyment of God. They are legally dead; for they are under the tremendous curse of the violated law, and are liable, every moment, to the intolerable and eternal wrath of Almighty God. They are morally dead likewise; for they are destitute of spiritual life; and they have no inclination, nor ability, to live unto God. Such persons know not, what it is to live a life, either of justification, or of sanctification, or of consolation. The righteous law condemns them, because they have transgressed it; and its awful sentence not only shuts them up under the dominion of spiritual death, but binds them over to all the horrors of death eternal. Oh! secure sinner, the state in which you are, is that of a criminal condemned to death, temporal, spiritual, and eternal. Do not say, "I hope, that is not *my* state:" for you "are of the works of the law;" you are depending on your own works, for a title to the favour of God, and the happiness of heaven; and this renders it *certain*, that you are under the curse or condemning sentence of the law; for thus saith the Spirit of inspiration, "As many as are of the works of the law, are under the curse." O renounce, and that without delay, all dependance on your own works. Believe that, the Lord Jesus with his righteousness and salvation, is freely, wholly, and particularly, offered to you; and, relying on his consummate righteousness alone, for all your right to justification and salvation, trust in him, not only for deliverance from the curse of the law, but for complete salvation. So shall you become dead to the law of works, and, in union with the second Adam, be instated in the covenant of grace.' pp. 277, 8.

Art. IV. *Notes on a Journey in America, from the Coast of Virginia to the Territory of Illinois*. By Morris Birkbeck, Author of "Notes on a Tour through France." The Third Edition, 8vo. pp. 163. London, 1818.

DAUNTLESS must be the adventurer, highly developed in his cranium must be the organ of locomotiveness, whom this plain and unvarnished tale of the hardships, the privations, and the discomforts to be encountered in an American journey, shall not put out of love with emigration. Much credit is due to the intelligent Writer for having taken such pains to disenchant the fancy of his readers, by laying open before them the whole truth of what they may possibly gain and what they must certainly part with, in an exchange of situation on which so

many have heedlessly rushed. There are some men in whom the ardent love of enterprise, aided by disgust at present evils, will be stimulated rather than repressed by the representation Mr. Birkbeck has given of his plan. The object, stripped of all that indefiniteness which gave it the dangerous power of fascinating many who would shrink from the naked reality, may still have charms for the imaginations of a few whose sterner taste, rejecting the mere decorative circumstances and conveniences of an *artificialized* state of society, finds a congenial element in the rudely simple and the wildly free. In the motives by which our Author, and some of his friends who have subsequently joined him, have been avowedly actuated, men of this character will, no doubt, entirely sympathize.

‘Before I enter on these new cares and toils,’ says Mr. Birkbeck, ‘I must take a parting glance at those I have left behind.’

‘How many are there, who, having capitals in business which would be equal to their support at simple interest, are submitting to privations under the name of economy, which are near a-kin to the sufferings of poverty; and denying themselves the very comforts of life to escape taxation; and yet their difficulties increase, their capitals moulder away, and the resources fail on which they had relied for the future establishment of their families.

‘A nation, with half its population supported by alms, or poor-rates, and one fourth of its income derived from taxes, many of which are dried up in their sources, or speedily becoming so, must teem with emigrants from one end to the other: and, for such as myself, who have had “nothing to do with the laws but to obey them,” it is quite reasonable and just to secure a timely retreat from the approaching crisis—either of anarchy or despotism.

‘An English farmer, to which class I had the honour to belong, is in possession of the same rights and privileges with the *Villeins* of old time, and exhibits for the most part, a suitable political character. He has no voice in the appointment of the legislature unless he happen to possess a freehold of forty shillings a year, and he is then expected to vote in the interest of his landlord. He has no concern with public affairs excepting as a tax-payer, a parish officer, or a militia man. He has no right to appear at a county meeting, unless the word *inhabitant* should find its way into the sheriff’s invitation: in this case he may shew his face among the nobility, clergy, and freeholders:—a felicity which once occurred to myself, when the inhabitants of Surrey were invited to assist the gentry in crying down the Income Tax.

‘Thus, having no elective franchise, an English farmer can scarcely be said to have a political existence, and political duties he has none, except such, as under existing circumstances, would inevitably consign him to the special guardianship of the Secretary of State for the home department.

‘In exchanging the condition of an English farmer for that of an American proprietor, I expect to suffer many inconveniences; but I

am willing to make a great sacrifice of present ease, were it merely for the sake of obtaining in the decline of life, an exemption from that wearisome solicitude about pecuniary affairs, from which, even the affluent find no refuge in England; and for my children, a career of enterprize, and wholesome family connections, in a society whose institutions are favourable to virtue; and at last the consolation of leaving them efficient members of a flourishing, public-spirited, energetic community, where the insolence of wealth, and the servility of pauperism, between which, in England, there is scarcely an interval remaining, are alike unknown.' pp. 8—10.

Our Author's first impressions, on landing at Norfolk, a large town, containing 10,000 inhabitants, were by no means of the most pleasurable description.

'A large market-house in the centre of the principal street, with negroes selling for their masters fine vegetables, and bad meat—the worst I ever saw, and dearer than in England. Veal, such as never was exposed in an English market, 10½d. per lb.; lamb of similar quality and price. Most wretched horses waiting, without food or shelter, to drag home the carts which had brought in the provisions;—but, worst of all, the multitudes of negroes, many of them miserable creatures, others cheerful enough; but on the whole, this first glimpse of a slave population is extremely depressing: And is it, thought I, to be a member of such a society that I have quitted England!' p. 12.

'I saw two female slaves and their children sold by auction in the street,—an incident of common occurrence here, though horrifying to myself and many other strangers. I could hardly bear to see them handled and examined like cattle: and when I heard their sobs, and saw the big tears roll down their cheeks at the thought of being separated, I could not refrain from weeping with them. In selling these unhappy beings little regard is had to the parting of the nearest relations. Virginia prides itself on the comparative mildness of its treatment of the slaves: and in fact they increase in numbers, many being annually supplied from this state to those farther south, where the treatment is said to be much more severe. There are regular dealers, who buy them up and drive them in gangs, chained together, to a southern market. I am informed that few weeks pass without some of them being marched through this place. A traveller told me that he saw, two weeks ago, one hundred and twenty sold by auction, in the streets of Richmond; and that they filled the air with their lamentations.' p. 21.

The condition of the slaves in Virginia 'under the mild treatment they are said to experience,' and that of our English labourers, to which it has been represented as preferable, are very strikingly contrasted in the following exposure of the absurd allegation.

'I know and lament the degraded state of dependent poverty, to which the latter have been gradually reduced, by the operation of laws originally designed for their comfort and protection. I know also, that many slaves pass their lives in comparative ease, and seem

to be unconscious of their bonds, and that the *most wretched* of our paupers might envy the allotment of the *happy negro*: this is not, however, instituting a fair comparison; to bring the opposite extremes of the two classes into competition. Let us take a view of some particulars which operate generally.

'In England, exertion is not the result of personal fear: in Virginia, it is the prevailing stimulus.

'The slave is punished for mere *indolence*, at the discretion of an *overseer*:—The peasant is only punished by the law when guilty of a crime.

'In England, the labourer and his employer are equal in the eye of the law. Here, the law affords the slave no protection, unless a white man gives testimony in his favour.

'Here, any white man may insult a black with impunity; whilst the English peasant, should he receive a blow from his employer, might and would return it with interest, and afterwards have his remedy at law for the aggression.

'The testimony of a peasant weighs as much as that of a lord in a court of justice; but the testimony of a slave is never admitted at all, in a case where a white man is opposed to him.

'A few weeks ago, in the streets of Richmond, a friend of mine saw a white boy wantonly throw quick-lime in the face of a negro-man. The man shook the lime from his jacket, and some of it accidentally reached the eyes of the young brute. This casual retaliation excited the resentment of the brother of the boy, who complained to the slave's owner, and actually had him punished with thirty lashes. This would not have happened to an English peasant,' pp. 22, 3.

Mr. Birkbeck states, that he heard from the Virginian slave-master no defence of slavery. Some extenuation of the practice was attempted on the score of expediency, or necessity, but no vindication of the principle. It is an evil, he says, which all deplored, which many were anxious to fly, but for which no one could devise a remedy. Fear and indolence seem, indeed, in this respect, to counterbalance, or rather to negative each other's influence in the mind of the American. On the one hand, 'the accursed practice of slave-keeping' has entailed habits of indolence,* which indispose a man to wait upon himself; it has also produced universally a 'bigoted aversion' to domestic service among those who must subsist by labour, and have no objection to earn their subsistence by any other species of labour; the very terms slave and servant being held synonymous. On the other hand, the mildest masters are represented as peculiarly

* 'I suspect,' the Author says in another place, 'that indolence is the epidemic evil of the Americans. If you enquire of hale young fellows, why they remain in this listless state:—"We live in free freedom," they say, "we need not work like the English." Thus they consider it their privilege and do nothing! And so life is whiled away in a painful state of yawning lassitude.'

exposed to the dangers of their slaves' resentment. One gentleman, who was suffering under the effects of a poisonous potion administered by a negro, his personal servant, 'to whom he had given indulgences and privileges unknown to the most favoured valet of an English gentleman,' merely in consequence of some slight unintentional affront, durst not, on account of the state of his health, encounter the rain, but was wretched at the thought of his family remaining for one night without his protection—from his own slaves! Thus it is that this evil, thrice accursed, curses alike him who inflicts and him who suffers it.

'Perhaps it is in its depraving influence on the moral sense of both slave and master,' remarks Mr. Birkbeck, 'that slavery is most deplorable. Brutal cruelty, we may hope, is a rare and transient mischief; but the degradation of soul is universal, and, as it should seem, from the general character of free negroes, indelible. *All America is now suffering in morals through the baneful influence of negro slavery, partially tolerated, corrupting justice at the very source.*'

This 'broadest foulest blot' still prevails over a large portion of the United States; it has 'taken fast hold' of Kentucky, Tennessee, and all the new States to the south. On this account, our Author's choice, otherwise restricted by considerations relating to climate, was circumscribed within limits comparatively narrow. 'For if,' he says, 'political liberty be so precious, that to obtain it, I can forego the well earned comforts of an English home, it must not be to degrade myself, and corrupt my children by the practice of slave keeping.'

Mr. B. has occasion to animadvert on the disgraceful neglect of the public convenience and safety, manifested in respect to the state of the roads, which a few dollars, properly applied, would, in some cases, render 'safe and even delightful.' The perils of his ride served, however, 'to evince the excellence of the drivers and horses, and the wonderful strength of their slight-looking vehicles.' He takes leave of Virginia, confirmed in his detestation of slavery, but still 'with esteem for the general character of the Virginians,' among whom he found a higher tone of moral feeling than he had anticipated.

On arriving at M'Connell's Town on their route to Pittsburg, our Author's party, nine in number, found, at the end of the line of stages by which they had hitherto been travelling, one hundred and thirty miles of mountain country between them and the place of their destination. Let not our readers, while sitting over their glass of wine or their tea, imagine that this discovery occasioned any dismay or perplexity, or that it is dwelt upon by our Author as affording scope for the heroic or the romantic. No vehicles could be hired; the alternative was to stay or to *walk off*. Separating each his bundle

from the little they had of travelling stores, the whole party most cheerfully set forward on their mountain pilgrimage.

'We have now fairly turned our backs on the old world, and find ourselves in the very stream of emigration. Old America seems to be breaking up, and moving westward. We are seldom out of sight, as we travel on this grand track, towards the Ohio, of family groups, behind and before us, some with a view to a particular spot, close to a brother perhaps, or a friend, who has gone before, and reported well of the country. Many like ourselves, when they arrive in the wilderness, will find no lodge prepared for them.

'A small waggon (so light that you may almost carry it, yet strong enough to bear a good load of bedding, utensils and provisions, and a swarm of young citizens,—and to sustain marvellous shocks in its passage over these rocky heights) with two small horses; sometimes a cow or two, comprises their all; excepting a little store of hard-earned cash for the land office of the district; where they may obtain a title for as many acres as they possess half dollars, being one fourth of the purchase money. The waggon has a tilt, or cover, made of a sheet, or perhaps a blanket. The family are seen before, behind, or within the vehicle, according to the road or weather, or perhaps the spirits of the party.

'The New Englanders, they say, may be known by the cheerful air of the women advancing in front of the vehicle; the Jersey people by their being fixed steadily within it; whilst the Pennsylvanians creep lingering behind, as though regretting the homes they have left. A cart and single horse frequently afford the means of transfer, sometimes a horse and pack-saddle. Often the back of the poor pilgrim bears all his effects, and his wife follows, naked-footed, bending under the hopes of the family.

'The mountain tract we have passed is exceedingly romantic, as well as fertile, and is generally cultivated in a good style, excepting the rudest parts. It would be a delightful country to inhabit, but for the rigour of the winter.' pp. 31—83.

The Americans are great travellers, and are better acquainted in general, it is said, 'with the vast expanse of country, stretching over their eighteen states, (of which Virginia alone nearly equals Great Britain in extent,) than the English with their 'little island.' Our Author met at Washington (in Pennsylvania) a respectable farmer and his wife, from the neighbourhood of Cincinnati, well mounted and equipped, on their way to visit their friends at New York and Philadelphia, a distance of seven hundred miles. Five hundred persons pass every summer down the Ohio from Cincinnati to New Orleans, as traders or boatmen, and return on foot. By water, the distance is seventeen hundred miles, and the walk back a thousand. 'Yesterday,' he says in another part of the Journal, 'I heard a lady mentioned familiarly (with no mark of admiration) who is coming from Tennessee, twelve hundred miles, to Pittsburg with an infant;

‘ preferring horseback to boating up the river.’ A complete equipment for such an expedition, consists of a pacing horse, a blanket under the saddle, another upon it, and a pair of saddle bags, with great coat and umbrella strapped behind. The nature of the accommodations to be expected, may be guessed at from the following specimen.

‘ The taverns in the great towns east of the mountains which lay in our route, afford nothing in the least corresponding with our habits and notions of convenient accommodation : the only similarity is in the expence. At these places all is performed on the gregarious plan : every thing is public by day and by night ;—for even night in an American Inn affords no privacy. Whatever may be the number of guests, they must receive their entertainment *en masse*, and they must sleep *en masse*. Three times a-day the great bell rings, and a hundred persons collect from all quarters to eat a hurried meal, composed of almost as many dishes. At breakfast you have fish, flesh, and fowl, bread of every shape and kind, butter, eggs, coffee, tea—every thing, and more than you can think of. Dinner is much like the breakfast, omitting the tea and coffee ; and supper is the breakfast repeated. Soon after this meal, you assemble once more, in rooms crowded with beds, like the wards of an hospital ; where, after undressing in public, you are fortunate if you escape a partner in your bed, in addition to the myriads of bugs, which you need not hope to escape.

‘ But the horrors of the kitchen from whence issue these shoals of dishes, how shall I describe, though I have witnessed them.—It is a dark and sooty hole, where the idea of cleanliness never entered, swarming with negroes of all sexes and ages ; who seem as though they were bred there : without floor, except the rude stones that support a raging fire of pine logs, extending across the entire place ; which forbids your approach, and which no being but a negro could face.’ pp. 38,9.

Between Beall's Tavern and Wheeling, on the banks of the Ohio, (which is here divided into two channels of five hundred yards each, by an island of three hundred acres,) our travellers experienced some inconvenience from ‘ the numerous crossings of the two creeks.’ At this place they were overtaken by a drenching thunder storm, alluded to in the following note.

‘ We took shelter from the storm in a tavern at the landing place ; and having dried our clothes by a good fire, we cheerfully resumed our course, in hopes of a fine evening for our ride of ten miles to St. Clairsville, but the storm continuing, we rode nearly the whole of the way under torrents. We had sundry foaming creeks to ford, and sundry log-bridges to pass, which are a sort of commutation of danger. We had a very muddy road, over hills of clay, with thunder and rain during nearly the whole of this our first stage :—Such thunder and such rain as we hear of, but seldom witness, in England :—and thus our party, of nine cavaliers, five male and four female, made our gallant entrée into the western territory. To see the cheerful confidence which our young people opposed to difficulties, so new to them, was, to me, a more agreeable sight at that time, than the fairest weather,

the noblest bridges, and the best roads could have afforded. It was truly a gallant train, making their way in Indian file, through the tempest, across those rocky creeks, swelled with the fresh torrents that were pouring in on every side.' p. 51.

St. Clairsville consists of about one hundred and fifty houses. Our Author takes leave of it with the remark, that an American town is on the whole a disagreeable thing to him; 'and so indeed, (he adds) is an English one!' But one peculiarity strictly American, must be allowed to make some difference between the two.

'In viewing the Americans, and sketching, in a rude manner, as I pass along, their striking characteristics, I have seen a deformity so general that I cannot help esteeming it national, though I know it admits of very many individual exceptions. I have written it and then erased it, wishing to pass it by: but it won't do:—it is the truth, and to the truth I must adhere. Cleanliness in houses and too often in person, is neglected to a degree which is very revolting to an Englishman.

'America was bred in a cabin: this is not a reproach; for the origin is most honourable: but as she has exchanged her hovel of unhewn logs for a framed building, and that again for a mansion of brick, some of her cabin habits have been unconsciously retained. Many have already been quitted; and, one by one, they will all be cleared away, as I am told they are now in the cities of the eastern states.

'There are, I believe, court-houses, which are also made use of as places of worship, in which filth of all kinds have been accumulating ever since they were built. What reverence can be felt for the majesty of religion, or of the laws, in such sties of abomination? The people who are content to assemble in them can scarcely respect each other.—Here is a bad public example. It is said, that to clean these places is the office of no one—But why is no person appointed? Might it not be inferred that a disregard to the decencies of life prevails through such a community?' pp. 107, 8.

At length, our travellers arrive at the back woods, and at the foot of a rugged hill in Indiana, were compelled to make their first experiment of camping out.

'A traveller in the woods should always carry flint, steel, tinder, and matches, a few biscuits, a half-pint phial of spirits, and a tin cup, a large knife or tomahawk; then with his two blankets, and his great coat, and umbrella, he need not be uneasy, should any unforeseen delay require his sleeping under a tree.

'Our party having separated, the important articles of tinder and matches were in the baggage of the division which had proceeded, and as the night was rainy and excessively dark, we were for some time under some anxiety lest we should have been deprived of the comfort and security of a fire. Fortunately, my powder flask was in my saddle-bags, and we succeeded in supplying the place of tinder, by moistening a piece of paper, and rubbing it with gunpowder. We placed our touch-paper on an old cambrick handkerchief, as the most

readily combustible article in our stores. On this we scattered gun-powder pretty copiously, and our flint and steel soon enabled us to raise a flame, and collecting dry wood, we made a noble fire. There was a mattress for the lady, a bearakin for myself, and the load of the packhorse as a pallet for the boy. Thus, by means of great coats, and blankets, and our umbrellas spread over our heads, we made our quarters comfortable, and placing ourselves to the leeward of the fire, with our feet towards it, we lay more at ease than in the generality of taverns. Our horses fared rather worse, but we took care to tie them where they could browse a little, and occasionally shifted their quarters. We had a few biscuits, a small bottle of spirits, and a phial of oil: with the latter we contrived, by twisting some twine very hard, and dipping it in the oil, to make torches; and after several fruitless attempts we succeeded in finding water; we also collected plenty of dry wood. "Camping out," when the tents are pitched by daylight, and the party is ready furnished with the articles which we were obliged to supply by expedients, is quite pleasant in fine weather: my companion was exceedingly ill, which was in fact, the cause of our being benighted; and never was the night's charge of a sick friend undertaken with more dismal forebodings, especially during our ineffectual efforts to obtain fire, the first blaze of which was unspeakably delightful: after this, the rain ceased, and the invalid passed the night in safety; so that the morning found us more comfortable than we could have anticipated.' pp. 95—97.

The effect of the view of a noble expanse of country, which presented itself on their reaching Mount Vernon, after having been buried for some days in deep forests, is represented as extremely delightful.

'To travel day after day, among trees of a hundred feet high, without a glimpse of the surrounding country, is oppressive to a degree which those cannot conceive who have not experienced it; and it must depress the spirits of the solitary settler to pass years in this state. His visible horizon extends no farther than the tops of trees which bound his plantation—perhaps, five hundred yards. Upwards he seeks the sun, and sky, and stars, but around him an eternal forest; from which he can never hope to emerge:—not so in a thickly settled district.'

The physical effects of the perpetual incarceration of a thorough woodland life, are visible in the complexion of the backwood's man. Mr. B. saw a family of this description, who exhibited, in their appearance, 'one pale yellow, without the slightest tint of 'healthful bloom.'

'In passing through a vast expanse of the backwoods, I have been so much struck with this effect, that I fancy I could determine the colour of the inhabitants, if I was apprised of the depth of their immersion; and, *vice versa*, I could judge of the extent of the "clearing" if I saw the people. The blood, I fancy, is not supplied with its proper dose of oxygen from their gloomy atmosphere, crowded with

vegetables growing almost in the dark, or decomposing; and, in either case, abstracting from the air this vital principle.' pp. 122, 3.

Trees are, however, most interesting objects to the American traveller. Mr. Birkbeck speaks of them as being always beautiful, and sometimes, in the rich bottoms, 'they exhibit a grand assemblage of gigantic beings, which carry the imagination back to other times, before the foot of a white man had touched the American shore.' Owing to their crowded growth, they are often very lofty, straight, and clear in their stems, rising eighty or ninety feet without a branch, and then spreading out into full luxuriance of foliage. The white oak is 'the glory of the upland forest.' The sycamore, in marshy bottoms, attains an unwieldy bulk, often six or seven feet in diameter. One morning, as the party sat at breakfast, they heard a report like the discharge of a cannon. It was one of these immense trees, which had just arrived at its term, and fallen under the weight of age. Their hostess missed it instantly from a venerable group, about a quarter of a mile distant. Through an upland forest, of white oak, comprising thousands of that magnificent species, measuring fourteen or fifteen feet in circumference, a hurricane, which traversed the entire western country in a north-east direction, had, about seven years before, opened itself a passage for the space of a mile in breadth, leaving a scene of extraordinary desolation.

'We pass immediately on, after viewing these massive trunks, the emblems of strength and durability, to where they lie tumbled over each other, like scattered stubble, some torn up by the roots, others broken off at different heights, or splintered only, and their tops bent over and touching the ground:—such is the irresistible force of these impetuous airy torrents.'

Mr. Birkbeck and his friend, after a very extensive survey of the country, decided at length to fix upon a locality within the south-east district of Illinois, as the scene of their future operations, and constituted themselves land-owners accordingly, by the payment of one-fourth of the purchase money of fourteen hundred and forty acres each, comprising part of a beautiful and rich 'prairie,' bounded by timber land, about six miles distant from the Big, and the same from the Little Wabash, both navigable rivers. 'An English farmer, possessing three thousand pounds, besides the charges of removal, may,' he says, 'establish himself well as a proprietor and occupier of such an estate.' But 'those, who are not screwed up to the full pitch of enterprise, had better,' he thinks, 'remain in Old England, than attempt agriculture, or business of any kind, (manual operations excepted,) in the Atlantic States.'

On these estates we hope to live much as we have been accustomed to in England: but this is not the country for fine gentlemen, or ladies, of any class or description, especially for those who love to be attended, and require abundance of attendants.

There prevails, however, so much good sense and useful knowledge, joined to a genuine warmth of friendly feeling, a disposition to note the happiness of each other, that the man who is lonely among them is not formed for society. Such are the citizens of these states, and my unaffected and well considered wish is to spend the remainder of my days.

The social compact here is not the confederacy of a few to reduce many into subjection; but is indeed, and in truth, among these free republicans, a combination of talents, moral and physical, by which the good of all is promoted in perfect accordance with individual interest. It is, in fact, a better, because a more simple state than was portrayed by an Utopian theorist.

But the people, like their fellow men, have their irregular and rude manners, and their gross propensities and follies; suited to their condition, as weeds to a particular soil: so that this, after all, is the real life, and no poetical Arcadia.

One agreeable fact, characteristic of these young associations, has more and more upon my attention:—there is a great amount of social feeling, much real society in new countries, compared with the number of inhabitants. Their importance to each other on many resting occasions creates kind sentiments. They have fellow-feeling in hope and fear, in difficulty and success, and they make ten-fold use of each other than the crowded inhabitants of populous countries. pp. 114, 5.

The Author is clear, that it would not be advisable for persons of any other description than *working* farmers, to remove from Great Britain to the Eastern States, in order to practise agriculture. But an industrious working family might, by the amount of capital required in England as a renter, *own* and cultivate a much better farm, west of the Ohio. Artisans, he thinks, would generally succeed, and labourers of all sorts would improve their condition, because dear as are most of the conveniences, and even necessities of life in America, especially east of the mountains, except the simple produce of the soil, the value of labour is more proportionably great.

Every service performed for one man by another, must be purchased at a high rate, much higher than in England: therefore, as he is obliged to purchase more than he sells of this service, or, at least, he is worse off than at home: but, the moment he begins to perform his part as an American, the balance will turn in his favour, and he will earn, in the plainest occupation, double his subsistence.

Emigrants, who calculate upon living *cheap* before they have obtained a settlement, are frequently exposed to the greatest inconveniences, in consequence of being obliged to spend all their money before they begin to live as 'Americans.' The

difficulties which settlers of the poorer class have to encounter, in a country entirely new, are such as a constitution of iron, and nerves of brass, might seem to be requisite to surmount.

“The land, when intended for sale, is laid out in the government surveys in quarter sections of 160 acres, being one fourth of a square mile. The whole is then offered to the public by auction, and that which remains unsold, which is generally a very large proportion, may be purchased at the land office of the district, at two dollars per acre, one fourth to be paid down, and the remaining three-fourths at several instalments, to be completed in five years.

“The poor emigrant, having collected the eighty dollars, repairs to the land office, and enters his quarter section, then works his way without another “cent” in his pocket, to the solitary spot, which is to be his future abode, in a two horse waggon, containing his family, and his little all, consisting of a few blankets, a skillet, his rifle, and his axe. Suppose him arrived in the spring: after putting up a little log cabin, he proceeds to clear, with intense labour, a plot of ground for Indian corn, which is to be their next year’s support; but, for the present, being without means of obtaining a supply of flour, he depends on his gun for subsistence. In pursuit of the game, he is compelled, after his day’s work, to wade through the evening dews, up to the waist, in long grass, or bushes, and returning, finds nothing to lie on but a bear’s skin on the cold ground, exposed to every blast through the sides, and every shower through the open roof of his wretched dwelling, which he does not even attempt to close, till the approach of winter, and often not then. Under these distresses of extreme toil and exposure, debarred from every comfort, many valuable lives have sunk, which have been charged to the climate.

“The individual whose case is included in this seeming digression, escaped the ague, but he lay three weeks delirious in a nervous fever, of which he yet feels the remains, owing, no doubt, to excessive fatigue. Casualties, doubly calamitous in their forlorn estate, would sometimes assail them. He, for instance, had the misfortune to break his leg at a time when his wife was confined by sickness, and for three days they were only supplied with water, by a child of two years old, having no means of communicating with their neighbours (neighbours of ten miles off perhaps) until the fourth day. He had to carry the little grain he could procure twelve miles to be ground, and remembers once seeing at the mill, a man who had brought his, sixty miles, and was compelled to wait three days for his turn.

“Such are the difficulties which these pioneers have to encounter; but they diminish as settlements approach each other, and are only heard of by their successors. The number of emigrants who passed this way, was greater last year than in any preceding; and the present spring they are still more numerous than the last. Fourteen waggon yesterday, and thirteen to-day, have gone through this town. Myriads take their course down the Ohio. The waggons swarm with children. I heard to-day of three together, which contain forty-two of these young citizens. The wildest solitudes are to the taste of some people. General Boon, who was chiefly instrumental in the first settlement of Kentucky, is of this turn. It is said, that he is now, at

the age of seventy, pursuing the daily chase, two hundred miles to the westward of the last abode of civilized man. He had retired to a chosen spot, beyond the Missouri, which, after him is named Boon's Lick, out of the reach, as he flattered himself, of intrusion; but white men, even there, incroached upon him, and two years ago, he went back two hundred miles further.' pp. 59—62.

'Clerks, lawyers, and doctors,' mercantile adventurers, and master manufacturers in general, would, Mr. B. is of opinion, gain nothing by an exchange of countries.

The picture which this volume presents of the native American, is by no means prepossessing. We have already alluded to the representation given of their indolence. In this national trait, the *Indian* still seems to discover itself as the *substratum* of those modifications of character, superinduced by the circumstances of civilized society, serving to show to what general class of the great family, the genuine American is to be referred. In some other respects, the people still exhibit the signs of immature civilization. Intellectual culture has made but very little progress. Nature, in vain, exhibits every form of beauty and grandeur: 'There are no organs of perception,' says Mr. Birkbeck, 'no faculties as yet prepared in this country, for the enjoyment of these exquisite combinations.'

'The grand in scenery I have been shocked to hear, by American lips, called disgusting, because the surface would be too rude for the plough; and the epithet of *elegant* is used on every occasion of commendation but that to which it is appropriate in the English language.

'An *elegant improvement*, is a cabin of rude logs, and a few acres with the trees cut down to the height of three feet, and surrounded by a worm-fence, or zig-zag railing. You hear of an *elegant* mill, an *elegant* orchard, an *elegant* tan-yard, &c. and familiarly of *elegant* roads,—meaning such as you may pass without extreme peril. The word implies eligibility or usefulness in America, but has nothing to do with taste; which is a term as strange to the American language, where I have heard it spoken, as comfort is said to be to the French, and for a similar reason:—the idea has not yet reached them. Nature has not yet displayed to them those charms of distant and various prospect, which will delight the future inhabitants of this noble country.'

Scientific pursuits engage but little attention, their reading being confined for the most part, to politics, history, and poetry. 'Science is not,' says our Author, 'cultivated, as in England, for its own sake.' The time which might be thus advantageously occupied, is yawned away. The life and habits of their own Franklin, would read them a very different lesson, but even his name is not often heard among them.

'Nature has done much for them, and they leave much to nature: but they have made *themselves* free: this may account for their indifference to science, and their zeal in politics.'

They are free; and although political liberty will not supersede the necessity of those moral incentives, under the regulating influence of which, the mind can alone be brought to act with sustained energy, we have only to compare the intellectual condition of this people with that of the population of the old world, to perceive how vast a good is liberty. Compare with the half-civilized American, the Spaniard, the German, or the Irishman, taking the specimens of each from the lower classes, and let the result speak for itself as to the relative advantages of the political systems under which their characters have respectively been formed. The *low* Irish, as they are called even in America, are found, when there, still to retain that degradation of mind which is induced by their religious and political condition, and perpetuated by their old habit of whiskey drinking. 'As in London,' says our Author, 'they fill the lowest departments of labour in the manufactures, or serve the bricklayers: they are rude and abandoned, with ample means of comfort and independence. The low Irish and the freed negro, stand at nearly the same degree on the moral scale, being depressed equally by early associations.'

When we recollect how recently America was one vast wilderness,* how rapidly she has risen from an assemblage of disconnected colonies into a nation, and how little time has been afforded for the arrangement and perfecting of her domestic policy, it will appear to be only astonishing, that society has, under such circumstances, attained so high a pitch of maturity, as already to enter into rivalry with the state of things under the full-grown institutions, and complicate policy of European states. Capital and population are here beheld operating according to their natural laws; and the association of men is seen taking place, on the simple principle of cohesion. The phenomenon is, in all respects, most instructive to the political economist, and the statesman. 'Why,' exclaims Mr. Birkbeck, 'do not the governments of Europe afford such an asylum, in their vast and gloomy forests, for their increasing myriads of paupers! This would be an object worthy a convention of sovereigns.'

Art. V. *Childe Harold's Pilgrimage*. Canto the Fourth. By Lord Byron, 8vo. pp. 257. Price 12s. 1818.

LITTLE more than a third part of this volume is occupied with the poem of *Childe Harold*. The remainder, with the exception of a ballad and a sonnet, consists of a series of notes

* 'Twenty years ago, the vast region, comprising the states of Ohio and Indiana, and the territory of Illinois and Michigan, only counted 30,000; the number that are now living, and living happily, in the little county of Hamilton, which is something under the regular dimensions of 20 miles square.'

compiled by the Author of the "Historical Illustrations," which have subsequently made their appearance in a bulky volume, as an additional appendix to this Fourth Canto. If his Lordship's composition really stood in need of so large a commentary, it would be an unfortunate circumstance for his fame as a poet, since he must in that case have submitted either to be read without being understood, or to be very little read at all. But if these annotations are not necessary to the reader's enjoyment of the poem, we cannot but think that his Lordship would have done well to anticipate their eventual separation from it, since bodies of so different specific gravity are scarcely likely to float down to posterity together, and to have given the public his own portion of the volume at a somewhat less costly rate, in the shape of another poetical pamphlet. We do not deny that the notes are highly entertaining, but their connexion with the text is often very slender. Some of them stretch into the length of dissertation, nor are these of the least interest; but the heterogeneous and desultory nature of the whole compilation, exceedingly detracts from its value. The materials thus loosely thrown together, might have been woven into a very interesting topographical memoir, or have formed the basis of an extended essay on the literature of Italy. The contents of this part of the volume will come more distinctly under our notice in reviewing Mr. Hobhouse's work.

Our disinclination to know the Author of *Childe Harold* in any other character than that of a poet, which is, according to established courtesy, an imaginary character, and for the convenience, at least the pleasure of the reader, it is fit this practical fiction should be held legal,—would induce us to pass over also his Lordship's prefatory epistle. It is, however, necessary to refer to the statement, that in the conduct of this concluding canto, 'there will be found less of the pilgrim than in any of the preceding, and that little slightly, if at all, separated from the author speaking in his own person.'

'The fact is, that I had become weary of drawing a line which every one seemed determined not to perceive: like the Chinese in Goldsmith's "Citizen of the World," whom nobody would believe to be a Chinese, it was in vain that I asserted, and imagined, that I had drawn a distinction between the author and the pilgrim: and the very anxiety to preserve this difference, and disappointment at finding it unavailing, so far crushed my efforts in the composition, that I determined to abandon it altogether,—and have done so. The opinions which have been or may be formed on that subject, are now a matter of indifference; the work is to depend on itself, and not on the writer.'

This, we think, is a rather awkward attempt of his Lordship to throw upon the wilfulness of his readers, the failure attributable to an original deficiency of distinctness in his own concep-

tions. 'The pilgrim' had never even a poetical existence, as a separate personality. Childe Harold always appeared to be nothing more than a pretence, on the part of the Author, for speaking in the third person; and that the fiction was viewed in this light, as a mere form of speech, is not the fault of the reader. We have already given our reasons for the opinion, that the noble Author would not have succeeded in the attempt to give shape and substance and individuality to ideal beings of a character totally different from the one which meets us under so many disguises, but with the strong marks of identity, throughout his poems. His first thought may have been, to make of Childe Harold an imaginary pilgrim; but this design must have been abandoned in the first stage of its execution, since the poem has no plan, no action, no dramatic incident which might serve to develop the character of his hero. The way in which he is made to declaim and philosophize, reminds the reader of that celebrated dramatic exhibition, the Lecture on Heads, in which busts of different costume and character were placed before the audience, but the lecturer was still the actor and spokesman. It is pretty nearly the same with Lord Byron's characters; they have ever the same face, the strong unconcealable marks of identity still prevailing over the scenic disguise. But with regard to Childe Harold, we cannot imagine that the Author was ever honestly solicitous to guard against the mistake which he would fain represent as injurious, claiming, as it should seem, the magnanimity of being '*now*' indifferent to the injury. We apprehend, that by whatever means, or in whatever character, his Lordship might most easily have secured notoriety, that object attained, it would at all times have mattered little in his opinion, that the admiration won from his contemporaries, should have left esteem and sympathy far behind. And if he found that the dark and mysterious fancy portrait, which the public mistook for a real likeness, laid hold of the imagination, and fascinated while it seemed to repel, it is more than probable that the artist was not displeased at having attributed to himself those strong and gloomy traits of character, which his own fancy had pictured in another. There is a species of sublimity of which *the bad* is susceptible, to which in the ideal hero, he might feel to have made some approach, and on this dark elevation he might not be unwilling to seem to stand, shrouded in the indefiniteness of the poetical character. However this may be, the Author by carrying on the poem in his own person, and laying aside entirely his pilgrim-domino, has taken the sure method completely to obliterate in the minds of his readers, the nicely-drawn distinction he in his first canto pretended to support.

The poem, now completed, may therefore, as a whole, be considered as a series of descriptive sketches and moral observations

made during his Lordship's travels, whose pilgrim-ship resolves itself into the plain reality of a philosophizing tourist. Assuredly, it demanded no ordinary powers of thought as well as of poetical skill, to impart the charm of continuous interest to a long succession of stanzas, cohering together by no other law than that of *juxta-position*.

But we need not repeat the opinion we have so frequently had occasion to express upon the general subject of Lord Byron's abilities, which, though not unlimited in their range, are undeniably of the highest order. The marks of limitation are evident in a prevailing sameness both of subject and of mode of thinking; the proof of superlative genius, is afforded by the poet's imparting to this sameness, the effect and interest of variety; by his being able to make the monotony of his thoughts, like the monotopies of Nature, unwearying and ever harmonious. The *jeu d'esprit*, entitled Beppo, reviewed in our last Number, and which is now acknowledged to be Lord Byron's, we have heard adduced in refutation of the opinion that the range of his talents is circumscribed. That poem evinces great versatility of *style*, but none of thinking. It shews that its author can imitate, like a nightingale, with surprising facility, the notes of inferior songsters; it exhibits, in fact, great cleverness, but nothing more. The powers of observation and satire which it displays, were known to belong to Lord Byron, before his wayward vanity led him to sport the incognito in that motley disguise. But the sort of limitation we speak of, relates to those higher efforts of a plastic imagination, by which our great poets have been able to people the regions of fancy with abstractions wearing the semblance of distinct personality. To a production of this kind, either in epic or dramatic composition, his Lordship cannot be presumed to be competent, till he has furnished some specimens of his talents very different from any that have yet appeared. In the mean time, we are not disposed to appreciate slightly the genius which shines out in the present poem.

The scene of this Fourth Canto opens at Venice.

' In Venice Tasso's echoes are no more,
And silent rows the songless gondolier;
Her palaces are crumbling to the shore,
And music meets not always now the ear:
Those days are gone—but Beauty still is here.
States fall, arts fade—but Nature doth not die,
Nor yet forget how Venice once was dear,
The pleasant place of all festivity,

The revel of the earth, the masque of Italy!

' But unto us she hath a spell beyond
Her name in story, and her long array
Of mighty shadows, whose dim forms despond

Above the dogeless city's vanish'd sway ;
 Ours is a trophy which will not decay
 With the Rialto ; Shylock and the Moor,
 And Pierre, can not be swept or worn away—
 The keystones of the arch ! though all were o'er,
 For us repeopled were the solitary shore.

' The beings of the mind are not of clay ;
 Essentially immortal they create
 And multiply in us a brighter ray
 And more beloved existence : that which Fate
 Prohibits to dull life, in this our state
 Of mortal bondage, by these spirits supplied
 First exiles, then replaces what we hate ;
 Watering the heart whose early flowers have died,
 And with a fresher growth replenishing the void.

' Such is the refuge of our youth and age,
 The first from Hope, the last from Vacancy ;
 And this worn feeling peoples many a page,
 And, may be, that which grows beneath mine eye :
 Yet there are things whose strong reality
 Outshines our fairy-land ; in shape and hues
 More beautiful than our fantastic sky,
 And the strange constellations which the Muse
 O'er her wild universe is skilful to diffuse :' pp. 4—6.

From Venice, the Pilgrim passes on to Arqua, where

' Pillared in their sarcophagus, repose
 The bones of Laura's lover ;

to Ferrara, where erst reigned ' the antique brood of Este,'
 which accordingly introduces an impassionate apostrophe to
 ' Torquato's injured shade ;' to Florence, where once again

' The Goddess lives in stone and fills
 The air around with beauty ;

and, finally, to Rome.

' The Niobe of Nations ! there she stands,
 Childless and crownless, in her voiceless woe ;
 An empty urn within her withered hands,
 Whose holy dust was scattered long ago ;
 The Scipio's tomb contains no ashes now ;
 The very sepulchres lie tenantless
 Of their heroic dwellers ; dost thou flow,
 Old Tiber ! through a marble wilderness ?

Rise, with thy yellow waves and mantle her distress.'

With Rome, the Canto is chiefly occupied, and here the pilgrimage has its bourn. Lord Byron has judged rightly, that no theme of equal interest remained to supply matter for carrying on the poem further. Not Rome itself, however, can make the plaintive egotist forget his griefs and injuries. While contem-

plating the palaces and the tombs of the Cæsars, while loftily philosophizing on the rise and fall of empires, whose relics, a chaos of ruins, were spread beneath him,—in the midst of his enthusiasm, he is still cool enough to be able to digress to his own domestic affairs; like the tragic actor, who, in the very paroxysm of his mimic agonies, has his feelings perfectly at leisure for a whispered joke, and is thinking only of the green room or his benefit. The digressions are as well managed as possible, but still, the effect of these intrusive passages is, we think, incongruous with the majesty of the scene; and the reader feels it as an unwelcome interruption, to be called off to listen to the oft-told tale of Childe Harold's ineffable miseries, and to hear him denounce upon his unknown enemies 'the curse of his forgiveness.' Travellers inform us of a remarkable optical phenomenon which has been witnessed in Bohemia, produced by the refraction of the Sun's rays, when at a certain elevation: the spectator beholds his shadow thrown upon the clouds, dilated to a more than gigantic stature. Lord Byron seems to have permanently impressed upon his inward sense, a spectral illusion of analogous origin. Still, his own shadow immensely magnified, is seen reflected upon all the objects which surround him, and with this alone he seems to hold real communion, or to feel any real sympathy.

There is however one digression of a different character, which, although it has found its way into the papers of the day, we cannot refrain from transcribing.

'Hark! forth from the abyss a voice proceeds,
A long low distant murmur of dread sound,
Such as arises when a nation bleeds
With some deep and immedicable wound;
Through storm and darkness yawns the rending ground,
The gulf is thick with phantoms, but the chief
Seems royal still, though with her head discrown'd
And pale, but lovely, with maternal grief
She clasps a babe, to whom her breast yields no relief.

'Scion of chiefs and monarchs, where art thou?
Fond hope of many nations, art thou dead?
Could not the grave forget thee, and lay low
Some less majestic, less beloved head?
In the sad midnight, while thy heart still bled,
The mother of a moment, o'er thy boy,
Death hush'd that pang for ever: with thee fled
The present happiness and promised joy
Which fill'd the imperial isles so full it seem'd to cloy.

'Peasants bring forth in safety.—Can it be,
Oh thou that wert so happy, so adored!
Those who weep not for kings, shall weep for thee,
And Freedom's heart grown heavy, cease to hoard
Her many griefs for ONE; for she had pour'd

Her orisons for thee, and o'er thy head
Beheld her Iris.—Thou, too, lonely lord,
And desolate consort—vainly wert thou wed!
The husband of a year! the father of the dead!
' Of sackcloth was thy wedding garment made;
Thy bridal's fruit is ashes: in the dust
The fair-haired Daughter of the Isles is laid,
The love of millions! How we did entrust
Futurity to her! and, though it must
Darken above our bones, yet fondly deem'd
Our children should obey her child, and bless'd
Her and her hoped-for seed, whose promise seem'd
Like stars to shepherds' eyes:—'twas but a meteor beam'd.

' Woe unto us, not her; for she sleeps well:
The fickle reek of popular breath, the tongue
Of hollow counsel, the false oracle,
Which from the birth of monarchy hath rung
Its knell in princely ears, till the o'erstung
Nations have arm'd in madness, the strange fate
Which tumbles mightiest sovereigns, and hath flung
Against their blind omnipotence a weight
Within the opposing scale, which crushes soon or late,—

' These might have been her destiny; but no,
Our hearts deny it: and so young, so fair,
Good without effort, great without a foe;
But now a bride and mother—and now *there*!
How many ties did that stern moment tear!
From thy Sire's to his humblest subject's breast
Is linked the electric chain of that despair,
Whose shock was as an earthquake's, and oppress
The land which loved thee so that none could love thee best.'

pp. 86—89.

There are some stanzas in this Fourth Canto, of beauty and energy equal, perhaps, to any passages in the former portions of the work, but as a whole, it is not perhaps the most interesting. The following description of an Italian evening, partakes of the mellowed richness of the scene.

' The Moon is up, and yet it is not night—
Sunset divides the sky with her—a sea
Of glory streams along the Alpine height
Of blue Friuli's mountains; Heaven is free
From clouds, but of all colours seems to be
Melted to one vast Iris of the West,
Where the Day joins the past Eternity:
While, on the other hand, meek Dian's crest
Floats through the azure air—an island of the blest!

' A single star is at her side, and reigns
With her o'er half the lovely heaven; but still
Yon sunny sea heaves brightly, and remains

Roll'd o'er the peak of the far Rætian hill,
 As Day and Night contending were, until
 Nature reclaim'd her order :—gently flows
 The deep-dyed Brenta, where their hues instil
 The odorous purple of a new-born rose,
 Which streams upon her stream, and glass'd within it glows,
 ' Fill'd with the face of heaven, which, from afar,
 Comes down upon the waters ; all its hues,
 From the rich sunset to the rising star,
 Their magical variety diffuse :
 And now they change ; a paler shadow strews
 Its mantle o'er the mountains ; parting day
 Dies like the dolphin, whom each pang imbues
 With a new colour as it gasps away,
 The last still loveliest, till—'tis gone—and all is gray.' pp. 16,17.

But by far the finest passage in the poem, to our taste, is the noble apostrophe to the Ocean, with which the poet has done well to terminate his song.

' Roll on, thou deep and dark blue ocean—roll !
 Ten thousand fleets sweep over thee in vain ;
 Man marks the earth with ruin—his control
 Stops with the shore ;—upon the watery plain
 The wrecks are all thy deed, nor doth remain
 A shadow of man's ravage, save his own,
 When, for a moment, like a drop of rain,
 He sinks into thy depths with bubbling groan,
 Without a grave, unknell'd, uncoffin'd, and unknown.

' His steps are not upon thy paths,—thy fields
 Are not a spoil for him,—thou dost arise
 And shake him from thee ; the vile strength he wields
 For earth's destruction, thou dost all despise,
 Spurning him from thy bosom to the skies,
 And send'st him, shivering in thy playful spray
 And howling, to his Gods, where haply lies
 His petty hope in some near port or bay,
 And dashest him again to earth :—there let him lay.

' The armaments which thunderstrike the walls
 Of rock-built cities, bidding nations quake,
 And monarchs tremble in their capitals,
 The oak leviathans, whose huge ribs make
 Their clay creator the vain title take
 Of lord of thee, and arbiter of war ;
 These are thy toys, and, as the snowy flake
 They melt into thy yeast of waves, which mar
 Alike the Armada's pride, or spoils of Trafalgar.

' Thy shores are empires, changed in all save thee—
 Assyria, Greece, Rome, Carthage, what are they ?
 Thy waters wasted them while they were free,
 And many a tyrant since : their shores obey

The stranger, slave, or savage; their decay
Has dried up realms to desarts :—not so thou,
Unchangeable save to thy wild wave's play—
Time writes no wrinkle on thine azure brow—
Such as creation's dawn beheld, thou rollest now.

'Thou glorious mirror, where the Almighty's form
Glasses itself in tempests ; in all time,
Calm or convuls'd—in breeze, or gale, or storm,
Icing the pole, or in the torrid clime
Dark-heaving ;—boundless, endless, and sublime—
The image of Eternity—the throne
Of the Invisible ; even from out thy slime
The monsters of the deep are made ; each zone
Obeys thee ; thou goest forth, dread, fathomless, alone.

'And I have loved thee, Ocean ! and my joy
Of youthful sports was on thy breast to be
Borne, like thy bubbles, onward : from a boy
I wantoned with thy breakers—they to me
Were a delight : and if the freshening sea
Made them a terror—'twas a pleasing fear,
For I was as it were a child of thee,
And trusted to thy billows far and near,
And laid my hand upon thy mane—as I do here.

'My task is done—my song hath ceased—my theme
Has died into an echo ; it is fit
The spell should break of this protracted dream.
The torch shall be extinguish'd which hath lit
My midnight lamp—and what is writ, is writ,—
Would it were worthier ! but I am not now
That which I have been—and my visions flit
Less palpably before me—and the glow
Which in my spirit dwelt, is fluttering, faint, and low.

'Farewell ! a word that must be, and hath been—
A sound which makes us linger ;—yet—farewell !
Ye ! who have traced the Pilgrim to the scene
Which is his last, if in your memories dwell
A thought which once was his, if on ye swell
A single recollection, not in vain
He wore his sandal-shoon, and scallop-shell ;
Farewell ! with *him* alone may rest the pain,
If such they were—with *you*, the moral of his strain !' pp. 92—96.

We regret that this fine passage should be injured by a barbarism, as well as by some rhythmical varieties, more original than pleasing.

Art. VI. *The Insane World*, 8vo. pp. 304. London, 1818.

Oftentimes has the charge of insanity been brought forward by the enemies of our holy religion against those whose fervent piety and unwearied zeal have distinguished them from the rest of mankind. Thus, when the Divine Redeemer appeared on earth, the cry was raised against him, "Thou hast a devil and art mad." When, too, the apostle Paul advocated the cause of Christianity in the presence of Festus, the governor of Judea, and his royal visitors, the Roman Proconsul exclaimed, "Paul, thou art beside thyself; much learning doth make thee mad." Since that period, the same charge has been reiterated and re-echoed a thousand times, and is still repeated daily, by those who are unable to comprehend the motives, or account for the conduct of men of devoted piety and zeal. But the anonymous Author of the present volume, completely turns round upon these anti-religionists, and has taken in hand to prove *their* moral insanity. The task was not difficult, and the proofs he has adduced, are most abundant and convincing. The manner in which he has pursued his object is amusing and instructive. It has indeed few claims to originality, since it is a somewhat close imitation of several works of far superior merit, which appeared a few years since. The Author has not displayed much ingenuity or invention, though the subject would have admitted of both in a high degree; yet, upon the whole, it is a sprightly publication, well adapted to fill up with advantage a leisure hour, and to attract the attention of juvenile readers to subjects of the deepest interest.

In confirmation of the position that 'all men are mad except those who possess a new heart and a right spirit,' the Author conducts us through a great variety of scenes, and introduces us to characters of every description, in all of whom strong symptoms of moral insanity are discernible. In what he denominates the *busy* world, he points us to husbandmen, manufacturers, tradesmen, and merchants, who are labouring under a greater or less degree of this dreadful malady. He next introduces us to the *gay and fashionable* world, among whom the disease seems to rage with peculiar violence, and a great part of whom are considered as *incurables*. The *political* world furnishes numerous examples of moral insanity, among tyrants, courtiers, statesmen, and conquerors. The *literary* world seems also to have been infected with this mania, particularly the tragedians, poets, and novelists. Nor is the religious world, according to our Author, exempt from this malady, since it contains hypocrites, formalists, zealots, bigots, speculatists, and self-deceivers, all of whom betray undoubted symptoms of moral insanity.

In this latter department our Author feels most at home; here he has evidently drawn his sketches of character from life, and

not a few modern professors of religion may, if they are not willfully blind, discern their own moral portraiture. In Dr. Stiff, we have portrayed the rector of a large parish, who declaims furiously at a public meeting against Bible, Missionary, and Lancastrian school societies, and seems to be very far gone in that new species of mental derangement, which may be designated *bibliophobia*, since its distinguishing symptom is, a dread of the too general diffusion of knowledge and the promiscuous circulation of the sacred volume.

As specimens of the Author's style and manner, we shall subjoin two brief extracts, in the former of which, an abstract is given of a fashionable anti-methodistical sermon, supposed to have been delivered at the chapel of a certain hospital for frail females; the latter relates to the *soi-disant* rational dissenters.

' Thus we conversed upon the subject till we reached the chapel and were soon surrounded with a very genteel congregation. The minister went through the previous service with becoming reverence; but when he ascended the pulpit I was greatly surprised to hear his text, which was Ecclesiastes, vii. 16, 17, "*Be not righteous overmuch,*" and so forth.

' After an introduction, which contained an excellent eulogy on Solomon and his writings, he reversed the order of his text, and beginning with the second part, "*Be not overmuch wicked,*" he proposed to consider, first, the dreadful consequences of vice, as shortening the period of human existence, and rendering it miserable while it lasted: this observation seemed to bear upon a certain part of his audience, to whose experience he very pathetically appealed. But I could not help anticipating a difficulty in applying the other branch of his text. Surely, thought I, he will not caution the guilty part of his congregation against being overmuch righteous; this, however, he did, and it seemed to be the principal object of his discourse. "Our nature," said he, "is prone to extremes; and having seen the evil consequences of vice, penitents are sometimes apt to give way to an austerity that injures the constitution; or, which is more common in the present day, to a religious melancholy, which rejects the innocent pleasures of life; and then, exaggerated notions of sin, and extreme ideas of divine justice, drive them to despair and madness." And here he cautioned his frail auditors, lest, upon leaving that asylum they should go among the Methodists, or other enthusiasts. Moral virtue, indeed, he described as every way amiable; and good works he extolled, as recommending us to the favour of God, and covering a multitude of sins. He commended also a religious disposition, such as would attach them to the Established Church of England; but "by no means to run into irregularities and excesses, which in all cases are to be avoided, and especially in religion; as they tend to draw people to the conventicle, and, by deserting the church, leave them to the uncovenanted mercies of God — and consequently expose them to melancholy, which often ends in self-destruction.

' Coming out of this chapel we were suddenly greeted with the news-

horn, which announced some extraordinary intelligence in the Sunday Papers--an indecency which was new and surprising to us, who, coming from the country, were not used to such violations of public decency." pp. 212—214.

' After dinner the subject was renewed, and Mr. Twigg (the rational dissenter) observed, he thought the language used by the Church of England not only degrading to human nature, but that it reflected on the divine purity, in forming such depraved and guilty creatures.

' MR. GREY. If, Sir, God had formed us guilty, or had implanted moral evil in us, this reasoning would certainly be just; but the doctrine of Scripture and of the Church of England is, that "God made man upright," and that sin was of his own invention:—that the first man corrupted himself by transgression, which, like an evil disease, has been propagated from generation to generation through all his posterity.'

' MR. TWIGG. I confess, Sir, I don't understand this; and I am not willing to receive doctrines at which my reason utterly revolts.

' MR. GREY. Then I presume, Sir, your creed must lay in a very narrow compass: for there are very few truths of revelation against which our depraved nature does not revolt. What think you of the doctrines of the Trinity, the incarnation, the atonement, regeneration, a separate state, and the resurrection of the body?

' MR. TWIGG. Why truly, Sir, I believe none of them; unless it be the last, and that in a way very different from the vulgar opinion.

' "O shocking! shocking!" cried the old lady (his aunt) "I am truly sorry, Sir, my nephew adopts such heretical notions. I am afraid he imbibes them from the dissenters, among whom he attends."

' MR. GREY. They must be dissenters indeed, Madam, who reject *all* the doctrines of the Gospel. But, I believe, this applies only to a very small number in comparison with the whole body. The Dissenters in general are quite as orthodox as ourselves: it is, I suppose, among the *rational* Dissenters that this gentleman attends.

' MR. TWIGG. I should be glad, Sir, as you sneer at *rational* Dissenters, that you would go with me this afternoon. I can answer for your hearing a man as wise, learned, liberal, and eloquent, as ever adorned a pulpit.

' MRS. GOOD. Indeed, Sir, I much wish you would; for I should like vastly to hear your opinion of this gentleman, whom my nephew so much extols.

' MR. GREY. I have strong objections to hearing error and heresy:—but as it seems consistent with my design, for this day I feel half inclined.

' "Well, Sir," said I, privately, "I will accompany you; and I think you will gain a point in your favour; for this man must certainly be insane, who denies every thing."

' "But, Mr. Twigg," said Mr. Grey, "if I accompany you this afternoon, to hear your favourite preacher, will you go with me in the evening to hear mine?"

' "Certainly, Sir."—It was now agreed, and there being no time

for further debate, we set out to hear this "most wise, learned, liberal, and eloquent of all preachers."

'On our being seated we found a very genteel congregation, and were much pleased to hear the preacher open the service with reading a chapter in the Bible. After singing Addison's 23d Psalm, he offered a very eloquent and sublime prayer, which, I perceived by Mr. Grey's countenance, was not altogether to his taste. They then sung again, and the preacher took for his text, John, xix. 5, "Behold the man." After a slight view of the context, he said, the words were commonly supposed to be the language of the Roman Governor, but as the name *Pilate* was inserted in italics, and not in the original, they might be better construed as the words of Jesus himself, and infallibly prove, not only that the Romans and Jews considered him only as a man, but that Jesus himself claimed no higher rank.—"He was a man," said the preacher, "sin only excepted," perhaps,—"a man in all respects like unto ourselves."

'Having laid down this proposition as the doctrine of the text, he proceeded to prove it from the reality of his birth, (which he said was in all points like that of other men)—from the ascription to him of human passions, sensibilities and infirmities—and especially from his sufferings and death.—And here, while he enlarged with some feeling on his extreme sufferings, as a martyr for truth and virtue, at the same time he ridiculed the idea of passive, suffering Deity! He then proceeded to the improvement of his discourse in two particulars: 1. The sin and folly of idolizing a mere man whom God hath set forth, like Moses of old, for a saviour and a legislator. And here he took occasion to observe, that the God of Israel hid the body of Moses that the Jews might not worship him; but the Christians persisted in their idolatry, notwithstanding the body of their Jesus was removed to heaven and inaccessible; and trusted their salvation to the merit of his atonement, instead of recommending themselves to the divine favour by a life of innocence and virtue. Secondly, he represented this Christian idolatry (as he called it) as the great obstacle to the fulfilment of the prophecies, in the conversion of Jews, and Turks, and infidels, neither of whom could submit to the absurdity of worshipping a man—a man who was crucified.'

'Finally, here marked, that Christians were commanded to *look* to Jesus, and "looking to Jesus" was put for believing in him—but in what character were we commanded to believe in him? As "an incarnate Deity," as the Trinitarians love to speak?—a mysterious complex being?—No: but as Jesus himself saith—"Behold the MAN!"'

'The service happily was short, and my friend rejoiced when it was over; and when we came out told us, that his ears had never before been tortured with so much blasphemy.' pp. 218—224.

From the above extracts, it is evident, that the design of this volume is to maintain the cause of truth and holiness against the prevailing errors of the times; not in a grave didactic form, but by easy dialogue, lively anecdote, and animated description. As such we cordially recommend it to the attention of the junior class of our readers.

Art. VII. *Memoirs of Madame Manson*, explanatory of her conduct, on the Trial for the Assassination of M. Fualdes. Written by Herself, and addressed to Madame Enjalran, her Mother. With a Portrait. Translated from the French, and accompanied by an Abstract of the Trial; and a concise Account of the Persons and Events alluded to in the Memoirs, by the Translator. 12mo. 5s. 6d. London, 1818.

THE Translator of this strange and most unprofitable Memoir, takes credit to himself for tendering to 'the English public a most striking and amusing production, combining all the interest attached to an account of real facts and transactions of an extraordinary nature, with the vivid colouring, sudden transition, and picturesque descriptions which distinguish works of fiction.' We are, on the other hand, utterly at a loss to conjecture what can have been his inducement to republish a tissue of falsehoods, 'gross, open, and palpable,' and without any other interest than that which they derive from the atrocious crime to which they refer. The 'wild and original manner,' the 'fascination of language,' 'the energy and vigour of conception,' on which the Editor so placently dwells, we have sought for in vain, and are quite astonished at what seems to us the excess of his credulity, when he acquits his heroine of all 'apparent design to deceive.'

We know nothing of this 'extraordinary trial,' excepting from the details appended to the present Memoir, and from an accidental inspection of a few paragraphs in a newspaper; we are therefore not qualified, even if we were inclined, to give a complete and connected statement of the whole transaction; but it appears, in its general outline, to have occurred in the following manner. M. Fualdes, a magistrate of great respectability, aged and wealthy, was in the evening of the 18th March, 1817, forced into a house of ill fame, in Rodez, and there murdered; the body was thrown into the river Aveyron, and found the next morning. After some time, a considerable number of individuals were put on their trial, when it appeared that the horrible deed had been perpetrated by Jausion and Bastide, the principal conspirators, with the assistance of several others who participated either in the murder or in the removal of the body. When the wretched victim was dragged into the house, he was stretched upon the table. He requested a moment to recommend his soul to God; but his appeal was in vain, his struggles were ineffectual, and the assassins accomplished their infernal purpose by cutting his throat with a butcher's knife. While they were 'bleeding him, as they called it,' the keeper of the brothel held the lamp, and his wife held a vessel to receive the blood, there are more of these dreadful details, but we shrink

from a subject so revolting. The two individuals to whom we have referred by name, were men of most respectable station, and related to Fualdes, Bastide by birth, and Jausion by marriage. The latter was a rich banker, and the former was in easy circumstances. The motives which impelled them to this bloody deed, are not distinctly stated, but as they subsequently rifled the house of the murdered man, it should seem that they were urged on by avarice.

In all these particulars, there is no mention of Madame Manson, but it appears that, during the perpetration of the murder, she was in the house, and within hearing of the voices, and trappings, and struggles of the victim and his assassins. She was afterwards discovered, and it was proposed to despatch her at once, in order to prevent her from communicating what she had heard and seen. This was opposed by Jausion, and as far as we can collect, she was sworn to secrecy with the dead body still in her sight. Either in consequence of some imprudent hint of her own, or from some other casualty, it was discovered that she was in possession of the facts, and she was summoned on the trial as a witness; from that moment she began a series of half-revelations, retractions, apostrophes, exclamations, faintings, and sentimentalizations, which has no parallel in the history of evidence. There were two or three awkward circumstances which combined to produce all this parade and attitudinizing. First, there was the untoward disclosure, that Madame Manson was found in a brothel:—but “*they manage these things better in France,*” as somebody, we believe Sterne, said on another occasion, and as the lady was a known sentimentalist, a candid construction was put upon this part of the business, and the judge assured her from the bench, that the public was ‘convinced that she was carried to the house of Bancal by accident and against her will.’ Secondly, there was her oath, respecting which we believe she did not feel many scruples. Thirdly, she was probably actuated by a feeling of gratitude to Jausion, as the preserver of her life. But we cannot help suspecting that the great stimulus to all her eccentricities, was the determination to produce an effect, by whatever means and at whatever expense. Let her motive however have been what it might, the result of her conduct was to produce an impression at once unfavourable to the prisoners and herself. She continued to say quite enough to shew that she was acquainted with the transaction, but managed at the same time to communicate far too little for the ends of justice. Notwithstanding an appeal from the judge, which was meant to be prodigiously impressive, she still persevered in the same absurd and tantalizing conduct, until, evidently for the mere purpose of intimidation, she was included in the act of accusation. From the prison of

the Capuchins, where she was confined, these Memoirs are dated, and if they were intended to establish her innocence of intentional falsehood, we can only say that they have produced on us, an effect quite the reverse. Their great object is to shew that she acted under the influence of terror, and to get rid, by a string of strange and improbable assertions, of the evidence of a M. Clemendot, who deposed that she had to him confessed her knowledge of the transaction. She makes an attempt, at the same time to divert the public suspicion from herself to a Mlle. Rose Pierret. Our readers are aware, that the trial has terminated in the acquittal of Madame Manson, and the condemnation of the actual assassins, who have since been executed.

The previous life of Mme. M. had been of a very equivocal description. She was married, and separated from her husband; but still continued to keep up a clandestine intercourse with him, although 'she refused to live with him.' 'Who shall interpret,' very pithily exclaims the Editor, 'the caprices of a heart so wayward, as to expect from the performance of duty, the pleasing illusions of love? No one but Madame Manson.' In her own Memoir, she congratulates herself on having 'formed an agreeable acquaintance with a young man from Paris, who has been kind enough,' she says, 'to visit her in prison,' and to travel eight leagues to convey her special pleadings to her mother.

After all, who is the guarantee for the authenticity of these "Memoirs?" And are they not, like Herbert Croft's 'Love and Madness,' a mixture of fancy and fact?

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- Art. VIII. 1. *Domestic Pleasures*; or, The Happy Fireside; illustrated by interesting Conversations. By F. B. Vaux. London. 1816.
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WE cannot think that the business of education is really advanced by the multiplication of elementary books; nor that the mind of the pupil can obtain any advantage whatever by a long detention from the original sources of instruction. There are many parts of science, now taught empirically, which might be much more effectually acquired by the more laborious, but at the same time, more impressive process of experience and induction. It appears advisable to let the learner, as far as possible, make his own grammar; to initiate him merely into the necessary paradigms and forms which are the keys of knowledge, and then suffer him to ascertain their use by an immediate application to works of authority. In this process, though many

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difficulties must be encountered, yet no time will be lost; and the very obstacles which may present themselves at the outset, will afford a deeper insight into the mysteries of science, and give to its materials a stronger hold upon the memory. It is the great fault of our present systems, that they deal too much in shifts and expedients; that they do not fairly throw the mind upon its resources, but by continually supplying it with helps and relays, injure its firmness, hinder its speed, and take from it that experimental consciousness of strength, which is its surest resource and dependence. We are absolutely inundated with a class of books, very entertaining, and on their own principles, sufficiently useful, but in our apprehension, injurious in their effect, in so far as they detain the mind from more substantial nutriment.

These summary remarks, which we may perhaps, should any future occasion present itself, take occasion to pursue to a much greater and more satisfactory extent, have been partly suggested to us by the works before us. On the present plan they are useful and amusing, and we are not aware of any better method of communicating the knowledge which they are intended to convey. Of Mr. Vaux's book, we must, indeed, be permitted to say, that he has not gone very far in search of his materials, and, that, though his dialogues are sufficiently entertaining, they are compiled from sources with which every body is familiar; yet, in the absence of books of more substance, and of original authority, his volume may be advantageously introduced. The early annals of Rome, portions of natural history, interesting anecdotes, and an account of the Eddystone Lighthouse, are its general contents.

Mr. Cherpilloud's book is certainly less liable to our prefatory objections, inasmuch as it leads the pupil at once to the purest sources of composition. The Compiler justly remarks, that it is necessary to go to French mind for French expression; and in accordance with this principle, he has had recourse to the best French classics, for his exercises. So far as we have examined this little work, the first and most essential part seems to be well put together, but the second, which is made up of extracts, with complete translations, from the French and English classics, is, we think, of greatly inferior value. In this latter portion, with the exception of Pope's deistical prayer, we make no objection to the extracts themselves, but to the translations: though chiefly taken from the best authorities, they have so little pretence to accuracy, that they must have an injurious effect upon the learner, when offered to him as examples.

- Art. IX. 1. *The Advent of Christ*, considered in a Course of Six Sermons, preached before the University of Cambridge in Dec. 1815, by the Rev. W. Mandell, B. D. Fellow and Tutor of Queen's College, 8vo. pp. 212. 1817.
2. *The Duty of Promoting Christian Missions*, as connected with the peculiar Character of the Present Times. By the Same. 8vo. pp. 36. 1814.
3. *Preparation for Death, enforced by the Uncertainty of Life*. Preached on the Occasion of the Death of Basil Anthony Keck, Esq. By the Same. 8vo. pp. 36. 1815.
4. *The only availing Method of Salvation*. A Sermon preached before the University of Cambridge. By the Same. 8vo. pp. 24, 1817.

IF a practical demonstration were required of the inefficacy of prescribed formularies, and creeds of human invention, to produce uniformity of sentiment, nothing more would be necessary, than simply to appeal to the Sermons which are continually issuing from the University presses of Oxford and Cambridge, after having been delivered from the University pulpits. It would be easy to collect from these printed Discourses, without looking back to far distant years, an almost endless variety of discordant and contradictory statements, not merely on subjects of minor importance, but on those which affect the very vitals of Christianity. We will venture to affirm, without fear of contradiction, that there is no dissenting pulpit in the kingdom, from which are delivered such varying and even opposite dogmas, as those which proceed from the University pulpits, in spite of all the Articles of faith which have been subscribed, and the acts of uniformity which have been promulgated. To-day, one of the reverend professors or divines, to whose lot it has fallen to preach before the University, shall state and defend the doctrine of Baptismal regeneration, as consonant both to the volume of Revelation, and the formularies of the Church of England; to-morrow, another of this learned body shall get up, and from the same pulpit, and before the same audience, denounce this doctrine as an unscriptural and Popish tenet, a dangerous and destructive error. *Now* it is maintained, that justification is obtained by faith alone without works; and *now* it is asserted distinctly, that heaven is the reward of human obedience, and that good works are meritorious in the sight of God. This preacher is decidedly Calvinistical, the next who is to officiate, is Arminian or Pelagian; and both are alike confident of the agreement of their system with the articles and homilies of their church. Who then will contend that these authorized tests are of any advantage, since they cannot produce even an external uniformity, or prevent the public exhibition, from the same pulpit, of sentiments as opposite as light and darkness?

We are far from adverting to this fact, with any feeling of

triumph, though it might be legitimately brought forward in confirmation of those principles which are maintained by Protestant Dissenters. On the contrary, we cannot but consider it as a matter of deep regret, that the very fountains of knowledge should be thus corrupted, and that theological errors of no ordinary magnitude, should be scattered so abundantly in a soil which is likely to yield a thousand-fold. When we reflect on the place where, the persons by whom, and the audience in whose presence, these contradictory statements are delivered, we cannot but feel that the mischief they are adapted to produce is inconceivably great. For, besides that error is in itself bewitching, and insinuates itself with great ease into the youthful mind, in the present case, it comes invested with all the authority of office, and accompanied with all the decorations of science and learning. The direct tendency of such discordant public instructions will be, to produce and cherish a taste for theological controversy, among those who are ill prepared to wield so dangerous a weapon; to perpetuate all the virulence of party spirit—"While one saith, I am of Paul, and another, I of Apollos,"—and lead not a few to contemplate the pulpit rather as an *arena* intended for the display of polemic skill, than as a repository of sacred truth. It should be remembered, that a great proportion of the audience, on such occasions, consists of those youths, whose religious principles are yet unformed, and yet who are destined to become public instructors; and is there not just cause to apprehend, that the effect of such contradictory statements, on their minds, will be to produce either a total indifference to religious sentiments, or a perpetual vacillation of mind between these opposite and contending theories? Either they will be disposed to range themselves with all the zeal of vehement partisans, beneath the banner of one or other of their ecclesiastical leaders; or, which is the more probable result, they will conclude, that since their professors, tutors, and heads of houses, are not agreed on these subjects, it is of no importance whether they believe them or not. Articles of faith, and formularies of doctrine, will be subscribed by them, as a mere form of introduction to the honours and emoluments of the Church, without even so much as the pretension to a correct knowledge, or firm persuasion, of the *knotty points* to which they relate.

If, however, there must be a flood of baneful errors poured forth from these fountains of knowledge, we sincerely rejoice, that it is not unmixed with a portion of sound evangelical truth. Though it may be feared, that the great mass of modern University preachers are of a contrary description, it is gratifying to know that there are some, who, (like the respectable Tutor of Queen's, whose sermons now lie before us,) are "not ashamed" of the gospel of Christ,—make a firm and decided stand against the prevailing errors of the times, and contend earnestly,

yet in a truly Christian spirit for the faith once delivered to the saints. May not a hope be indulged, that this "little leaven" will silently but powerfully make its way through the mass of spiritual ignorance and error, in which it lies concealed, "till the whole shall be leavened?"

Mr. Mandell's sermons are not characterized by the higher graces of composition. There are no attempts at fine writing, no exuberance of fancy, or flights of eloquence; but they possess qualities of more sterling worth; they exhibit, in no small degree, Christian simplicity, genuine feeling, pious ardor, and a rich exhibition of evangelical truth. Having been composed amid the seclusion of a college residence, or during intervals of leisure from literary occupations, it is not surprising that they should be more disquisitive, than is adapted for general usefulness. The discourses of men whose habits and occupations are exclusively studious and literary, and who are not brought out into active service, will, for the most part, be found wanting in that vivid colouring, that glow of feeling, and that adaptation to all the varieties of human character and condition, which experience and minute observation alone can impart. There will be the same difference between the compositions of the scholar and the pastor, as will be seen in the productions of the artist who delineates nature in his study, rather than from actual observation; for this reason a collegiate residence, especially if accompanied with a high degree of literary ardor, must necessarily be unfavourable to ministerial usefulness.

With this abatement, which applies not to these sermons alone, but in a greater or less degree to all the theological productions of academic writers, we do not hesitate to recommend the discourses of Mr. Mandell as, in our judgement, perfectly orthodox in sentiment, eminently adapted for instruction, and such as must commend themselves to every pious reader. The first of these Sermons before us, is, "A Defence of Christian Missions," preached before the University of Cambridge, at a time when the Church Missionary Society had few advocates, and many formidable opponents there. In this Discourse, which is founded on Isa. lii. 10, some of the common-place and oft-refuted objections to missionary efforts, are again satisfactorily answered; and a variety of motives adduced, to stimulate the hearers to zealous co-operation. He reminds them of the obligations which we are under to Christian Missionaries, of the encouraging prospects of success which we are now opening on every side; and the rapid approach of that period, when all the labours of Christian benevolence must terminate, and when all opportunities of doing good will for ever cease.

The second Sermon, in the order of publication, is entitled, "Preparation for Death enforced from the Uncertainty of Life,"

and was occasioned by the death of a junior member of his own college, at a time when an epidemic fever prevailed, and had already committed great ravages in the town and University of Cambridge. It is plain, impressive, earnest, and affectionate; such as the occasion of its delivery obviously required.

In the Sermon entitled, *The only availing Method of Salvation*, founded on Gal. v. 6, the manifest design of its Author, was, to enter his decided protest against the fashionable doctrine of baptismal regeneration, and to explain the nature and grounds of justification. As both these subjects have been already fully discussed in some former numbers, we shall not at present introduce more than a single extract, in which a somewhat novel argument is brought to bear upon the advocates of Baptismal regeneration.

‘Every person is aware that in this country there is one denomination of professing Christians, I mean the Society of Friends, who avowedly reject the outward administration of the rite of Baptism. Now, if we look at their children, and at those children in our Church, who have been baptized in their infancy, we shall scarcely, I fear, discover those marks of moral superiority, those indications of a spiritual principle being implanted in the latter, which, on the supposition that grace is necessarily conveyed by baptism, might naturally have been expected: on the contrary, it may not improbably be found, that the balance in point of external decorum and propriety of conduct, is in favour of the children of that denomination of Christians to which I have adverted. As a plain matter of fact, therefore, we have here no evidence that spiritual grace is necessarily and infallibly communicated by the simple administration of the external ordinance. Should it be said, that spiritual grace has nevertheless been communicated, it would be said in the absence of all proof from experience, or rather contrary to all proof: for in numerous instances, alas! directly the opposite sentiment might with far greater semblance of truth be maintained. For do we not find, that many who have been baptized in their childhood, as they grow up, and when they arrive at years of maturity, absolutely deny the truth of Revelation altogether? What multitudes are there, even in this Christian country, who too fully realize the awful character of “baptized infidels!” So far is it from being uniformly and invariably true that a seminal principle of grace necessarily accompanies Baptism, that no genuine and decisive marks of its presence ever develop themselves, in many instances at least, at any one period of future life.’ pp. 10, 11.

The six Sermons on the Advent of Christ, are on the following subjects.

- ‘I. On the antecedent testimonies relative to the Advent of Christ.
- II. On the nature of the office which Christ came to fulfil.
- III. On the reception which Christ experienced.
- IV. On the spiritual Advent of Christ.
- V. On the Nativity of Christ.
- VI. On the final Advent of Christ.’

In the general Introduction to these discourses, the Author states modestly, and with great candour, his reasons for the observance of Advent Sundays ; reasons which, however unsatisfactory they might appear to those who maintain High Church principles, form the only rational basis on which the practice can rest.

' We do not,' says our Author, ' plead for the propriety of their observance on the ground of mere usage and antiquity : neither do we profess to derive from the Holy Scriptures any positive warrant for their institution ; nay more, we are not unwilling to allow, that occasionally they may have been perverted to purposes widely at variance with their original design, may have been wasted in giddy revelry, or so regarded as to foster a spirit of formality and pharisaic pride : yet when all this is conceded, they still appear to admit of a defence quite sufficient to satisfy any fair and unprejudiced mind.

' With respect, then, to the present observance, it is evident, as already hinted, that its specific intention is, to bring to recollection the vastness of our obligations to the best Benefactor of mankind, to recall our thoughts to that state of humiliation in which he at first appeared, and also to furnish a perpetual memento of his glorious Advent at the great day. Contemplated in these points of view, must it not be acknowledged, that it is a service highly appropriate, that it is a becoming expression of grateful feeling, the obvious dictate of piety and wisdom ? Every one will allow, that it is proper to notice in a particular manner, the anniversary of his own birth, or of any remarkable interposition of Providence ; surely then it cannot be wrong to commemorate, with devout gratitude, the arrival on earth of that illustrious Person, who assumed our nature in order to accomplish our deliverance, and who is the Author of all our mercies. Rather, shall we not be thankful for any appointment which is calculated to bring his astonishing goodness before our view ? These remarks, however, it may be here proper to observe, are to be regarded as strictly defensive. They are by no means intended even indirectly to convey a charge against those who differ from ourselves on a subject confessedly of minor importance. Their sole aim is to show, that there is nothing in this department of our ecclesiastical constitution, which is inconsistent with the purity and simplicity of the gospel, and that the objections which are sometimes urged against it, are not entitled to much consideration. We conceive that we are acting thoroughly in conformity with the precepts and the spirit of Christianity, while we thus submit ourselves even to the " ordinance of man for the Lord's sake."'

If such were always the spirit of forbearance and conciliation in which controversies on religious subjects, whether they relate to doctrine or discipline, were carried on, how much nearer would good men approximate to each other, than they now appear to do ; and what a cheering hope would be inspired, that ere long we should all come in the unity of the faith and know-

ledge of the Son of God, unto perfect men ; " to the measure of " the stature of the fulness of Christ."

In one of these discourses, which abounds with judicious reflections and impressive admonitions, the following remarks occur on the present state of that Church to which the preacher belongs, and for which he cherishes a truly filial solicitude. They are well worthy of the most serious consideration of all the friends of the Establishment ; since they distinctly point out the quarter from which danger is chiefly to be apprehended by the Members of the national Ecclesiastical Establishment.

' Here may I be permitted to remark, that notwithstanding the gloomy forebodings which have been occasionally expressed, there seems no just ground to apprehend the downfall of that venerable ecclesiastical fabric, which has been erected in these realms : at the same time, it must not be dissembled, that there is a sense in which, with perfect truth it may be said respecting it, that Christ stands at the door and knocks. Let us listen to the call, and if, in any instance, the sacred fire on the altar appears to languish, let it be the first and great concern of the parties to whom it's charge is consigned, that it may revive and burn with increasing brightness. It is not enough to say, that all is well, or to imagine, that the matter is to be established by mere asseveration, or mutual compliments amongst those immediately responsible. These are not the times when questions in religion are to be decided by bare authority, in a dictatorial oracular tone and temper, and by lavishing abuse on those who chuse to differ. The only real remedy seems to be, that we make ourselves thoroughly acquainted with our own acknowledged principles, that we be prepared to state and enforce them, in a plain and practical manner, with earnestness, with fidelity, with affection, with an anxious desire to promote the spiritual welfare of those committed to our charge, and then we need entertain no apprehensions, that " Ichabod," (" the glory is departed") will be ever inscribed on the walls of our temples. Nothing short of this, however, will be found sufficient to secure their final stability, or effectually to withstand the force of those turbulent waves which dash against them. It is not by hard speeches, and intemperate railings, and injurious insinuations,—it is not by torpor and apathy, and a cold, heartless, uninteresting method of performing her services,—much less is it by harassing and opposing those zealous and active individuals, who are not conscious of aiming at, or of deserving any other character than that of consistent sons of the establishment.—Nor again is it by attempts to show, for example, that the only spiritual advent of Christ, which in these times we are warranted to expect, necessarily takes place at Infant baptism, that we must ever hope to advance the real interests of that Church to which we belong. All that is wanted is, the revival of that zeal which has been suffered to decline, together with an active, faithful publication of the important truths contained in our Articles and Homilies, which have been too much lost sight of. No innovation, or adoption of untried theories is

necessary, but simply the return to those principles, and the spirit of that system in general, from which it cannot be denied, there has been in many instances, a lamentable departure.'

Yet we presume that the penalty of this manly avowal, would be, that the preacher would be denounced by the quarter part of his learned audience as an enemy to the Church, a furious innovator, a wild enthusiast, "a friend of publicans and sinners." Nor will the salutary advice given to the candidates for the clerical profession, which immediately follows, be much more palatable.

'I would wish particularly to call the attention of the younger part of my audience to this point, because with many of them will rest, in a very great degree, the vast responsibility of advancing or of impairing the interests of true religion, in that Church which our pious forefathers founded in these realms, which was once regarded as the glory of the Reformation. I am anxious that they may make themselves minutely acquainted with her doctrines and her discipline, so that their regard to her may not rest on the mere prejudices of education, or other ground equally indefensible, but on a thorough conviction of her substantial excellencies: for notwithstanding the cavils and objections from various quarters, with which she has been occasionally assailed, her constitution is well adapted to advance and to perpetuate, upon a large scale, the great ends of pure and practical Christianity. She possesses, within herself, as is evinced by recent facts in her history, if I may so speak, a principle of resurrection: and there is nothing besides now wanted, under the divine blessing, in order to promote the wide diffusion of spiritual religion in all her borders, but ministers of correct knowledge and fervent zeal, showing "sound speech, that cannot be condemned," and earnestly desirous to "make full proof of their ministry." Much, very much, however, it may be pardonable to repeat, depends upon their qualifications, not only as it respects themselves, not only as it respects those who are the present witnesses of their conduct, but especially as it respects the growth or the declension of genuine Christianity,—the salvation or destruction of immortal souls, in that sphere where it may be their lot to labour.'

Though we may not exactly agree with this pious clergyman on the 'substantial excellencies of the Church of England,' and her tendency to promote, 'on a large scale, pure and practical Christianity,' yet we do concur with him as to the necessity of a 'principle of resurrection,' a 'wider diffusion of spiritual religion in all her borders,' and a larger supply of ministers of correct knowledge and fervent zeal. Adverse as we have been considered to the existing ecclesiastical establishment, and opposed as we undoubtedly are to every form of hierarchy, as militating against the sole authority of Jesus Christ, none would more sincerely rejoice than ourselves in such a revival of religion within the National Church, and such an augmentation of pious, devoted ministers to serve at her altars.

Art. X. *Sermons on Interesting Subjects.* By George Campbell, Minister of the Gospel, Stockbridge, near Dunbar. 12mo. pp. 479. 1816.

IN character and value, this collection of discourses more nearly resembles the second volume of Mr. More's sermons, reviewed in our Number for Sept. 1817, than any other work of a similar kind which has come under our notice. The seriousness, and plainness, and useful tendency, which we recognised in the latter publication, belongs equally to the former; they both, in nearly equal proportions, include doctrinal and practical subjects. Mr. Campbell has been induced to venture the publication of his discourses from 'a desire and hope, that 'by this means he might be more extensively useful;'—a laudable wish, for the gratification of which, he looks not to the fastidious in taste, or the admirers of a spurious eloquence, but to the sober minded Christian concerned for his own spiritual edification, and desirous of promoting the best interests of mankind.

The subjects included in this volume, are the following. God's Expostulation with Sinners. Jer. xlv. 4—Salvation freely offered. Rev. xxii. 17—Reconciliation by Christ. Colos. i. 21-22. The end of reconciliation. Colos. i. 21-22—The Complaint of Christ. Matth. xxvii. 46—Invitation to Communion—Canticles ii. 14—The Nature of Communion 1 John. i. 3—The Success of Christ in his work. Isaiah liii. 10—The Solemn Engagement. Jer. i. 5—Fruitfulness. John. xv. 8—Progressive Improvement. Philip. iii. 14—The Fulness of the Promise. Philip. iv. 19—The Security of the Promise, Heb. x. 23—Heavenly Mindedness. Colos. iii. 1, 2—Heavenly Conversation. Philip. iii. 20—Victory over Death. Isaiah. xxv. 3—The Consummation of Bliss. 1 John. iii. 2.

As a specimen of the manner in which the Preacher addresses his hearers and readers, we give the following extract from the XIth Sermon 'On Progressive Improvement.'

"Seeking after greater degrees of divine and spiritual knowledge, is one of the ways in which Christians are to press along the course for the prize of the high calling of God. The new man which believers put on, is "renewed in knowledge after the image of him "that created him." This knowledge is imperfect at first, but it is destined to increase, and shall be perfected in that state where the saints are said to see God "face to face," and "know even as they "are known." The means of increasing our religious knowledge have been furnished us in a very liberal manner by God, and it is our duty to improve them for that purpose. But who of us can say we have been so diligent in this respect as we ought to have been? It is not owing to the want of opportunities of information, but the neglect of them, that so many, who are far advanced in life, are yet children in understand-

ing. To what, Christians, will you ascribe that imperfection of knowledge of which you have so much to complain? Have you not from your youth, had full and free access to the word of God? Have you not had frequent opportunities of hearing the Gospel preached, and the advantage of many judicious helps for understanding its important doctrines? Has your progress in knowledge been in any measure suitable to these means of information? Or is it now so great, as to render strenuous exertion after farther improvement unnecessary? Are you as well acquainted with the doctrines of faith and the rules of practice, and with the influence of the one upon the other, as you might or ought to have been? Have you that holy prudence which is necessary to discover the path of duty in all the various circumstances and relations of life? Can you readily discern and avoid the snares to which you are exposed in an evil world? And are you able to give every man a reason of the hope that is in you with meekness and fear? Do you understand the dark and intricate dispensations of Providence? And have you nothing farther to learn of the mysteries of redemption?

Art. XI. *An Essay on the best Means of promoting the Spread of Divine Truth in the unenlightened Villages of Great Britain.* By J. Thornton, of Billericay. 12mo. pp. 97.

A premium of twenty guineas for the best Essay on the 'means of spreading Divine Truth in the unenlightened Villages of Britain,' having been offered by some benevolent person through the medium of the Evangelical Magazine, soon after the attention of Mr. Thornton had been invited to the subject by a Christian friend, induced him to prepare the present tract for publication. It is entitled to the most serious consideration of every person alive to the spiritual interests of mankind, and cannot fail of procuring for the Author the respect and gratitude of every Christian philanthropist. The claims which this Essay possesses, in its subjects, and in the manner in which the discussions of them is conducted, are such as to impose on us the duty of warmly recommending it to the public.

Art. XII. *An Essay on the Origin and Operation of the Dry Rot, with a View to its Prevention or Cure.* To which are annexed, Suggestions on the cultivation of Forest Trees, and an Abstract of the several Forest Laws, from the Reign of Canute to the Present Time. By Robert Mc William, Architect and Surveyor.. 4to. pp. 440. 1818.

THE utility and importance of timber,' says Mr. Mc W. 'adapted in different forms to the comforts, conveniences, and even the necessities of civilized life, render the means of preserving it from decay an object highly interesting to all; claims the special attention of those who are studious to promote the welfare of their country.'

That peculiar species of decay, termed the Dry Rot, to which

timber is subject, has of late become familiar, at least in its baneful effects, to every one conversant with building. Not only is it more general than in former times, but, in this country, its ravages have increased beyond proportion to what has taken place in other parts of Europe. Many of our ships of war, and numerous public works as well as private houses of modern erection, are daily found to be infected with it. The destructive consequences of this insidious evil, have occasioned various investigations and complaints, and given rise to many highly vaunted but ineffectual remedies.

Aware of the mistakes of those who have treated this disease in an empirical or superficial manner, the Author of the work before us very properly endeavours to trace its operations to their remotest source, and to counteract the causes that promote its mischievous activity. With these views he applies himself to investigate generally the economy of vegetation, examining minutely the structure of the fir and of the oak, which constitute the most important part of the timber used in British buildings, and bestows a considerable degree of observation on the rise and progress of the sap. Ascribing its motion to the change of temperature, he contends, in opposition to most preceding writers on the subject, that no specific effect is produced in vegetation from the agency of light; and, from a number of experiments which he states, maintains that in all cases where effects have been supposed to arise from the operation of light alone, they have proceeded from a change of temperature produced by a variation in the solar rays, and that if an equal variation of temperature, with an equal supply of fresh air, could be afforded by artificial means, though light remained unvaried or even excluded, the consequences would in all these cases, with the exception of colour, be the same. In this argument, as well as in his opinion regarding the direction of the roots of trees, the present Author opposes the principles laid down by Mr. Knight, and supported by Sir Humphry Davy. He differs also materially from the latter, in his representation of the texture of the oak; as is evident from the engraving he has given of a section of a branch of that tree, compared with the plate of a section of the oak that accompanies Sir H. Davy's *Agricultural Chemistry*.

The minuter varieties of Fungi, being the immediate agents in promoting the decomposition of timber, engage the close attention of the Author; and his ideas concerning them, which are also illustrated by engravings, are curious and entertaining. He denies that there is so vast a number of species as many Naturalists attempt to describe, and contends that one and the same kind will, under different circumstances, assume very different shapes and colours; and he shews, by reference to a variety of

xperiments, that they are frequently the effects as well as the causes of the Dry Rot.

In tracing the means by which the causes of decay are introduced in the interior of buildings, he finds the mischief often proceeding from improper foundations, piling, or planking, and most frequently from drains and cess-pools. In one instance he discovered the original source between two or three hundred feet, and in another above two or three hundred yards, from the building which it ultimately destroyed. In these cases he considers the mischief to have been first occasioned by the effluvia from corrupting vegetable matter, such as carbonic acid gas, or hydrogen, and carburretted hydrogen gas; and other cases are referred to, in which the disease was conveyed into buildings, with saw dust, and even with the corks of bottles. Examples of the latter mode of introduction he adduces in two houses near Berkeley Square, the occupiers of which had purchased wine from a merchant whose cellars were affected with the inoculating matter; from which he takes occasion satirically to remark, in a note, what the public may find it their advantage to remember, that 'this disease is very advantageous to wine-merchants, as it soon covers the bottles with its mouldy appearance, and consumes the external parts of the corks, so that with a trifling operation on the bottles after they are filled and then deposited in cellars pretty strongly affected with the Dry Rot, they can send out wine as having been bottled in their cellars for seven or eight years, before it has in fact been there so many months.' Such an artifice as this ought not to be lightly regarded. By a means of no greater magnitude than this, a stately ship of war may become infected with a malady that may prove fatal to itself and its crew, and the most noble edifice may be prematurely reduced to ruin. Apparently harmless as the fungus, like a piece of leather, may, in a dormant state, remain for almost any length of time, a slight change or accident may give it life and destructive action. 'On the side of an oak tenon, or scarf,' says the present Writer, 'it has been known to remain for ages, without the least injury to the timber when kept dry, but immediately resumed its work of decomposition the moment it was furnished with moisture.'

After an elaborate investigation of the causes and nature of the disease, which occupies nine chapters of the work, the Author proceeds to that important part of the inquiry which relates to the proper modes of cure. The common error of seeking a specific or universal remedy, is judiciously avoided and exposed; and such a mode of treatment is suggested, as would be adopted by a philosophic practitioner, in seeking to remedy the diseases to which the human frame is subject. The

source of the disease is first of all to be investigated ; and then endeavours must be made to remove the evils it has caused, and to prevent their recurrence. When the disease originates in any infected materials introduced into the building, such as old timber or bricks that had been taken from a structure in a state of decay, Mr. M. recommends the removal of all the infected parts, and the washing the adjoining materials with a strong solution of oxyd of iron, copper, or zinc, previous to the introduction of any fresh and sound materials ; and those parts of the fresh timber which may be liable to receive infection from the old, he further advises to be charred. Where the cause is putrescent vapour from other corrupting matter, such matter must be removed, and the situation thoroughly cleansed, and the air rendered pure, dry, and susceptible of continual motion, or of passing in a current through every part of the building. It is of the first importance, he adds, that, in all cases, edifices be constructed in such a manner as to admit of the common air shifting its place with facility, that it may not, by being stagnant, acquire a fermenting heat, or accumulate vapour impregnated with particles of the surrounding materials.

To promote a uniform circulation of air, the attention of builders is directed to the position of the fire places, and especially in the lower parts of buildings ; and for the purpose of removing stagnant air, a flue is recommended to be made beneath the floor, and pass behind the grate to open at any part about the building where the air is found most pure and dry. With the same view, an apparatus is suggested as proper to be used on ship board, which appears to merit attention. Immediately behind the galley an air-tight vessel of metal is proposed to be placed to which pipes are to be affixed that are to reach to the hold of the ship. By the galley fire, which is used for the culinary purposes of the crew, the vessel behind it must become heated, and the air which it contains must become rarefied and made to pass off like smoke up a flue, or rather funnel, prepared for its passage. The foul air from the hold is then forced up to occupy the space from which the other is expelled, and in its turn made to pass away ; and the air of the ship is rendered pure and wholesome so as greatly to promote the health and comfort of the crew, as well as to preserve the ship from the ravages of the Dry Rot. In describing some experiments made with such an apparatus, the Author remarks, that ‘when lighted candles were put to the end of the tubes in the hold, the flame was immediately sucked in, though the ends of some of them were more than twenty yards distant from the furnace ; and this motion was observable at the distance of twelve hours after the fire was out of the furnace.’ That a machine so simple, so little cumbersome, and so cheaply constructed and maintained, should not be generally adopted, at

least in our ships of war, might appear surprising; for its utility as the Author remarks, cannot be doubted, without denying all the doctrines of pneumatics. For the necessity of adopting it in the navy, the great increase of the Dry-Rot in our ships of war might be a reason sufficiently weighty. The increase of the disease in ships of that class, Mr. M. supposes, and we think his conjecture is just, to be occasioned in a great measure even by the improvements that have been made in the art of ship-building. Ships of war are now so tightly constructed as not to collect as heretofore much bilge water. When bilge water was frequently collected, the necessity that existed of frequently pumping it off, gave occasion for the stagnant air of the hold to be pumped off with it; and our Author alleges that no instance can be adduced of any ship that collected much bilge water that was affected in any great degree with the dry rot, or was unhealthy to the crew.

The various means which Mr. M. suggests for preventing the introduction, and for arresting the progress of the Dry Rot, occupies so large a portion of the volume before us, that our limits will not allow us to do that justice to those parts of the work to which their obvious utility lays claim. The advantages of charring timber, where that process is admissible, the impregnation of it with oleaginous and resinous matter, with many of the neutral salts, and with such of the metallic oxyds as readily unite with the juices of the plant, the extraction of the native juices, the immersion of the timber in water, and in peat-moss, the felling of it at a proper time, and the seasoning of it in a proper manner, are all treated in a manner which proves the writer to be well acquainted with his subject, and which cannot fail to furnish the reader, who feels interested in the subject, with much satisfactory information and practical aid. Passing over this portion of the work, we proceed to notice what the Author terms the Appendix, and which occupies nearly one half of the volume.

The Author's object, in this part, is not less important than in the preceding. He endeavours to promote the cultivation of what, in the first portion, he has been anxious to preserve; and, while he shews from the increase of our population, and commerce, as well as from the increase of the causes of the decay of timber, that the demand for timber has been continually increasing, he proves from historic documents, as well as from tradition, that the quantity produced in Great Britain has been most unwisely suffered to diminish, almost in an inverse ratio to the demand. The annual value of timber cut down in the United Kingdom, Mr. M. states, to amount to about three millions of pounds sterling; and, according to the Custom House Returns,

the annual value of timber imported, exceeds the other amount; yet, though the consumption is such as to cause the balance of trade with certain countries to be considerably against us, no efforts have been made to raise a sufficiency of native supply. Many parts of the kingdom, on the contrary, which have been cleared of their native woods, have been only given up to barrenness; and many parts of Scotland as well as of England, which were known to bear, or which still retain the names of forest land, cannot now boast of a tree or a shrub, nor are they worth the expence of tillage. Yet our Author proves by various references, that in all climates, from the equator to the arctic regions, timber trees may be produced, and there appears no reason to doubt that wood will grow on any soil, from the sea beach to the mountain top, on the almost rock, on the quagmire, under the glowing rays of a vertical sun, till we approach the regions of ice and snow. The selection of the trees for the various soils and situations, appears to be the principal object which the cultivator has to study. The opportunity of planting in Great Britain appears to be as ample as can be desired. About twenty millions of acres of land are lying in a state of waste. Since the reign of Queen Anne, 3,646 acts of parliament have indeed been passed, by which 6,450,104 acres have been allowed to be enclosed, and put into a state of cultivation. Of these, a large proportion, however, are still only fit for bearing timber trees; and for the purpose of planting them, there is unquestionably a supply of people to be found who would be content to be employed at very moderate wages.

The inducements which the Author holds out for planting on inferior lands, are rational and powerful, and instances are adduced where land not worth a shilling an acre *per annum*, before it was planted, had produced an average profit, from the time of planting, of ten and twelve pounds a year, per acre, and in some cases even more. ‘However extravagant it may appear, yet facts sufficiently prove, that the value of the fee simple, even of good land, bears but a diminutive proportion to that of wood of fifty or sixty years growth, or even less than half that time, after planting on the most sterile soil.’

The suggestions offered respecting the propagation of trees, the choice of soil, and the mode of training, may be read with advantage by country gentlemen who are disposed to embellish, or to improve their lands. The section respecting the forest laws contains much curious matter; and that which concludes the work, on the policy of building ships in India, is of peculiar and immediate national interest.

Uninviting as the title and the topics may appear, and limited as the interest of the general subjects may be, we do not hesi-

to assert that the collateral materials with which the volume abounds, will be found to afford an unexpected gratification even to general readers who may be induced to peruse it.

The Author has accomplished his task with indefatigable industry, and with much ingenuity and intelligence. The principles on which he reasons as to the causes and preventives of the decay of timber, appear to be perspicuous and sound, and his exertions in endeavouring to rescue the treatment of the subject from the hands of the ignorant or designing empiric is highly worthy of praise.

t. XIII. *A Letter on the Principles of the Christian Faith.* Written by Hannah Sinclair, Eldest Daughter of the Right Hon. Sir John Sinclair, Bart. who died on the 22d of May, 1818. 8vo. pp. 25. Price 1s. 6d. London, 1818.

WE are very glad that this "Letter" has not been confined to a private circulation: it is adapted to be extensively useful. It will interest on account of the circumstances under which it was written; it has, however, the merit of not only being dictated in an affectionate spirit, but of conveying, with peculiar clearness, simplicity, and accuracy, the principles of what we denominate angelical religion. The Apostle would not have women speak in the churches; he did not suffer them to teach in public; but in parlour-instructors, as private monitors, there are none equal to mothers and sisters, inasmuch as their counsels, imparted in a tone of persuasion, find a readier access to the heart. Besides which, truth in the female mind, exists, perhaps, in more intimate and intimate combination with the feelings, than in the minds of men in general; and religious truth more especially, when intelligently embraced, occupies more habitually the affections of women as a practical reality; it is to them not only a subject of belief, but a source of real delight. Where this is the case, there will be the freshness of life in the representation of its doctrines; the style of address will be regulated by a "law of kindness;" and it will have the charm of an earnestness not easily to be withstood.

The Writer of this letter was in the habit of instructing her younger brothers and sisters in the knowledge of religion; it was her great delight to be thus occupied. The wish expressed by one of her sisters, that she should put down in writing, the substance of some of the conversations which had passed between them, was the occasion of this letter, which, it is almost needless to state, was never intended for the public eye. The death of this amiable and exemplary young lady, only seven months after the date of the letter, has set upon the production, however, the additional value of a memorial, which those who knew her, will doubtless be peculiarly happy to possess. In recommending it to

our readers, we need only transcribe a short passage as a specimen.

‘ But, first let me remind you, that sanctification is a gradual work. The change I am describing, from sin to holiness, from the love of the world, to the love of God, is not instantaneous, “ *but resembles the morning light, which shines more and more unto the perfect day.*” An established Christian, differs in many respects from a young convert, and, generally speaking, that difference is in no respect more visible, than in their feelings and experience relative to the pleasures of Religion. A young convert, is usually beset with doubts, fears, and anxieties. He feels, and knows himself to be a sinner; is depressed by a sense of his own guilt and infirmities; and has not yet learned to rejoice in Christ Jesus, and to cast all the burden of his sins upon him. But, by degrees, more light is communicated to his mind;—he perceives how God can be just, and yet the justifier of him who believes in Jesus;—he applies all the promises of the Gospel to himself; he looks to Jesus, not merely as the Saviour of sinners, but as *his own Saviour*; and believes, not merely that he died for mankind in general, but *for himself in particular*:—and thus he learns to look forward to Heaven, as *his own certain portion and inheritance*; not for any works of righteousness which he has done, but solely because he is united *by faith*, to the all sufficient Saviour.

‘ Some perhaps may tell you, that this is not consistent with humility; but they mistake the nature of *Christian humility*; which does not consist in believing that *we are* going to hell, but that *we deserve* to go there. Who was ever more humble than St. Paul? He disparages himself in almost every page of his writings; yet he speaks of his own salvation with the utmost confidence—expresses a wish to be absent from the body, that he might be present with the Lord;—says, that he had a desire to depart, and to be with Christ, which is far better;—and that to him, to live is Christ, and to die is gain;—and he describes Christians in general, as those, “ *who rejoice in Christ Jesus, and have no confidence in the flesh, or in themselves.*”—plainly shewing that these two feelings are no way inconsistent with each other.—A criminal may believe himself to be worthy of death, yet if he receives a pardon, he no longer fears death;—thus it is with Christians,—they believe themselves to be pardoned for Christ’s sake.

Art. XIV. *The Character and Success of Barnabas ; or the Connexion between eminent Piety and distinguished Usefulness : A Sermon, preached on Acts xi. 24. By Thomas Durant, 8vo. pp. 48. Price 1s. 6d. London. 1818.*

IF to serve and enjoy God were the grand purposes for which man was brought into existence, and for which he holds his present rank in the scale of being, (and to what other purposes consistent with the character of God, can we ascribe his being and intellectual power ?) it must be obvious to every reflecting person, that the world has not yet answered the end of its creation. A man does not purchase a house, or an estate, to allow it to remain unoccupied ; nor does a master hire a servant to waste his property and disobey his orders. It is impossible to look at the history of the past, or to contemplate the present, and suppose for a moment that God has no higher ends to answer by his world, than we have already witnessed. Is the wealth of the world employed in the service of God ? Are piety and obedience to the Divine law the leading character of its inhabitants ? Are men generally employed in doing justice, loving mercy, and walking humbly with God ? To these questions it is unnecessary to wait for an answer. Is not the reverse of all this the case ? How just the description of the Apostle, " All that is in the world, is the lust of the flesh, the lust of the eye, and the pride of life ! " Is it reasonable to suppose that things are always to remain in this state ? Are iniquity and irreligion always to prevail ? Are the authority, the laws, and the goodness of God, to be always trampled in the dust ?

There are only two principles on which the supposition is admissible ; and these principles are as repugnant to reason as they are to the doctrines of Revelation. There must exist either power or inclination in the Almighty to make things otherwise. Power he cannot want : He who has all power in Heaven and on Earth, and who raised up the fishermen of Galilee, gave them the qualifications which they possessed, sent them forth as his messengers, and blessed their labours to the conversion of the nations, cannot be at a loss for means to accomplish his purposes. Paganism and Popery were once in as full possession of the high places of our country, as they now are of Africa and Spain. Both were successively attacked by the arms of Divine truth, and these heavenly weapons have lost none of their temper, but are as mighty, through God, to the pulling down of strong holds and every thing that exalteth itself against the truth, as ever.

To say that God wants inclination to make his creatures good and happy, is blasphemy. " He hath no pleasure in " the misery or " the death of the sinner." He delighteth in mercy,

The conversion of men is the joy of 'the Lord ; " God so loved " the world that he gave his only begotten son, that whosoever " believeth on him, might not perish, but have everlasting life."

We have, however, no reason to believe, from the methods adopted by God, for the conversion of the world in past ages, from the principles of analogy, or from any intimation upon the subject in Scripture, that God will carry on his work without the intervention of means, or by any other means than those which were employed in the early times of the Church, or than those which he is now employing for that purpose. When our blessed Lord was about to establish his kingdom, John the Baptist was sent to prepare the way ; and his own ministry, while an inhabitant of this earth, was spent in preaching the doctrines of faith and repentance. It was agreeably to this plan, that he sent forth his disciples to gather in the lost sheep of the house of Israel, and that after his resurrection from the dead, he commanded them to go into all the world, preaching the Gospel ' to every creature.'

The truth of Christianity is a question which must rest upon the broad basis of its own merits, having no necessary connexion with the faults or the excellencies of its professors ; but it has in all ages been found an incontrovertible fact, that the success of the Gospel has almost invariably borne some proportion to the qualifications of its teachers : and we are very much indebted to the Author of this discourse for a very able and useful illustration of this truth.

The subject of Mr. Durant's sermon is—The character and success of Barnabas. The Author, after critically illustrating his text, accounts for the connexion betwixt eminent piety and distinguished usefulness, in the ministry of the Gospel, first, on the general principle of the relation between means and ends. The fact that where there are equal powers and equal advantages, the greatest success will ordinarily or invariably attend the labours of the most exemplary ministers—he illustrates by shewing that superior piety gives a warmer glow and richer unction to his preaching, enables him more clearly to perceive, and disposes him more steadily to present, those truths which are of most essential importance ; induces him to labour more abundantly in his holy calling ; presents a practical illustration and confirmation of his doctrine ; emboldens him to state the truth with all confidence ; and disposes him to study adaptation to the circumstances of his hearers.

He accounts for it, further, on the principle, that God will honour such a character with a more than ordinary effusion of the spirit. He concludes with an animated and most solemn appeal to the hearers of the Gospel. As a specimen of Mr. Durant's style, we give the following extract.

2. The subject teaches us, that hearers have personal reasons, of highest importance, for praying and studying that their ministers be eminently holy. "Brethren," for your own sake, "pray for us." And, while you pray for your ministers, study also, by all means, to promote their holiness. Do nothing that can secularize and dissipate their minds. Do not strive to lower them down to the rank of wits, and jovial companions; remembering the apostle's injunction, which speaks equally to the tempters and the tempted—"But speak thou as things that become sound doctrine; in all things shewing thyself pattern of good works."

On the same principle, be tender of your ministers' reputation: for their usefulness materially depends, not only upon the reality of their excellence, but also upon the perception which mankind have of that excellence. If your ministers be vicious—if, while pretending sanctity, and urging on others the principles of truth and the duties of holiness, they be living in sin, and adding the guilt of a base hypocrisy to all their other crimes—we give you leave to pour upon them the whole tide of a virtuous indignation: communicate not with such men; desert them; avail yourselves of every fair opportunity of shewing that you "cannot bear them that are evil." But if, without question, and upon the whole, consistent piety; they should, notwithstanding, exhibit the weaknesses of our common humanity,—which they may not themselves perceive; or perceiving, may bitterly lament, and endeavour to correct—beware of seizing on these portions of their character, and making them the subjects of your merriment, of grave and indignant reproach; beware of indulging cruel suspicions which may mar your own comfort; beware of generating such suspicions in the minds of your families; lest, emanating from you, they should flow into the congregation or the world, and blast the reputation of men, whose only inheritance, and whose chief instrument of usefulness, is an unblemished character. A man must be either a total stranger to the religious world, or a careless observer of mankind, who has not learned that the ineffectiveness of the gospel ministry on the families of many a religious professor, has arisen from the suspicions of ministers gendered in the minds of children, by their unliking, ungenerous, or sanctimonious and hypocritical parents. CHARACTER IN MINISTERS IS MORAL POWER; and he that lowers one, does, in an equal proportion lessen the other! Without intending an application of this remark to you of this congregation, the importance of the general principle will, we are confident, be admitted as a sufficient reason for its introduction. "Let a man so account of us as the ministers of Christ, and stewards of the mysteries of God. They them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. Hold such in reputation."

Yet remember, your great concern, as hearers, is with the truth our minister preaches. Your business is not to sit in judgement on the man, gauging, measuring, and weighing the quantity of his personal religion, in order to determine the degree of influence which his ministry shall have on the formation of your character. You are

to ascertain the truth of his doctrines and admonitions, taking care that what he delivers shall have its proper effect on your understanding, and heart, and conduct. Were Satan himself to depict the pleasures of that state which he has lost, and exhibit in his own person the miseries to which he is doomed, must these descriptions, however true, have no effect upon you, because they issue from such polluted lips? or would you not attempt to escape from an approaching eruption of Vesuvius, because an assassin had apprized you of your danger?

‘Irreligion and profaneness frequently attempt to shelter themselves behind the shield of a preacher’s weakness or vices. But will not Divine justice pierce that shield, and find out, and smite you in that “day when God shall judge the world in righteousness,” and will admit none of those pleas which now dance before your fancies, and delude your judgements?—Yet, are you really deluded? Is the judgement really blinded? And does your conscience, seriously consulted, justify a species of reasoning, which, in all the common departments of life, would be pronounced fatuity?

‘While God might have chosen heavenly, he has employed “earthen vessels,” with all their characteristic frailty and imperfection, to convey and communicate the treasures of the gospel. And will you not admit the truth of God, and obey it, till you perceive some angel of light and purity descending from above, and flying through the globe with the “everlasting gospel?” But what do we ask? Why wait for an angelic preacher?—He, whom all the angels are commanded to worship—He, by whom angels subsist—He, who governs the universe, and, by a volition, determines the movements of all their hosts—He, at whose bar you must stand, while angels, as his humble attendants, shall grace his appearance—He hath spoken! (Heb. ii. 3.)—It is He who speaks through *us*! And who among you will longer dare refuse attention to God’s truth, and assign, as a justification of that neglect, the meanness, the imperfection, and the sinfulness of the organ through whom it is communicated? The gospel, by whatever unhallowed lips it is proclaimed, is still the inspiration of Heaven!” pp. 42—47.

We do not hesitate strongly to recommend this sermon to general perusal, and to the special attention of those who are to make full proof of their ministry. Before we close, we feel inclined to intimate to the pious Author, that we think there is a somewhat unnecessary display of critical and Greek learning. We think also that the long digression from p. 17 to 23, would have much better formed a note than a part of the discourse itself.

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- Art. XV. 1. *Report of the Committee of the Society for the Improvement of Prison Discipline, and for the Reformation of Juvenile Offenders.* 8vo. pp. 32. London, 1818.
2. *Appendix to the First Edition of, An Enquiry, whether Crime and Misery, are produced or prevented, by our present system of Prison Discipline.* By Thomas Fowell Buxton. Containing an account of the Prisons at Ilchester and at Bristol. pp. 28. Price 6d. 1818.

WE noticed, in our Number for October 1816, the First Report of the Committee of the above Society, then as-

suming a somewhat different designation. That Report has since obtained a very extensive circulation, in consequence of its being inserted entire in the Report of the Police Committee of the House of Commons, together with the very full and important evidence given in corroboration of its statements by one of the Secretaries, and some other members of the Society. The originating causes of the alarming increase of Juvenile Delinquency, are in this document shewn to be, the neglect of moral and religious Education, the want of suitable Employment for children in early life, and the strong temptation to dishonesty, which the extremity of indigence has of late years too frequently presented. But other causes powerfully contributing to increase and perpetuate the evil, by the seduction of the innocent, and by the still more deeply demoralizing of the guilty, are also proved to have had a fatally efficient operation. These are, in the present Report, again adverted to, under the following heads. 1. The Houses of public resort, technically termed Flash-houses, which, together with the Fairs* in the neighbourhood of the metropolis, are daily adding to the catalogue of criminals, by the promotion of every species of debauchery and profligacy. 2. The severity of our Penal Laws. And 3. The present state of our Prison Discipline. This last cause, the Committee affirm to be 'more fruitful of crime, more baneful in its effects, and more disgraceful to a moral and religious nation,' than any or all of the causes they have enumerated. They give it as their deliberate opinion that 'amongst children of a very early age, absolute impunity would have produced less vice than confinement in almost any of the gaols in the metropolis.' A declaration of this nature would some time since have appeared, perhaps, to many persons extravagant, but the details which Mr. Buxton's "Inquiry" has made familiar, leave no room for the charge of exaggeration, how strong soever the language employed to describe and deprecate this prolific source of depravity.

It was under the firm conviction to which their investigation into the causes of Juvenile Delinquency conducted them, that the neglect of Prison Discipline is one great cause of crime and misery, and that great and essential reforms are as practicable as they are necessary, that the Society determined to enlarge their sphere of action, and to make the consideration of Prison Discipline a primary object of their association.

The indefatigable manner in which they have prosecuted this object, has been evidenced by the publication of Mr. Buxton, one

* In the immediate vicinity of London, there are no less than eighty-two fair-days in the space of seven months.' *Report*.

of the members of the Committee, to which 'whatever may be the value of their labours collectively,' the Committee claim to refer 'with pride and satisfaction.' A second edition of the Inquiry has appeared, since our last Number, containing further details obtained by the Author's personal inspection of other jails, which form the contents of the present Appendix. The jails of Ilchester and Bristol, which Mr. Buxton visited very nearly at the same period, are selected for the purpose of shewing the remarkable contrast afforded by the practical effects of the opposite system of discipline pursued in these prisons, as the strongest possible confirmation of the principles his work is intended to develop.

'Ilchester jail stands in an airy situation: a considerable part of it was built by prisoners, without the assistance of any other mechanic, artizan, or labourer; and that part is allowed to be, both in point of stability and neatness, the best workmanship in the jail. This happy suggestion has produced a very important saving to the county; it has certainly produced a very important change in the manners of the prisoners.'

'But besides the buildings which have given employment to a number of masons, bricklayers, carpenters, painters,—manufactures to a considerable extent are carried on. All the prisoners are clothed in a dress, every article of which they make. In the store-room I saw a collection of suits of clothing for the men, worsted caps, dowlas shirts, jackets, waistcoats, breeches, stockings, and shoes: for the general use of the prison, beds, mattresses, sheets, linen, &c. Each of these numerous branches of labour furnishes occupation to a proportion of the prisoners; and the knowledge of each trade is perpetuated, by apprenticing all who come in to some experienced workman.'

'It was a sight of much interest, to see the whole process of converting wool into cloth, carried on in one yard, and that yard within the walls of a prison. In the first workshop several were engaged in washing the wool; in the second in dyeing it; in the third, in hand-carding it; in the fourth, in spinning it; in the fifth, the looms were in activity in weaving it; and lastly, the tailors were busy in making it into clothing. In the laundry, which, I am persuaded, equals that of any institution in the kingdom, *all* the female prisoners are employed in washing the weekly changes of linen and bedding, and in making all the dresses worn by themselves and the females in the Bridewell.'

'I have said that it was a sight of much interest, to observe the whole process of converting wool into cloth, carried on within the walls of a prison; but he must be blind indeed, who does not perceive, that intimately connected with this, there is carried on also, another process of a higher order—a moral change—an operation upon the heart of man—a conversion of those rude principles, and those vicious habits, which make up the character of the man who is a terror to all around him, into those habits and principles which

constitute the useful, the industrious, and the decent member of society. This much is certain, a man must leave this prison more competent and more prepared for a life of honest labour; probably, he will leave it more industrious, and therefore, probably more honest. It is possible that, in the solitude of his cell at night, and the regular avocations of the day, he may have found a sense of the enormity of his sins, and contrition of his offences towards man and towards God.

‘The boys are in a school separate from the men, and are all taught to read and write. The men also who come in ignorant of these useful acquirements, are instructed. I particularly remarked the copy book of one, who, on his entrance six months ago, could not form a letter, and now writes a hand more than sufficiently good for all the ordinary purposes of life.

‘The prisoners have a proportion of their earnings, a part of which is given to them weekly, and a part is reserved till their departure. Men in general receive 9*d.* per week, and 4½*d.* additional is funded for them. But those who are skilful, and whose conduct merits encouragement, gain 2*s.* per week; half given to them at the time, and half at the expiration of their sentence. On the other hand, when a prisoner is guilty of any neglect in his work, or any improper or disorderly conduct, he is suspended from all portion of earnings, till he shews visible symptoms of sorrow and amendment. Persons from the town are allowed to offer various articles for sale, but this can only be done at stated hours, and under the immediate inspection of the jailer; consequently every thing improper is excluded.

‘“I look upon it,” said the task-master, “that a man’s mind must be occupied with something—if it is not taken up with a good thing, it will with a bad one.” Upon this wise maxim the whole is founded. Every tried prisoner is fully employed. “We have been, (says the jailer, in a letter to the magistrates of Norfolk,) in the habit of creating work of every description; knowing from experience, that our jail is never in such good order as when the prisoners are well employed.” The consequence of this is, that there is no filth, no disorder, no tumult. Nothing that would disgrace the most quiet and well-regulated manufactory. There is something in the manners of prisoners not easily described, but seen in a moment, which furnishes a very sure criterion of their state. In a jail without labour or inspection, their conduct is marked by a kind of sullen desperation; without intending to be offensive, they assail you with rude and importunate complaints, and display, even in their efforts to awaken your compassion, the licentiousness to which they are accustomed. On the other hand, where a system of judicious discipline is pursued, you observe an orderly, submissive deportment, and a kind of silent and unobtrusive civility. So uniform is the connexion between certain rules in the prison and certain manners in the prisoners, that I am persuaded any person familiar with the subject, being told the behaviour of the inmates of a jail, will predict the rules by which it is governed; or, knowing the rules, will anticipate the behaviour to which they give birth. Now, if this criterion is at all certain, its verdict speaks strongly in favour of the management pursued here; for a more decent, respectful assemblage of men I never saw.

‘ Another consequence is, that every man is divested, for a certain period, of those habits which probably brought him to prison; had he been idle, his idleness has been suspended; had he been drunken, he has been kept from all stimulating liquors; had he been addicted to gaming or swearing, gaming and swearing are effectually prohibited. But besides this change of habit, acquirements are made of vast importance. If a prisoner cannot read, he learns to do so; if he knows no trade, he is taught one. Three men had been discharged the preceding week; they came in ignorant of every branch of mechanical labour, and they departed, one a weaver, and two very tolerable MASONS. Again, another consequence is, that by an examination of the apothecary’s book it appears, that on the 26th of March there were 265 prisoners, of whom only six were unwell. Another, and the greatest consequence is, that upon an average, if 100 are discharged, not above seven return.’ pp. 7—14.

In our review of Mr. Buxton’s work *, we inserted a paragraph from Mr. Nield’s description of Bristol Gaol, which will have prepared our readers for any horrors with which the present account may acquaint them. Mr. Howard visited this prison in 1774; ‘ and forty years were allowed to pass away, without one effort to redress the miseries he described.’ Mr. Nield visited it in 1801, 1803, and 1806, and it is worse at this moment than it was when either Mr. Howard or Mr. Nield visited it. The latter gentleman complained at the time, that this old building, since presented by the grand jury as ‘ greatly ruinous,’ was much too small for the average number of its inhabitants, which was, upon the numbers found there at his three successive visits, fifty-two. ‘ What would he have said,’ remarks Mr. Buxton, ‘ if he had known that this number would be trebled,—that one hundred and fifty would be packed or huddled in a building, so exceedingly ill calculated for the accommodation of fifty-two!’ The following is this gentleman’s account of what he himself witnessed.

‘ We first entered the yard appropriated for criminals. It is an irregular space about twenty feet long and twelve feet wide, and was literally so crowded with its sixty-three inhabitants, as to occasion some difficulty in passing through it. In this yard is to be seen vice in all its stages; boys intermingle with men; the accused with the convicted; the venial offender with the veteran and atrocious criminal. Amongst a multitude of persons, whom the jailer described as having no other avocation or mode of livelihood but thieving, I counted eleven children,—children hardly old enough to be released from a nursery—hardly competent to understand the first principles of moral obligation—here receiving an education which, as it must unfit them for every thing useful, so it must eminently qualify them for that career which they are doomed to run. All charged or convicted of felony, without distinction of age, were in heavy irons—

* E. R. Vol. ix. p. 463.

almost all were in rags—almost all were filthy in the extreme—almost all exhibited the appearance of ill health. The state of the prison, the desperation of the prisoners, broadly hinted in their conversation and plainly expressed in their conduct—the uproar of oaths, complaints, and obscenity—the indescribable stench,—presented together a concentration of the utmost misery with the utmost guilt—a scene of infernal passions and distresses, which few have imagination sufficient to picture, and of which fewer still would believe, that the original is to be found in this enlightened and happy country.

‘ After seeing this yard, and another of larger dimensions, the adjacent day-rooms and sleeping cells; the conclusion of my own mind was, that nothing could be more offensive or melancholy. This opinion, however, was speedily refuted—a door was unlocked, we were furnished with candles, and we descended eighteen long steps into a vault, at the bottom, was a circular space—a narrow passage eighteen inches wide, runs through this, and the sides are furnished with barrack bedsteads. The floor, which is considered to be on the same level with the river, was very damp. The smell at this hour (one o’clock) was something more than can be expressed by the term “disgusting.” The bedstead was very dirty; and on one part of it I discovered a wretched human being, who complained of severe illness. This was his infirmary—the spot chosen for the restoration of decayed health—a place, one short visit to which affected me with a nausea, which I did not recover for two days. The preceding night, eighteen persons had here slept; and according to the report of the turnkey, some of these were *untried*.” * pp. 17—20.

‘ It is not my intention to lead my reader through every part of this prison; suffice it to say, that of all its wretched departments, the room in which the females reside day and night, was perhaps the most disgusting. Even the pit itself emitted a smell hardly more powerful, than this abode of the women and their sickly children. Stern severity may deny compassion to guilt; severity more stern, and far more inequitable, may withhold it in cases of suspected guilt; but I trust we live in a country where no one can behold, without some feelings of sorrowful compunction, infancy exposed to such air and to such society.

‘ There is no female infirmary; if a woman be taken ill, (and illness ought certainly to be contemplated as possible in such an atmosphere), with any complaints, infectious or otherwise, she must remain in the ward, with whatever disturbance to herself, with whatever dan-

‘ * A person only accused of a crime, may be placed in this prison, wear heavy irons, and sleep every night in the “pit,” and *this for a whole year before his trial*. This fact, if it stood alone, would be sufficient to justify the efforts now making, to direct public attention to the state of our jails. Suppose the man should be pronounced “not guilty,” he is discharged; but he has already suffered a punishment as heavy as the law assigns to his crime, had he been convicted of it. For confinement for twelve months in Bristol jail, is a penalty quite as terrible as seven years transportation.’

ger to her companions. In this prison no dress is allowed, neither soap, towels, oven, reception room, or warm baths, are provided. The bed-covering consists of one very slight rug. The food consists of a 4d. loaf per day. The continuance of error, in deference to its antiquity, can alone explain why the quantum of food is regulated, not by the ordinary consumption of man, but by the price of corn. That price has fluctuated nearly one hundred per cent. in the last two years; but to act as if a similar variation had taken place in the appetite of prisoners, is surely unreasonable. A prisoner ought to have enough to support him, and no more. The error of the criterion here chosen is this; in times of plenty he has too much, in times of scarcity too little.

‘The debtors receive no allowance whatever; and as many of these are confined for debts under 40s. and are consequently in a state of extreme poverty, I know not what is to prevent starvation. The real source of their support, is often, I believe, the charity of their companions—and thus it happens in jails. Their conductors assign an insufficient sustenance to one description of prisoners, and *none* to another; and death would more frequently be the result of this parsimony, exercised by the respectable and opulent, were it not averted by the mercy of convicted felons, and the bounty of insolvent debtors. The very dregs of mankind (as they are called, and often justly) set us an example which it were well to follow. Miserable themselves, they are ready to share their pittance with the more miserable, while we, in the haughtiness of untempted virtue, leave “the sick, and in prison” to their fellow-sufferers. Content with the plaudits of complacent conscience, when we have reviled their crimes, and made rules for their starvation.

‘Surely the day is not very distant in which the legislature will interfere, and appoint the quantum of food for every prisoner.’

‘Such was the state of Bristol Jail when I visited it; but those who would form a proper estimate of it, must remember that I saw it under every advantage. I saw it when the prisoners were controlled by the presence of the turnkey,—what must be their language and behaviour when left to themselves? I saw the pit when the prisoners were excluded from it,—what must it be when they are crowded together within it? I saw it in the middle of a cold March day,—what must it be in a sultry summer’s night?” pp. 21—25.

A new jail is now building; but three years are likely to elapse before its completion. Some hundreds, perhaps thousands of human beings, may, in the interim, unless the benevolent interference of the magistrates and inhabitants accomplish the removal, or at least the mitigation, of the existing grievances, be there tainted with disease, or contaminated by the worse infection of vice! Mr. Buxton concludes the Appendix, by thus summing up the points of comparison between the two jails he has described.

‘In the one, all are employed; in the other, all are idle.

‘In the one, they are classed according to age and degree of guilt;

in the other, health and sickness, filth and cleanliness, childhood and age, the first stage of incipient guilt, and the last stage of inveterate depravity, are alike subjected to equal hardship, and indiscriminating association.

‘ In the one, all the apartments are clean and sweet ; in the other, “ the chilly, damp, unwholesome atmosphere ” is tainted with the most revolting smell.

‘ In the one, respect and obedience marked the conduct of the prisoners ; in the other, there were strong symptoms of mutiny, and utter insubordination.’

‘ Silence during the hours of work, order and contented application, prevailed in the one ; in the other, noise, confusion, and discontent, rendered desperate by suffering.

‘ In the one the general appearance was healthy, in the other remarkably the reverse. The jailer at Bristol told me that if ten of his prisoners were released, he should expect that eight would soon return. The task-master at Ilchester, (and his report has since been confirmed by the jailer), said, that about seven out of every hundred discharged, are again committed.’

We are sure that we need not apologize to our readers for so far stepping out of the sphere of our critical duties, as to devote a portion of our pages to subjects of this nature. We know not how we can more directly promote the general object to which even purely literary exertions ought to have a relation—the melioration of society ; or how we can avail ourselves more worthily of the extensive access to the public mind, which, together with all the responsibility it entails, is placed in the hands of the Conductors of this Journal, than by taking every occasion to second by our best efforts, the appeals which such publications as the present make to every friend of his species, every lover of his country, and every professor of the religion of Christ. With this view, we have given insertion to these copious extracts, feeling that they speak more powerfully than the most eloquent comment could do, calling for the redress of evils, which, to use the words of the Report, are ‘ abominations in the sight of God.’

The attention of the Committee has been actively directed to individual cases of juvenile offenders. In some instances, they have been happily instrumental in preserving the lives of the culprits, by obtaining, in consequence of a careful investigation of the case, such information as have induced the Secretary for the Home Department, to recommend the mitigation of the sentence. In cases of a less flagrant nature, they have secured to many, an asylum in that excellent Institution, the Refuge for the Destitute ; and they have provided others, on their discharge from prison, with temporary relief, and the means of gaining an honest livelihood.

‘ The Commi are convinced, by experience, that great and per-
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manent good has been effected by the measures thus pursued: they have the satisfaction of stating, that a considerable proportion of the youths to whom assistance has thus been rendered, have since conducted themselves meritoriously, and given strong reason to believe, that they have entirely abandoned their former vicious courses, and will eventually prove honest and valuable members of society. The Committee have met with obstacles and some disappointments, as might naturally be expected in a novel and difficult undertaking, when their exertions were to be employed amongst the ignorant and vicious: but they can truly state, that the result has equalled their most sanguine hopes, and stimulated them to continue, with increased activity, their endeavours to rescue from crime and misery the numerous youthful offenders who still infest the metropolis. Convinced that their efforts, however strenuous, could never effectually repress the evil, they have maturely considered and arranged a proposition for a Reformatory for Boys; * and, having procured a plan which has undergone the strictest examination, they have laid the whole before Lord Sidmouth. They are confident that a measure of this description is absolutely necessary, and they feel pleasure in announcing to the public, that the Noble Secretary of State is impressed with the propriety of adopting some steps to attain this end; and they entertain, therefore, well-grounded hopes that its commencement will take place at no distant period.' pp. 20—21.

Nor have the useful exertions of the Committee been confined to this country. In a distant empire, through the medium of one of their members, they have been able to promote the reformation of prison discipline on an extended scale, with a degree of success exceeding their most distinguished expectations.

Mr. Venning, a Member of the Committee, has laid before the Government of Russia a Memorial upon Prison Discipline, pointing out the defects which were generally prevalent, and the measures best calculated to remove them. The greatest attention was paid to this representation. Mr. Venning was furnished with a passport into all the prisons of Petersburg, and requested to make a Report on their condition. Prince Galitzin, upon every occasion, manifested sincere interest in the success of the undertaking, and afforded the most cordial assistance. The Emperor not only patronized these exertions by his authority, but set a noble example to all his subjects, by personally inspecting some of the prisons. A Report was sent in by Mr. Venning, containing a detailed account of the different places of confine-

* The Committee have been diligently engaged in considering the plans of the best constructed Prisons, both in this Kingdom and in foreign countries; and the plan of the Reformatory which they have their duty to recommend, will be found to combine in an eminent degree those most important requisites—the power of complete isolation, and facilities for carrying on instruction. The Reformatory is intended for the confinement of six classes of offenders. Each class has a distinct dining room, and each prisoner has a separate dormitory.

ment he had so visited, accompanied with suggestions of various improvements which appeared most necessary. This Report was immediately taken into consideration, and his Imperial Majesty issued orders for the prompt introduction of the reforms which the present state of the prisons rendered practicable. Under the same authority, Mr. Venning then proceeded to Moscow, where similar measures were adopted. Thus has this great work commenced in Russia, under the happiest auspices, and no reasonable doubt can be entertained of the inestimable advantages resulting from it. The new prisons to be erected in that country, will have the advantage of all our latest improvements, the Emperor being desirous of adopting whatever is really beneficial. To promote this end, the Committee are about to forward some of the best and most complete plans, which the ingenuity of experienced architects, assisted by the advice of persons practically acquainted with gaols, can furnish.' pp. 28, 29.

We must refer, for a further explanation of the objects of this Society, to the Report itself, in which the Committee invite the communications and local co-operation of all whom they may succeed in interesting. The collecting and diffusing of information, is the great means to which they look, as facilitating the accomplishment of the ends they have in view. They disclaim any intention to excite clamour by exaggerating the abuses which have been found to prevail, seeking only 'to speak the truth in plain language, yet with that energy which becomes men deeply impressed with the importance of the subject and the necessity of prompt exertion.'

His Royal Highness the Duke of Gloucester, who has given his personal attention to the subject, and himself visited some of the London gaols, has become the Patron of this Society. It is a satisfactory circumstance too, that on one of the last days of the Session of the dissolved Parliament, a motion for the production of returns of information from the several prisons throughout the country, was made by the Marquis of Lansdown, and seconded by the Secretary of State for the Home Department.

ART. XVI. SELECT LITERARY INFORMATION.

*** Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its Plan.*

Mr. William Temple Franklin has just completed the third and last volume in quarto, of the Memoirs of the Life and Writings of his Grandfather, Dr. Franklin. This concluding volume will contain a vast number of Original Papers, on Political, Philosophical, and Miscellaneous subjects.

Some curious Letters from Madame Bertrand, at St. Helena, addressed to a female friend in France, are preparing for publication in French and English.

Mr. Bristed, a Counsellor of New York, has just ready for publication in London, America and her Resources, or a View of the Agricultural, Commercial, Manufacturing, Financial, Political, Literary, Moral, and Religious Capacity and Character of the American People.

A distinguished Chiropodist has in the press, The Art of preserving the Feet, or Practical Observations on the prevention and Cure of Corns, Bunions, Callosities, Chilblains, &c. in one small volume.

A Translation of the Memoirs of Lucien Buonaparte, and of the equally curious Anecdotes of the Court and Family of Napoleon, are just ready for publication.

Captain Golownin the narrative of whose captivity in Japan, has excited so much interest, is preparing for publication his Recollections of Japan: they will comprize a particular account of the Religion, Language, Government, Laws and Manners of the People with Observations on the Geography, Climate, Population and productions of the country.

In a few days will be published, in octavo, The Edinburgh Review for the year 1755. This rare book is correctly reprinted, with the Names of the Writers of the more important Criticisms. It contains the first published Essays of Dr. Robertson and

Dr. Adam Smith, and the only known printed Compositions of Lord Chancellor Rosslin.

Speedily will be published An Account of the Kingdom of Nepal. By Francis Hamilton (formerly Buchanan) M.D. Fellow of the Royal Societies of London and Edinburgh, and of the Societies of Antiquaries, and of the Linnean and Asiatic Societies. In 4to, with maps and illustrative engravings.

In the course of the present month will appear, New Tales of my Lord, collected and arranged by Jedediah Cleishbotham, Schoolmaster and Parish Clerk of Gandercleugh. In 4 vols. 12mo.

In the press, A description of the Islands of Java, Bali, and Celebes; with an Account, Civil, Political, Commercial, and Historical, of the Principal Nations and Tribes of the Indian Archipelago. By John Crawford, Esq. late Resident at the Court of the Sultan of Java. In 3 vols. 8vo, with illustrative maps and engravings.

In the press, A Statistical and Historical Account of the United States of America, from the Period of the First Establishments to the present Day. On a New Plan. By W. B. Warden, formerly Consul General of the United States at Paris. In 3 vols. 8vo. with maps.

Speedily will appear, The Elements of Geology. By Robert Jameson, Regius Professor of Natural History, Lecturer on Mineralogy, and Keeper of the Museum in the University of Edinburgh. In 8vo. with illustrative Plates.

Also, by the same Author, A Manual of Mineralogy, in 12mo.

In the press, Reports of Cases tried in the Jury Court, from the Institution of the Court, in 1813, to the Sittings at Edinburgh ending in March 1818. By Joseph Murray, Esq. Advocate. In 8vo.

The Bishop of St. David's has in the press, the Grand Schism, or the Roman

Catholics of Great Britain and Ireland shown to be Separatists from the Church of England.

Mr. Richard Lawrence is preparing Forty Etchings from specimens in the Elgin collection; to be accompanied with critical remarks on these Grecian relics.

Sir R. C. Hoare has in the press, a supplemental quarto volume to the Rev. J. C. Eustace's Classical Tour through Italy; enlarged by a Tour round Sicily, &c.

Mr. Brande is preparing for publication, a Manual of Chymistry; in which the principal facts will be arranged in the order they are discussed in his Lectures.

The Rev. Dr. John Fleming is printing in two octavo volumes, a General View of the Structure, Functions, and Classification of Animals, with plates and illustrations.

The Rev. I. Cobbin will soon publish Scripture Parables, in verse, with explanations and reflections, drawn chiefly from Dr. Doddridge's Exposition.

Robert Huish, Esq. author of a Treatise on Bees, has in the press. Veretzi, a romance of former days. In 4 vols.

Dr. Bostock has in the press, an Account of the History and Present State of Galvanism.

Sir T. C. Morgan is printing, in an octavo volume, Sketches of the Philosophy of Life.

An improved edition of Dr. Withering's Systematic Arrangement of British Plants, will soon appear.

Dr. Carey has in the press an improved edition of his larger work on Latin Prosody and Versification.

A new edition of Seneca's Morals, in an octavo volume, with a portrait, will appear early in July.

In a few days will be published, The Recluse of the Pyrenees, a poem: inscribed to H. R. H. the Prince of Saxe Cobourg.

Materials for Thinking, by William Burden; having been for some time out of print, a new edition with many alterations and corrections, will shortly appear, ornamented with a portrait of the lamented Author.

A small volume will soon appear, entitled Nugæ Modernæ, or Morning Thoughts, and Midnight Musings, by Mr. Park, Editor of Nugæ Antiquæ, &c. &c.

In a few days will be published, The

Warning Voice; a Sacred Poem, in Two Cantos; addressed to Insidel Writers of Poetry. By the Hon. and Rev. Edward John Turner, A.M. Formerly of St. Mary Hall, Oxford. Author of Sermons on the Union of Truth, Reason, and Revelation, in the Doctrine of the Established Church.

In the press, and speedily will be published, Monumental Pillars: or, A Collection of Remarkable Instances of the Judgment, Providence, and Grace of God; accompanied with suitable reflections. By the Rev. F. Young, of Margate, Author of Ariel, the Wreath, &c.

Mr. F. Baily, of Gray's Inn, has just printed An interesting Memoir, on the annular eclipse of the Sun, which will happen on September 7, 1820. It is not published for sale; but the author announces that he will be happy to furnish such persons as may send their cards for that purpose, with any number of copies they may require.

Mr. Harris, of Walworth, will in a few days publish the Algebraist's Assistant, written upon the plan of Wallingham's Arithmetic, and intended to follow that useful work in the course of instruction.

In the press, and speedily will be published, A Spelling, Pronouncing, and Explanatory Theological Dictionary of the New Testament. In one volume, 12mo. In which all the words of the four leading Parts of Speech, in the New Testament, are arranged under their respective heads, and the explanations given in as simple, clear, and concise a manner as possible.

The Author of the History of Dissenting Churches, having received applications from different quarters, to undertake a fifth volume of that work, to comprise the remainder of London, takes this method of announcing to the public that he is willing so to do, provided a sufficient number of subscribers shall be obtained to indemnify him from loss. Those persons, therefore, who are desirous of encouraging it are requested to transmit their names to Messrs. Button, and Sons, Paternoster-Row, where communications will be received. As soon as 500 are subscribed for, the work will be put to press, and completed within six months. It is intended that the volume shall not exceed fourteen shillings in price, and no more will be printed than are

actually subscribed for. Persons taking seven copies, will be intitled to an eighth, gratis.

In a few days will be published, a new and corrected edition of President Edwards's *Life of Brainerd*, handsomely printed in 8vo.

The Rev. Mr. Snow has in the press a Reply to a Letter written by the Rev. John Simons, purporting to be on the Subject of certain Errors of the Antinomian kind, which have lately sprung up in the West of England.

In the press, and will speedily be published a second Edition of Dr. W. Philip's *Experimental Inquiry into the Laws of the Vital Functions, and the Nature and Treatment of Internal Diseases*.

The Rev. Dr. Winter has been requested to publish the Sermon preached May 19, 1818, at the Annual Meeting of Ministers, educated at Homerton Academy, which will appear in the course of the month.

ART. XVII. LIST OF WORKS RECENTLY PUBLISHED.

ARCHITECTURE.

The Elements of Civil Architecture, according to Vitruvius and other Ancients, and the most approved practice of Modern Authors, especially Palladio. By Henry Aldrich, D.D. formerly Dean of Christ Church. Translated by the Rev. Philip Smith, LL.B. Fellow of New College. A New Edition, with 55 Engravings from the Works of Bramante, Raffaelli, J. Romano, Palladio, &c. 8vo. 18s.

Plans, Elevations, and Sections, of Buildings, Public and Private, executed in various Parts of England, &c. including the Plans and Details of the new Custom-house, London, with Descriptions. By David Laing, F.S.A. Architect and Surveyor to the Board of Customs. Imp. folio, 5l. 5s. boards.

BIOGRAPHY.

Memoirs of the Life and Character of Mrs. Sarah Savage, Eldest Daughter of the Rev. Philip Henry, A.M. And an Appendix, by I. B. Williams. With a Preface, by the Rev. William Jay. 12mo. 5s.

An Account of the Life, Writings and Character of the late Dr. Alex. Monro, Secundus, delivered as the Harveian Oration at Edinburgh for 1818. By Andrew Duncan, Sen. M.D. and P.F.R. &c. Price 1s. 6d.

HISTORY.

A Universal History, in twenty-four books. Translated from the German of John Von Muller. This Work is not a mere Compendium of Universal History, but contains a Philosophical Inquiry into the Moral and more especially the Political Causes which

have given Rise to the most important Revolutions in the History of the Human Race. 3 vols. 8vo. 1l. 16s. bds.

A View of the State of Europe during the Middle Ages. By Henry Hallam, Esq. 2 vols. 4to, 3l. 3s.

A General History of Malvern; intended to comprise all the Advantages of a Guide, with the more important Details of Chemical, Mineralogical, and Statistical Information. By John Chambers, Esq. Crown 8vo. 9s. bds.; demy 8vo. with Five Plates, 15s. boards.

MEDICAL.

Statements relative to the present prevalence of Epidemic Fever among the poorer classes of Glasgow. By Richard Millar, M.D. 2s.

Practical Observations on continued fever. By Robert Graham, M.D. Regius Professor of Botany in the University of Glasgow. 3s.

MINERALOGY.

A New Descriptive Catalogue of Minerals; following, in general, the System of Werner; with Plate, and Explanation of Hydraulic Blow-pipe and Lapidaries' Apparatus. By J. Mawe, 149, Strand. 12mo. 3s.

MISCELLANEOUS.

The Brownie of Bodsbeck, and other Tales, in Prose. By the Ettrick Shepherd, Author of the *Queen's Wake*. 2 vols. 12mo, 14s.

The Amusing Companion; containing Philosophical Amusements and entertaining Recreations for Young Persons, selected from various Authors. By William Pybus. 12mo. 1s. 6d. sewed.

Double Entry by Single, a New Method of Book-keeping; applicable

to all Kinds of Business, and exemplified in Five sets of Books. By F. W. Cronhelm. 4to. 11. 11s. 6d. boards.

The School Fellows. By Miss Sandham, Author of the *Twin Sisters*. 12mo. 3s. 6d.

A Few Leaves from my Field Book, containing some pictures in miniature. By W. Woolcot, late Royal Military Surveyor. 8vo. 5s.

The Poetical Gazetteer of the principal Cities, Towns, Boroughs, and Sea Ports in the United Kingdom. By I. Bissett of the Museum, Leamington Spa. Embellished with upwards of twenty views of the Chief Towns, &c. &c. price 2s. 6d.

A Discourse read at a Meeting of the Caledonian Horticultural Society on the 18th of March, 1818. By Andrew Duncan, Sen. M.D. pointing out the great national advantages which would arise from a Royal Garden, attached to the palace of Holyrood House, for the improvement of Horticulture by Experiments, price 1s. 6d.

A Treatise on Rivers and Torrents; with the method of regulating their course and channels. To which is added, an Essay on Navigable Canals. By Paul Frisi, a Barnabite, Professor Royal of Mathematics at Milan, F.R.S. London, &c. Translated by Major General John Garstin, Acting Chief Engineer on the Bengal Establishment. 4to. 11. 11s. 6d.

An Essay on Spanish Literature; containing its History, from the Commencement, in the Twelfth Century, to the present Time; with an Account of the best Writers in their several Departments, and some Critical Remarks; followed by a History of the Spanish Drama, and Specimens of the Writers of the different Ages. By A. Anaya. 12mo. 5s. boards.

Adversaria; or Selections and Reflections on civil, political, moral, and religious subjects. By George Harrison. 8vo. 8s.

Tables of Discount and Profit on a new and comprehensive plan. By John Evans. royal 4to. 11. 1s. half bound.

PHILOLOGY.

Discours sur les Langues Vivantes: a Treatise on the Living Languages; containing, in a small compass, the necessary Rules for acquiring a Knowledge of them, particularly of the Italian and Spanish; with a Treatise on the Difficulties of the Italian Poetry. By A. Anaya. 12mo. 4s. 6d. boards.

An Etymological Dictionary of the Scottish Language; in which the words are deduced from their Originals, explained in their different Senses, and authorised by the Names of the Writers in whose works they occur. Abridged from the Quarto Edition, by the Author, John Jamieson, Fellow of the Royal Society of Edinburgh, of the Society of the Antiquaries of Scotland, and of the American Antiquarian Society. 8vo. 14s. boards.

Un Dictionnaire des Verbes Français. By I. C. Tarver. 8vo. 10s.

POETRY.

Llewelyn Ap Iorwerth, a Poem; in five Cantos. By W. E. Meredith, Esq. 8vo. 5s. boards.

Translations from Camoens, and other Poets; with Original Poetry. By the Author of 'Modern Greece,' and the 'Restoration of the Works of Art to Italy.' 8vo. 4s.

The Third and Fourth Cantos of a Prospectus and Specimen of an intended National Work. By William and Robert Whittlecraft, of Stow Market, in Suffolk, Harness and Collar Makers; intended to comprise the most interesting Particulars relating to King Arthur and his Round Table. 8vo. 5s. 6d.

Lines on the Death of Her Royal Highness the Princess Charlotte. By the Rev. George Croly, A.M. Author of 'Paris in 1815,' a Poem. 8vo. 3s. 6d.

The Friends; a Poem, in Four Books. By the Rev. Francis Hodgson, A.M. Vicar of Bakewell, Derbyshire; Translator of Juvenal, and of Twelve Books of Charlemagne; and Author of Lady Jane Grey. 8vo. 7s.

The Converted Arab, a Poetical fragment, founded on the Tale of Abdallah and Sabat. By J. Dear. Chetwood.

POLITICAL ECONOMY.

The Principles of Population and reduction investigated; and the Questions—Does Population regulate Subsistence, or Subsistence Population?—Has the latter, in its Increase, a Tendency to augment or diminish the average quantum of Employment and Wealth? and—Should Government encourage or check early Marriage? discussed. By George Purves, LL.D. 8vo. 10s. 6d.

An Inquiry whether Crime and Misery are produced or prevented, by our present System of Prison Discipline, illustrated

by Descriptions of the Borough Compter ; Tothill-fields Prison ; the Gaols, at St. Albans, Guildford, Bury, Ilchester and Bristol ; the Maison de Force, at Ghent ; the Philadelphia Prison ; the Penitentiary, at Milbank ; and the Proceedings of the Ladies' Committee at Newgate. By Thomas Powell Buxton. Second Edition, enlarged. 8vo. 5s.

THEOLOGY.

On Protestant Nonconformity. By Josiah Corder. 2 vols. 8vo. 14s.

A Dissertation on the Prophecies that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great Period of 1260 Years ; the Papal and Mohammedan Apostacies, the tyrannical Reign of Antichrist, or the Infidel Power ; and the Restoration of the Jews. By the Rev. G. S. Faber, B. D. Rector of Long Newton, Durham. Vol. 3. 8vo. 12s.

The Great Exemplar of Sanctity, described in the Life and Death of Jesus Christ the Saviour of the World ; with Considerations on the several Parts of the History, and appropriate Prayers. By Jeremy Taylor, D.D. Chaplain in ordinary to King Charles I. and afterward Lord Bishop of Down and Connor, and Dromore. Abridged by W. Darnell, B.D. Prebendary of Durham. 8vo. 10s. 6d. boards.

Sermons, on the Nature, Offices, and Character, of Jesus Christ. By the Rev. T. Bowdler, A.M. 8vo. 14s.

Familiar Lectures on Moral Philosophy. By John Prior Estlin, L.L.D. 2 vols. 8vo. 18s. boards.

The Principles of Christian Evidence, illustrated by an Examination of Arguments subversive of Natural Theology, and the internal evidence of Christianity, advanced by Dr. T. Chalmers, in his Evidence and Authority of the Christian Revelation. By Duncan Mearns, D.D. Prof. of Theology in King's Coll. Aberdeen.

A Letter on the Principles of the Christian Faith. Written by Hannah Sinclair, eldest daughter of Rt. Hon. Sir John Sinclair. 8vo. 1s. 6d.

Services at the Ordination of the Rev. Edward Parsons, jun. at Halifax, April 8, 1818. 8vo.

A Free Enquiry into the Practice of Infant Baptism, whether it is not unscriptural, useless, and dangerous : to which are added, some Remarks on the Rev. T. Belsham's Plea for Infant Baptism. By J. Hall, Northampton.

Remarks on the Rev. John Rees's Sermon on the Reformation. By Samuel Etheridge, 1s. Also, Six Letters to Mr. Rees. By the same. 6d.

THE ECLECTIC REVIEW,

FOR AUGUST, 1818.

Art. I. *Journey through Asia Minor, Armenia, and Koordistan, in the Years 1813 and 1814; with Remarks on the Marches of Alexander, and Retreat of the Ten Thousand.* By John Macdonald Kinneir. 8vo. pp. 603. Map. price 18s. London. 1818.

OUR most kindling recollections and our deepest regrets connect themselves with the shores of the Mediterranean. The most interesting events in the history of the world, were transacted there; and whatever of knowledge, power, and happiness Europe now enjoys, may be traced back to these romantic coasts. Commerce, Science, Art, Liberty, in the brighter periods of their story, lavished their blessings on these privileged realms; but the desolations of War, the intolerance of Fanaticism, and the improvident selfishness of uncontrolled power, have changed this brilliant scene, and given up the fairest regions of the globe, to want and misery. The materials of which former strength and felicity were made up, still exist; the various and fertilizing climate, the rich and productive soil, the mental, moral, and physical force of man, still are there; but the withering arm of oppression is stretched forth upon the land, the civil and religious rights of man are inexorably crushed, and the will of the master is the only law.

This description strictly applies to by far the greater portion of the countries bordering on the Mediterranean Sea, but to none more strongly than to those which are the immediate subjects of our present consideration, the Asiatic provinces of the Turkish Empire. These fine countries lie in the most advantageous position conceivable for all the objects of national security and prosperity. In a commercial point of view, their situation is unrivalled, since by commanding the navigation of the Euxine, the Bosphorus, the Egean, and the Mediterranean, and by occupying the intermediate space between Europe and the East, they possess advantages in many respects unattainable by any other

state; while for the purposes of internal traffic, the numerous water-ways which intersect the surface, afford the greatest facilities. Considered in a military light, these provinces appear to possess every possible resource: large plains for extensive evolutions, mountain-tracts, passes, and great rivers for defensive warfare, are found in the most advantageous positions. With respect to its general aspect,

‘Asia Minor is, perhaps, one of the finest countries in the world; it is blessed with a healthy and delightful climate, and the earth is fruitful and always covered with vegetation. It has, however, been gradually declining since the fall of the Roman Empire, and is consequently at present but thinly peopled and badly cultivated; vast tracts of land lying either waste or covered with morasses and impervious forests.’

But there is another, and a very different class of considerations which, in every Christian mind at least, connect themselves with these countries. We refer to those recollections which suggest feelings of the deepest grief for the moral and religious degradation of the wretched inhabitants of these realms. Once they were blessed with the presence of Gospel light, and the word of God “mightily grew and prevailed.” The great Apostle of the Gentiles was a native of one of the provinces of this extensive tract, and it was the privileged scene of his missionary labours. But the glory is departed; the “seven churches” of Asia Minor have left nothing but their name and their site; their candlesticks are removed from their place; and nothing now exists, where religion once flourished, but the fierce intolerance of Islam, and the hollow and corrupt profession of the Greek Church.

It will not be necessary for us to detain our readers by a minute description of the manner in which these provinces are now governed. The Turkish sway is everywhere the same; and though the Osmanlis are a noble race of men, yet the radical vices of their government, and the excessive ignorance, both moral and intellectual, in which they are content to live, have reduced them to nearly the lowest possible state of political degradation. The consolidation of their empire, seems to have never formed any part of the policy of the Turks; and long as they have possessed their present territory, they have never made the slightest attempt to conciliate the original inhabitants, nor to obliterate the galling distinction between the conquerors and the vanquished. The only policy is that of oppression in its least mitigated form. The governors plunder from the people, the fruits of their industry; and the Grand Seignior exacts from them in their turn, the produce of their extortion. The Feudal system which prevailed in Europe in its earlier times, was, no doubt, fraught with innumerable evils, but it had one feature

which tended greatly to abate the severity of its aspect towards the people; it was permanent in its institutions and its administrators. There was a close, and in many instances, an almost paternal relation between the chief and his vassals. Their connexion was hereditary, and amounted to such a species of clanship, as alleviated the oppressions of arbitrary power, and disguised from the inferior the real character of his servitude. But in Turkey, every thing is transient; the life and rank of every individual are dependent on the caprice of the Sultan, and he, in his turn, holds his empire at the will of his guards. The Ottoman dominion is divided into military governments, a plan admirably contrived to prevent all harmony between the governors and the people, especially as a large portion of the latter, are of a different race and religion from their oppressors. With a further view of keeping the Pashas in subservience, they are never permitted to retain their Pashaliks during a long term: at the end of a certain period they are either removed or disgraced. The consequences of this wretched policy may be traced in every province of the Turkish Empire. The tyranny, the exactions, the privations, the cruelties, exercised upon the miserable population, exceed calculation and description; but their effects are too broadly visible in the distracted and depopulated condition of the provinces traversed by Mr. Kinneir. At the same time, the excess of the evil sometimes operates its cure: the Pasha, anxious to secure himself in the possession of power, or, in some instances, actuated by milder dispositions and more enlightened views, conciliates the people, promotes their interest, stimulates their industry, and by these means, and by a skilful mixture of bribery and defiance in his transactions with the Porte, maintains his ground for life. At this very period, there are more than one of these independent governors in the remoter provinces of the Turkish Empire.

Early in 1813, Mr. Kinneir quitted England on an enterprise which we much regret that he was prevented from completing. It was his intention to visit all the countries through which an European army might attempt the invasion of India, and in pursuance of this plan, to traverse the north-eastern provinces of Persia, and the immense plains which stretch beyond the Oxus towards the limits of the Russian Empire. The accomplishment of such a plan would have put us in possession of much valuable information respecting regions but little known. The Author's severe and continued illness, and subsequently his recal to Madras, prevented him from carrying his design into full execution. As it is, however, he has done much; he has traversed ground before nearly unknown, displaying under circumstances of severest trial the utmost self-possession and energy. The results of his observations, he has communicated

in language manly and perspicuous. He has not eked out his volume by any of the modern arts of book-making; we therefore attend him from his starting-point to the conclusion of his journey, with our attention always excited, and our expectations fully gratified. The loss of his baggage and collections, as well as of 'many of his valuable notes,' which were taken by pirates in the Persian Gulf, must be greatly lamented, as it deprived Mr. K. of important materials for the completion of his work.

The Author quitted Vienna on the 16th May, 1813, on his journey to Constantinople. While at Orschova, he crossed the Danube into Servia, then under the government of the celebrated Zerni George, of whose career he gives a very brief sketch, containing little more than is already known. This extraordinary man had risen from a low station in the Austrian army, to the unlimited chieftainship of the Servians; but though he held despotic sway over at least a million of subjects, he never assumed any title, nor could he be distinguished from his countrymen by any splendour of dress. He trained every Servian to the use of arms, and adopted in all points, the Austrian discipline. He has said to have sentenced his own brother to death, for maltreating a female, and to have ordered a priest to be buried alive for refusing to perform a funeral service without the payment of a sum of fifty piastres. Near Cernitz, Mr. K. was in a situation of great danger; while descending a declivity at full speed, the carriage was overturned by a stone, and thrown over the side of the hill. The shock was so severe that the fore wheels of the carriage separated from the body, and the horses galloped on, while the vehicle rolled down the descent, till stopped by some bushes. When crossing the steep range which separates Bulgaria from Romilia, he was compelled to

'sleep at a Greek village in the recesses of the mountains. A hospitable shepherd gave us his house, which was small but clean, and erected in the hollow of a deep and sequestered valley, washed by torrent of the clearest water. The mountains rose to an awful height on either side, and the rich foliage of the stately beeches with which their summits were crowned waved gently over our heads; the beams of a setting sun pierced through the more open parts of the forest, while the songs of the nightingale, re-echoed from the rocks and precipices, formed altogether an enchanting contrast to the smoke and filth of a Turkish post-house.'

After remaining about three months at Constantinople, which Mr. Kinneir reached on the 16th June, he set out, on the 2d of September, on a tour in Asia Minor, attended by a Greek servant and a Tatar, Ibrahim by name. We shall attend him through the whole of his journies, as closely as possible, without making our article a mere itinerary.

The first part of our Author's journey led him to Angora. One of the earliest towns through which he had to pass, was, the once populous and flourishing Nice, in former ages the capital of Bithynia. The ancient walls are four miles in circumference, but the space between them is now filled up with ruins, gardens, tobacco-plantations, and about a 'hundred wretched hovels built of mud and wood.' The miserable half-starved horses which were furnished by the Postmaster, were unable to proceed more than half the next stage, and Ibrahim, availing himself of his privilege as a government messenger, summarily took possession of an equal number belonging to a Greek merchant whom the party met upon the road. At Sugat, formerly the residence of Othman, the founder of the Turkish empire, Mr. Kinneir had his first specimen of travelling miseries; which were, however, in this instance, mere trifles, compared to what he was afterwards compelled to endure.

'I hired a dirty and unfurnished apartment, but could procure no refreshment; and hungry as I might be, was fain to go to rest without my supper. I had provided myself at Constantinople with a small carpet, a pillow, and a counterpane, so that I was always independent, and never used the beds or cushions of the natives, which invariably abound with all sorts of vermin. In my travels in Turkey I have therefore always carefully avoided the post-houses, where you are shewn into a filthy coffee-room, divided into small boxes separated by railings, and frequented by all the rabble in the place. The posts throughout the Turkish empire are supported by the government; that is to say, a certain portion of land, or in many places, a sum of money, is granted for that purpose in the spring of every year; and those of the different towns along the great roads (for in by-roads there are no posts) are let to the person who will take them on the most moderate terms, the horses being transferred at a valuation. In a road which is much frequented, the postmasters often maintain upwards of a hundred horses, and they are not only obliged to supply the Tatars with cattle, but also with food, for which the latter pay but a few paras to the servants on going away. This is, however, a privilege granted solely to those who are the bearers of letters or messages. The horses are small and are much abused, the stages long, and the roads in general bad, notwithstanding which the Tatars put these poor little animals to their utmost speed; and when they are so completely fatigued as to be unable to proceed, their tails, and sometimes their ears, are cut off, and thus disfigured they are turned loose into the woods. The Tatars are therefore in general furnished with spare horses, which are led by the Soorajees (postboys) tied to the tails of each other, but if not, they seize the horse of the first traveller they happen to meet.'

These official messengers, though they derive their name from their national origin, are now probably in the smaller proportion of instances, natives of Tatory. Every Pasha, as well indeed as most persons in high office, has a number of them in pay.

The best of those who were attached to the English embassy, was a Swedish renegado, imperfectly acquainted with the Turkish language. These men will sustain almost incredible fatigue; a short doze taken leaning against the wall of the Khan, while their horses are changing, or else a comfortable nap on horseback, seems sufficiently to recruit them. They are fond of strong liquors, and take large quantities of opium, till they become so insensible to fatigue and danger, that Mr. Kinneir has repeatedly seen them at full speed, with their eyes fast closed, and they have been known to pass over the distance between Constantinople and Bagdad, not less than 1500 miles, in 9 or 10 days. In one instance, a Tatar is said to have completed this journey in 7 days, and to have been put to death by order of the Grand Seignor, as having, of necessity, killed a great number of post-horses. At Eski Shehr, the ancient Dorylaeum, Mr. Kinneir obtained 'the best lodgings in the town,' which he describes as little better than a stable. This place is still, as in ancient times, celebrated for its warm baths; the temperature of which is supposed by Mr. K. to be not less than 100 Fahrenheit. After exploring the antiquities of the town, which presented nothing very remarkable, Mr. K. met with the following adventure.

'Tired with walking I returned to my lodgings, and had just sat down to breakfast, when I was alarmed by a loud knocking at the court gate. It was immediately afterwards burst open, and one of those Dervishes called Delhi, or madmen, entered the apartment, and in the most outrageous manner struck me with the shaft of a long lance which he held in his hand, at the same time abusing my people for having allowed an infidel to enter the habitation of a holy man, since (as it afterwards turned out) the house belonged to him. I was so incensed at the conduct of this intruder, that I instantly seized one of my pistols which were lying by my side, and should have shot him on the spot, regardless of the consequences, had I not been withheld by the Tatar and those around me. The Dervish was in a moment hurled neck and heels out of the door, and I went in person to the Aga to complain of the outrage. I found him sitting in a loft or garret, a place somewhat dangerous to approach on account of the rotten condition of the ladder which led to the only entrance. I ordered the Tatar to read the *fermaun*, and representing the circumstance, desired that the Delhi might be punished. He said that he would chastise him the moment I was gone; but as he was a holy man, and I an infidel, the inhabitants of the town would not at present allow him to be touched.'

When Mr. Kinneir returned to his residence, he had scarcely seated himself before the Delhi returned, attended by three or four of his friends, and sat down on the ground at some distance from Mr. K.'s seat, which was raised somewhat above the level of the floor. The Delhi seemed to have been quieted by his previous danger, but his companions were continually urging him

to displace the infidel intruder, and on his remaining tranquil, they started up in anger, and spitting on the ground to express their contempt, snatched Mr. Kinneir's carpet from under him, and seated themselves upon it. Fortunately he listened to the advice of his Tatar, and quitted the apartment, or the consequences would probably have been fatal to his whole party. At Sever Hissar, the Aga, a polished and well-dressed young man, behaved with uncommon civility, and made many inquiries, principally regarding his own health, which he was extremely anxious to preserve, and addressed himself to Mr. Kinneir under the notion, common in Turkey, that every European must be a physician. Another question related to the inscriptions which his visiter so assiduously copied, and which he supposed must either be talismans, or indications of hidden treasure. He shewed Mr. K. a small cabinet, containing eight or ten old silver watches, and a couple of Dutch clocks, precious treasures, in his imagination, though altogether not worth fifty piastres (shillings).

In the district of Yerma, the inhabitants were busily engaged in getting in the harvest of wheat and barley. It is well known that in these regions agriculture is ill understood, and worse practised; not the humblest effort for improvement is ever made, neither is the soil prepared beyond the mere necessity of the husbandman. The farmer holds his land by the slightest possible tenure; he is liable to ejection without an hour's notice; and his taxation, or spoliation, is in exact proportion to his annual produce. To so scandalous an extent is this system carried, that it is by no means uncommon for the Pasha to seize the crops on the ground at a low valuation, and then to dispose of them to the highest bidder. In this part of the empire, the Greeks (*Uroomi*) form a considerable portion of the population. Mr. Kinneir is disposed to think more highly of their character, than other travellers have done.

* They are not (he says) in my opinion, the fallen and dastardly race they are usually represented to be. The political or religious institutions of a state, affect, without doubt, the character of a people, and this is no where more conspicuous than throughout those quarters of the globe where the blighting doctrines of Mahomet have been diffused. The unjust and cruel persecutions carried on by the Turks have damped the fiery spirit of the Greeks, and rendered distrust and deception absolutely necessary to the safety of their persons and property; whereas, under a more enlightened and less despotic government, the national character of that people would probably rise to the standard of the inhabitants in most of the civilized countries or Europe. To me they have also appeared as dispirited and broken-hearted; but at the same time ready to rise if supported, and crush their vindictive rulers to the earth.'

At some distance from these districts, Mr. Kinneir halted near an encampment of Turkmans. Among these wandering tribes he felt himself unpleasantly situated, not having been previously accustomed to their manners, and their behaviour to him, at first, not being adapted to place him at his ease. They are a pastoral race, and trust entirely to their flocks for the means of subsistence, bartering their horses, sheep, and oxen, for corn and other necessaries. Their subjection to the Porte is little more than nominal. They are represented as possessing many valuable and exalted national qualities, which a more settled mode of life, and a closer contact with the Turks, would very effectually remove; they are 'brave, high-spirited, and hospitable, and 'when once they have eaten salt with a stranger, will protect him to the last drop of their blood.' Money, the idol of the Turks, they refused to accept from Mr. K. when tendered for the hire of horses, or as the remuneration of service; and when he offered a present to his guard, they rejected it, and begged only a handful of tobacco. The first interview with these *nomades* was, as has been intimated, by no means encouraging: the Kia behaved with great insolence, and sent off the party in carts for the examination of his chief. At the next encampment, the whole horde turned out; they took off Mr. K.'s hat, handled his clothes, and finished their uncereemonious proceedings, by laughing at him most unmercifully. The residence of the chief, Ahmed Beg, was fifteen miles distant: here their reception was courteous and liberal. Ahmed, who appeared to be a young and spirited man, told Mr. K. that he had four brothers, each of whom, as well as himself, could bring five thousand men into the field. He inquired how many tribes and villages there were in Feringistan, (Europe,) and smiled incredulously when told that they were countless.

Angora, the ancient Ancyra, which Mr. Kinneir soon after reached, has, since its foundation, been subjected to many changes: it was wrested from the Gauls by Manlius, taken in the reign of Heraclius by the Persian generals, and afterwards by the renowned Haroun at Raschid; in 1102 it was taken by the Count of Tholouse, and in 1359, it fell before the arms of Amurath I. The decisive battle of Angora was gained by Timour, over Bajazet, but the conqueror afterwards restored the city, which has ever since remained in possession of the Turks. The trade of this place consists almost entirely in the manufacture of a sort of fine camlet from the silken hair of the famous goat of Angora. This beautiful animal is only to be found within the surrounding district, and when it is removed beyond a certain limit, its wool loses its peculiar qualities. The territory to the south-east of Angora, as far nearly as Koniab, is covered with

bands of the Turkmans, who pay no tribute to the Porte. Their chief is Mahomed Beg, who, it is said, can bring thirty thousand brave and expert horsemen into the field.

At Angora, Mr. K. occupied part of the house of the English consul, a Venetian physician, in whose prescriptions, however, he put so little faith as to reject them, we are afraid somewhat peevishly, 'when seized with the epidemic (or rather, we suppose, endemic) fever of the place.' The worthy Italian is, however, described as 'a most excellent creature, warm-hearted, respectful, and attentive in the extreme;' and he gave a very striking proof of his disinterestedness by refusing, as long as he could refuse, any remuneration for 'the trouble and 'expense' to which he had been subjected by Mr. K.'s residence in his house during three weeks, for the greater part of which he had been dangerously ill. On his arrival at this place, Mr. Kinneir assumed the Turkish dress, and in defiance of the prohibition of the Pasha, strolled about the city in all directions in search of antiquities, until prevented by disease from further examination. While sojourning here, he was requested by the Armenian Bishop, to use his influence with the Pasha, to procure the pardon of an Armenian who had wantonly stabbed a Turk. This Mr. K. very wisely declined, and the murderer was hung up fronting the convent; but Turkish justice was not thus easily satisfied. The Pasha, who was not a man to let slip so fine an opportunity for extortion, took care to exact a considerable sum from the Bishop and the Priests, on the pretext that they had instigated the assassin to the perpetration of the deed.

On the 10th of October, Mr. Kinneir quitted Angora, and after undergoing the usual routine of bad accommodation and exaction on the part of the rapacious Turks, reached Ooscat on the 16th. This place was the residence of Chapwan Oglu, the most powerful chief in Asia Minor, and entirely independent of the Porte.

'His wealth in jewels was generally believed to be immense; and it is said that he could muster, in the course of a month or six weeks, an army of forty thousand men. He lived in great splendour; his harem was filled with the most beautiful Georgian slaves, and food for three hundred people was daily prepared in his kitchen. I was received by him with politeness and dignity, in a magnificent apartment surrounded with sofas made of crimson velvet, fringed with gold, and opening into a garden of orange trees, ornamented with a marble basin and jet d'eau. His countenance was benevolent, and his beard as white as snow; he made me sit close to him, and asked a number of questions respecting Buonaparte, of whom he appeared to be a great admirer. He afterwards demanded where I was going, and what I wanted in that part of the country. I told him I was travelling to amuse myself, and that I intended to visit Cæsarea and Tarsus. He replied that, as the road was in many places infested by brigands, he

would give me a guard and letters to the governors of the different districts through which I should pass, and on taking leave of him he enjoined the doctor to see that all my wants were supplied during my stay at Ooscat.'

This 'Doctor' was the chief physician of Chapwan, who had also in his employ a French practitioner, in whom he placed much confidence. Mr. K. evidently considered him as a privileged spy; and he takes the opportunity of remarking that the French government employs, in the characters of consuls, physicians, or merchants, throughout Asia Minor and Syria, emissaries who regularly correspond with the ambassador at Constantinople. The nobles of the court visited Mr. Kinneir on the most agreeable terms, and his table was plentifully supplied at the expense of the chief. In one of his rambles, he met the youngest son of the prince, with his attendants, whom he describes as a very handsome youth, most superbly dressed, and mounted on a white courser, magnificently caparisoned; a page carried his lance; he held a hawk in his right hand, and he was followed by several couples of greyhounds. In the evening, Chapwan himself took an airing in his state coach, a heavy vehicle, taken by his eldest son from the Russians. While at Ooscat, Mr. K. informs us that he

'was frequently visited by several Russians, or Moscovites, as the Turks call them, who had been taken in the wars and brought here by this Pasha. They had changed their religion, married Mahomedan women, and following their respective professions, enjoyed, as they said, a much happier life, than they had ever done before.'

This flourishing government has been since ruined by the death of Chapwan Oglu, who seems to have neglected to make such arrangements as should confirm and consolidate his dominions, and by a proper distribution of authority and office, secure them to his posterity. The exact particulars of this event are not stated, but it appears that his family has been dispersed, and his treasures plundered.

Cæsarea, the ancient capital of Cappadocia, which was Mr. K.'s next principal stage, presented to his observation a great variety of antiquities, but in so confused and imperfect a state, that he has not succeeded in affording us much information on the subject. The internal condition of the town is wretched, as will appear from the following picture.

'Nothing could exceed the filth and stench of the streets at this place. They were literally blocked up by dung-hills, and no pains seemed to be taken to remove dead horses, dogs, and cats, the offals of animals butchered in the market, and stagnant pools of water, at the sight of which I was almost every instant sickened with disgust.'

The following stage brought Mr. K. to a town, supposed to

he on the site of the ancient Castabala, where his utmost endeavours failed to procure him a lodging by fair and equitable means. In vain did the Aga issue his commands, and the Aga's attendant break open the door of a house with a large stone; the inhabitants entrenched themselves in the upper part, and treated both menaces and promises with equal contempt. At this moment a luckless Greek passing by, the Tatar seized him by the collar, and compelled him to lead the way to his dwelling, where he had no sooner conducted them, than he snatched his sword and carbine from the wall, and rushed out of the door, threatening to return with companions enough to make them repent the intrusion. A little attention to the females of the family, however, set all right in that quarter. In a short time the Greek returned alone and in better temper; and a few piastres adjusted every thing completely. At Kara Hissar, Ibrahim having indulged too freely in eating green melons,

'the Turkish physician of the place was summoned, and prescribed as follows: he called for a piece of cotton and an egg, and when they were brought, tied the former round the latter, and in this manner ordered it to be boiled quite hard. The Tatar was then directed to eat the cotton and the yolk, which our doctor affirmed would prevent any return of fever. I will not vouch for the efficacy of this specific; but certain it is, that Ibrahim had no immediate repetition of his disorder.'

Nothing of particular interest occurred until Mr. Kinneir reached Tarsus, formerly "no mean city," the rival of Athens, Alexandria, and Antioch, in magnificence and learning; but now remarkable for nothing but the delightfulness of its situation, and the luxuriance of its surrounding scenery. A week's indefatigable research did not enable Mr. K. to 'discover a single inscription nor any monument of beauty or art.' At Adana, the next stage, the Pasha forcibly detained Mr. Kinneir's pistols, though with a liberality not very common among this people, he gave him in return, a pelisse far exceeding them in value. From this place to Scanderoon, the journey was over a tract interesting in itself, and remarkable as the scene of action between Darius and Alexander. This route has been long disused in consequence of the depredations and murders committed by the Turkmans, but Mr. K. was anxious to explore it, and by the assistance of the Pasha of Adana, accomplished his purpose. At Pias, he had a very narrow escape; the Kia compelled him, by the menace of imprisonment, to pay a considerable sum, and almost poisoned him and his attendants 'by some ingredients which his servants had mixed in their rice.' At this very place, the Dutch consul at Aleppo had formerly been confined for several months, and released only on payment of thirty thousand piastres. At Scanderoon, once a place of great

trade, but now nearly ruined, Mr. K. was lodged in the mansion of a rich merchant by the strange officiousness of a mad Armenian priest, who assured him that it was his own house. The interesting elucidations of the manœuvres connected with the battle of Issus, we shall defer noticing, until our review of Major Rennell's illustrations of the Anabasis. Bailan, the next stage, the residence of a chief in rebellion against the Porte, is a most romantic town: the houses are built among rocks and precipices, on either side of a furious torrent; the streets are refreshed by rivulets running through them; each dwelling has its separate fountain, and its bowers of vine and other fruit trees. The chief behaved with much politeness; he entertained his guests with great hospitality, and furnished them with excellent horses to Antioch. On his approach to this last mentioned place, Mr. Kinneir was 'struck with the advantages of its situation, in a territory unrivalled for richness, beauty, and variety of feature.' But he does not express any of those stronger emotions, both of delight and of depression, which must, one would suppose, have rushed upon his spirit at the sight of a place where "the disciples were first called Christians." The climate of this enchanting spot is temperate, and the verdure of the ground is preserved by the springs which gush forth in all directions. The city, under the mild sway of an independent Aga, enjoyed, at the period of Mr. K.'s visit, repose and prosperity. The ancient walls of Antioch are nearly twelve miles in circumference, but the modern town does not occupy more than a sixth part of the space within them, and the vicissitudes of fortune which it has experienced, have caused to disappear every distinct trace of the former wealth and splendour of the Syrian capital. In its romantic vicinity, Mr. K. visited two places of considerable interest, one called Babylæ, the other Beit ul Mei. The last of these has been selected by D'Anville and others, as the site of the famous temple of Apollo at Daphne, a structure of unbounded magnificence, and the scene of the most disgusting debauchery: it entirely agrees with the stated distance from Antioch of this celebrated spot, but in no other point does it afford the smallest memorial of so remarkable a scene. The ruins are certainly such as might have belonged to the fane of Apollo, but the details, if they were sufficiently explored by Mr. K., do not appear to have presented any probable remain of that sumptuous edifice. On the contrary, the former place, both in its name, and its rich and romantic scenery, its ruins, and its fountains, affords every indication of former splendour and beauty, as the site first of the Temple and the groves of Daphne, and afterwards of the church of St. Babylas. From his next stage, Suedia, a miserable hamlet near the mouth of

the Orontes, Mr. K. embarked for Latakia, where he found Lady Hester Stanhope, and Mr. Barker the British resident at Aleppo. Here he was seized with a malignant fever, which also attacked his Tatar and his servant. During his illness, he was attended with the utmost kindness by the family of Mr. Barker, who had recently lost by the same disease his two elder daughters, and it was a providential circumstance that Mr. Merion, Lady Hester's physician, was also at hand, as his skill was instrumental in restoring Mr. Kinneir, while Ibrahim, who preferred Turkish remedies to bark, never perfectly recovered, but ultimately fell a victim to the effects of the distemper. This attack prevented Mr. K. from completing his intended tour through Palmyra, Racca, Kirkesia, and the other towns on the Syrian side of the Euphrates, and compelled him to return, by Cyprus and Caramania, to Constantinople.

Latakia contains an interesting ruin, apparently in good preservation: it is a triumphal arch, of Roman architecture, 'of a square plan,' with four arches, (we suppose the passages intersecting each other,) the height nearly 40 feet, with a handsome entablature, and with pilasters of the Corinthian order. During Mr. K.'s residence at this place, a sanguinary revolution took place at Aleppo. For a space of 14 years, it seems that the Janizaries had engrossed the whole of the authority, and had reduced the Pashas to a rank and sway merely nominal. The revenues were converted to the use of this rebellious soldiery, and by the most scandalous and intolerable oppressions, the chief officers had accumulated immense wealth. In this state of things, Mahomed, the eldest son of Chapwan Oglu, purchased from the Porte, on speculation, the Pashalic of Aleppo. Partly by force, but chiefly by treachery, he succeeded in his object, securing the persons, and seizing the wealth of the heads of the rebellion, who, after undergoing the torture, were put to death.

In the vicinity of Latakia,

'About 12 or 14 miles from the sea, a low range of mountains branching from mount Casius, and running parallel with the coast, is chiefly peopled by an extraordinary race of men called Ancyras. Their religion, like that of the Druses, is unknown, nor can their doctrines be easily discovered, as they admit of no proselytes, and answer mysteriously when questioned on the subject. They are industrious husbandmen, have priests whom they style Shecks, speak the Arabic language, and pay tribute to the Pasha of Acre. They have many prejudices, and amongst others, look upon hanging as the most disgraceful of all deaths; they prefer being impaled, and state, as a reason, that if hanged the soul issues from behind, but if impaled, it ascends out of the mouth. The fortitude they display under the agony of this dreadful punishment is perfectly astonishing, since they have been known to live twenty-four hours without

uttering a groan, and even to smoke a nargil whilst writhing on the stake.'

'I had several conversations with Mr. Barker regarding the Druses, with whom he was well acquainted, having resided two years amongst them. It is impossible to imagine the extreme barrenness of the rugged territory which they inhabit. It is a lofty chain of desolate hills hanging over the Mediterranean without a plain, a valley, or even a blade of grass or vegetation, excepting what has been industriously reared by the hand of man; and as there is hardly a particle of soil upon these dried and sun-beaten rocks, the inhabitants almost entirely subsist upon the produce of the silk-worm, with which they purchase corn. They cultivate the mulberry tree on graduated terraces, to prevent the rain from washing away the small quantity of earth which they may have collected; they are continually obliged to dig round these trees which are of the most diminutive size, and are even reduced to the necessity of pounding stones, in order to afford them sufficient nourishment. They reside in hamlets consisting of four or five houses, and a fountain or rivulet is so seldom seen, that it is not uncommon for the Druses to drive their goats six or seven miles to water. They are a quiet and orderly people, have little or no knowledge of the religion which they profess, and place implicit faith in their Okals or priests. They will neither eat nor drink in the house of a person employed in any public situation, because they imagine that his revenues are unjustly derived from the labours of the poor; and are nominally governed by two chiefs, the Ameer Basher, and Sheck Basher. The first of these stands appointed by the Grand Seignior, (or rather by the Pasha of Acre,) and although nominally the head, possesses but little authority, the whole power being in reality vested in the latter, who is a Druse. The Ameer Basher can only be chosen from a certain number of Turkish families resident among the Druses; and if he quarrels with the Sheck Basher, the latter has not only the power of displacing him, but of electing another person, though he cannot appoint himself. Mr. B. reckoned the population of the Druses, including the Christians who had settled amongst them, at about twenty thousand souls; they are tall and muscular, although they seldom or never eat animal food, and when they are enabled to procure this dainty, they eat it raw from motives of economy. The Druses inhabit that mountainous tract between Tripoli and Acre, where the injured and oppressed are sure of an asylum, and are never betrayed; they generally dress in white, and look like so many spectres moving amongst the rocks and precipices. We read in sacred history of the fine cedars of Libanus, but those trees are now only to be found in one particular spot of this great range, and that in so scanty a number as not to exceed four or five hundred.'

We have been induced to give insertion to this long extract, that our readers might be put into full possession of the whole of the information which it affords respecting this singular people, hitherto so little known, but respecting whom we hope ere long to receive more minute and accurate details.

Mr. Kinneir, having, in some degree, recovered his health,

sailed for Cyprus, and reached Famagusta, January 2, 1814. This place, once a fortress of great strength, is now dismantled, and its port, which could formerly admit vessels of considerable draught, is now choaked with sand and rubbish. On the 4th he set off for Larnica, where he remained several days, and availed himself of the opportunity to make short excursions into the country. The parts of the island through which he had hitherto travelled, are remarkably deficient in objects either of natural or artificial beauty, but the approach to the city of Nicosia, the ancient Tamasis, seems to have indemnified him for his disappointment.

‘(It) broke upon the view, at no greater distance than five or six hundred yards: it made a fine appearance, and bore a striking resemblance to Shiraz in Persia, when that beautiful city is first seen on issuing from the gorges of the mountains, behind the tomb of Hafiz. Like the capital of Fars, it is situated in a noble plain, bounded by lofty mountains, tipped with snow, whilst its numerous spires and minarets are seen to rise in the same manner above the branches of the trees; but the fine cathedral of St. Sophia, towering over the heads of all the other buildings, combined with the extent and solidity of the walls and bastion, gives an air of grandeur to Nicosia which Shiraz cannot emulate.’

Mr. K. was introduced to the Archbishop, in whose extensive palace he took up his residence. This personage, who holds the second rank in the island, originally occupied the humble station of a deacon, but by dexterous management, he raised himself to his present office, which gives him the immediate cognizance and control of all affairs connected with the Greeks. Cyprus is the official property of the Capudan Pasha, who practises every possible mode of extortion, both on Turks and Christians; but the latter are, ‘in addition to the demands of the government, compelled to contribute towards the support of a ‘number of lazy and avaricious monks.’ The island is productive and advantageously situated for commerce, but under such a system as this, it is, of course, in a state of the utmost depression. The Governor and the Archbishop frequently monopolize the whole yearly produce of corn, at their own arbitrary valuation, and then either retail or export it at their pleasure. From Cerina, the ancient Cerinia, Mr. K. had intended immediately to embark, but the government vessel was absent; in addition to which disappointment, he was not able to procure ‘even a ‘habitable apartment.’ He was, however, extricated from this dilemma by the courtesy of Signora Loretta, wife of the Captain with whom he was to have sailed: this lady, ‘an old dame with ‘a very long waist,’ invited him to her husband’s country-house, where he was hospitably received and pleasantly lodged. The estate surrounding the house, consisting of several hundred acres

of excellent land, had cost Captain Loretto about twenty shillings. The Signor himself soon returned. He seems to have both amused and teased Mr. K. by his eccentricities of character and manner. He was a native of Dalmatia, in person tall and sinewy, dressed in a mongrel fashion, half Turk, half Frank. He boasted of his learning, though ignorant to excess; pretended to speak ten different languages, though hardly able to make himself understood in one; to crown this whimsical farrago of follies, he 'was vain, rude, and presuming, yet kind, hospitable, and 'attentive.' After a warm contest with this original personage, who pressed his guest to spend some days with him, the boat was permitted to carry our traveller across, under the command of the mate.

It was Mr. Kinneir's intention to make the coast of Carmania, at Kelendri, but the vessel was driven considerably to the westward, and it was by no means easy to procure horses to convey him to that town. Ibrahim, the Tatar, who had never recovered from the effects of the fever which seized him at Latakia, was with great difficulty conveyed from place to place. After travelling about five miles, they reached the residence of the Turkman chief, who was the proprietor of the horses which they had hired. He insisted that the party should not depart till morning; but in the middle of the night, Mr. K. was awakened by preparation for dislodgment. A body of horse, he was informed, was approaching to enforce the payment of tribute, which his host told him he never condescended to pay, and was therefore about to retire to his mountain holds. This intelligence rendered it equally necessary for Mr. Kinneir to decamp, since, in the event of being overtaken, his baggage would have been, without any ceremony, appropriated to make good the Turkman's deficiency. The poor Tatar was fast approaching the term of his career, and was obliged to be held on horseback by two men hired for that express purpose; he held up only as far as Kelendri, where he died, requesting his employer to take charge of his money, and to deliver it to his wife, lest she should be defrauded of it by the rapacity of his countrymen. 'I shall ever,' says Mr. Kinneir, 'pity and regret the untimely fate of this excellent young man, who had served me faithfully for eight months.' Mr. K. and his servant, whom he had equipped in the cap and jacket of the Tatar, pursued their route through the romantic scenery of Cilicia Trachea, a province deriving this, its ancient name, from its rugged and rocky surface. That part of it which lies between Kelendri and Caraman, is one immense forest of oak, beech, fir, and juniper; inhabited chiefly by a few straggling tribes of Turkmans, who breed camels, horses, and black cattle. No sheep were seen, but in every direction were flocks of goats,

guarded by large and shaggy dogs, remarkable for strength, sagacity, and fierceness.

Caraman, the capital of Caramania, stands at the southern extremity of the great plain of Iconium, which spreads out its perfect level to an immense extent without a tree or shrub, though some portions of it are fertile. This extensive flat is so much infested by banditti, that Mr. Kinneir was unable to procure either horses or a guide to enable him to visit a mass of interesting ruins at the foot of Karadja Dag, a lofty peak which rises suddenly from the plain. On the 8th of February, he reached Koniëh, anciently Iconium, the capital of Lycaonia. This city, like most others in Asia Minor, is in a state of rapid decay. It contains several handsome mosques, and some beautiful Arabesque sculpture on the gates of the deserted colleges. In one part of the city wall, Mr. K. discovered an alto relievo about nine feet in length, and containing 10 figures, each about eighteen inches high. Of the execution of this sculpture, he speaks in raptures, but as we do not discover any remarkable traces of connoisseurship in his comments on works of art, we are unable to form a correct estimate of the value of his opinion. 'The subject is 'a Roman Prince,' seated, in the act of receiving a ball the symbol of empire, from another person dressed in flowing robes, and attended by three Roman soldiers. Some of the figures which had been mutilated, we are informed that the Turks had attempted to restore, in a most absurd style of execution indeed, but still the very attempt is so little *à la Turc*, that we should like to know Mr. K.'s authority for ascribing it to this iconoclastic nation.

'While examining these reliefs I beheld an unwieldy Turk, with a protuberant belly and erect carriage, slowly advancing towards me, attended by a servant, who carried his pipe. He wore a kouk, a long yellow robe, trowsers made of scarlet, Angora shawl, and was in every other respect, dressed like a man of rank. He asked me who I was, whence I had come, and whither I was going, and why I looked so earnestly at the figures on the wall. When I had replied to his different questions, he sat down upon a bank and invited me to smoke a pipe with him, offering at the same time tobacco from his bag, which was made of green silk embroidered with gold. He told me that his family were once powerful at Iconium, but that of late years the greatness of the Osmanlis had also declined, and he feared that a prophecy which foretold the destruction of their power, would soon be realized. After he had smoked his pipe, he wished me good morning, and continued his walk with the same dignified pace along the foot of the wall.'

Mr. Kinneir is a military man, and throughout his journey, he kept military objects steadily in view; but even with this excuse, there is something rather whimsical in the *thorough-bred* spirit which he continually manifests. When he visits Cyprus, he can-

not help intimating that it would make a vastly convenient and important acquisition to England, and now, at Iconium, we learn from him how easily this part of Asia Minor might be taken from the Grand Seignior, and with how little trouble and expense it might be sustained. Upon this subject we have some doubts; but were his representation correct, there are still some trifling considerations connected with the question of *right*, which must be disposed of before his scheme can be, with perfect propriety, carried into effect, and which we should hope, would not be so coolly disregarded as he seems to wish they should.

After passing through Ladik, Eilgoun, and Ak Shehr, Mr. K. reached Ofium Kara Hissar, the Black Castle of Opium, so called from the vast quantities of that drug grown and prepared there: the average produce is ten thousand oke, or about 30,000 lbs. This place was suffering under the double scourge of famine and the flour-dealing rapacity of the Pasha, who had monopolised the importation trade, and retailed it at his own price. The famine had taken place in consequence of the folly of the surrounding farmers, who, finding that the opium growers had realized enormous profits the preceding year, had neglected the corn husbandry, and filled their fields with poppies. The effect might have been anticipated: they could find no market for their opium; they had no corn for the necessary consumption; they ruined themselves, and starved their neighbours. The fever, which had never entirely left Mr. K., together with fatigue and bad accommodation, had now so much reduced his strength, that he was under the necessity of hastening forward, leaving unnoticed much which he had intended to examine minutely. From Kutaiah, the ancient Cotyæum, he travelled in company with an unfortunate Jew merchant, who was a complete slave to the caprices of his Tatar, although he paid his tormentor twice the usual salary. He was invariably placed in the lowest seat, not permitted to approach the fire, and his coffee was handed to him after every one else had been served; he was mounted upon the worst horse, but whenever the Tatar chose to exchange, the poor Israelite was compelled to dismount in the middle of the road, without daring to express a murmur; he was frequently obliged to follow the Tatar at full speed, and 'seldom travelled a stage without a tumble in 'the mud.' At Choocoorjee, there was a heavy fall of snow, through which they reached, after various accidents, a village called Turba, whose inhabitants are exempt from tribute, on the express condition that they act as guides to all persons passing these mountainous regions; they are held accountable for all who perish in the snow, and train dogs to discover lost travellers by the scent. Here the party was detained two days, until several other travellers were collected. Mr. K. then hired twenty of the villagers to precede them with long poles in order to track the

path. Still it was a tremendous effort. One unfortunate Armenian, having advanced so far that his exhausted mules were unable either to advance or to return, was compelled to leave his merchandise on the road. Amid all these difficulties and dangers, one ridiculous circumstance occurred to amuse such as were capable of enjoying amusement.

'A fat and avaricious Turk, returning from Kutaiah to Boursa, unwilling to hire a sufficient number of guides of his own, had taken advantage of the opportunity, and, with his servants, had followed our footsteps. The men whom I had hired, and to whom he tenaciously refused to give even a few paras, did not interfere with him until he had got near the summit, and in the most dangerous part, when they drew up on each side of the path, and peremptorily insisted on his leading the way. He refused to advance; but the youth from whom I had hired the horses, put his carbine to his breast, and threatened to shoot him if he did not instantly comply. He accordingly spurred his horse, but had not gone twenty yards before the animal sunk up to the ears in the snow, and in endeavouring to extricate itself, overturned the unwieldy rider, who lay half-smothered for several minutes. They then went to his assistance, and he at last consented, with reluctance, to open his heart, and make them a present of five piastres.'

March 7th, Mr. Kinneir reached Boursa, the ancient Prusa, the capital of Bithynia, which he considers as one of the most populous and prosperous cities in the Turkish empire. Its mosques are not fewer than three hundred and sixty-five, and some of them are extremely superb. The Bezestein and Bazars are extensive, and filled with articles of traffic, the Khans and Colleges are numerous and respectable, and the baths are commodious and in great repute. The population may amount to forty thousand. During Mr. K.'s stay of two days, '*many thousand*' died of the plague, which raged with such violence, that he found it necessary to employ attendants armed with sticks, when he went into the streets, to prevent passengers from touching him. The ravages of the pestilence in this place, will not surprize our readers when they learn, that the streets are in some parts so narrow that 'you might leap from one house into the other.' The Greek Patriarch here was held in great veneration by his flock. At Modania, Mr. Kinneir was so much exhausted as to be unable to proceed, and during several days which were passed in a cold and comfortless lodging, his servant despaired of his life. At length, having gained a little strength, he was carried down to the beach, and embarked for Constantinople; but the wind being high and contrary, the rowers could make no way; they were obliged to land at the wretched village of Armalli, and here his situation was almost the extreme of misery.

'I could procure no lodging, and was reduced to the necessity of either remaining in the boat, which had no deck to protect us from

the snow and rain, or of taking possession of a ruinous house, inhabited by a poor Greek, his wife, and two children. To increase my discomfort the plague was raging in the place, and had destroyed most of its inhabitants. The only room in the house consisted of an apartment about ten feet square; but even in this the windows were broken, and the wind and snow beat through the crevices of the wall. The Greek and his family, my servant and myself, were weather-bound in this hovel for four days, and never, in the course of a life spent amidst the storms of fortune, can I remember having experienced such distress.* The fever did not quit me for an instant; I had no medicine or comfort of any kind; I was continually immersed in the fumes of tobacco, and in momentary expectation of being infected with the plague. The storm having abated on the fifth day, I sent to a neighbouring village, and hired horses to carry me across the peninsula which divides the gulfs of Modania and Nicomedia. Weak as I was, I rode five hours over a mountainous tract knee-deep with snow. The cold was excessive, and the north wind blew keenly in our faces. I suffered such agony during the greater part of this journey that I was frequently tempted to throw myself off my horse, and perish at once in the snow.²

To aggravate his misery, he was refused, at about half the distance mentioned above, a lodging on the sea shore, and at the end of this day of suffering, took up his lodgings in a deserted house in a town depopulated by the plague. The next morning he reached Angori, on the gulf of Nicomedia, embarked with a fair wind, and passing under the three lofty and beautiful Princes Islands, once the place of exile for persons of that rank, landed that evening at Pera, where, in the hospitable mansion of Mr. Liston, then our ambassador at the Porte, and 'in the society of many old and kind friends,' he regained his health and his appetite for travelling.

We have now conducted our readers not quite through half the volume. The details of a yet more interesting journey remain to be given, which we must reserve for a future Number.

Art. II. *An Introduction to Entomology*; or, Elements of the Natural History of Insects: with Plates. By Wm. Kirby, M.A. F.L.S. Rector of Barham; and Wm. Spence, Esq. F.L.S. Vol. II. 8vo. pp. 529. Price 18s. London. 1817.

IN the midst of our more serious labours, the perusal of the amusing volume, which stands at the head of this article, has tended not a little to refresh our spirits. We are unwilling that our readers, who have to follow us through many a page of

* 'The author of this work entered the army at the early age of twelve years, and has almost ever since been employed on active service.'

solid discussion and sober criticism, should be altogether deprived of some portion of the entertainment which we have derived from this interesting volume; although it has doubtless, before this time, found its way to the studies of many of them. We shall not, therefore, content ourselves with barely stating, that it fully sustains the creditable character so well earned by its Authors, in the publication of the preceding volume; but, in continuation of our former plan,* we shall make some copious extracts, which cannot fail to speak satisfactorily for themselves.

The contents of the present volume occupy twelve letters; in the course of which the following subjects are treated. 1. The imperfect and perfect Societies of Insects. 2. The means by which Insects defend themselves. 3. The motions of Insects. 4. The noises produced by Insects. 5. Luminous Insects. 6. The hybernation of Insects. 7. The instinct of Insects.

The social habits of Insect tribes, are connected with some of the most wonderful of their instincts, and open to us the richest field of Entomological research. In the development of these habits, they frequently exhibit functions strikingly analogous to those of human beings. The perfect order which prevails in these little communities, is truly astonishing; the skill with which they construct their habitations and store-houses, is often such as to afford no small labour to the Philosopher who attempts to give a rational account of them; while the prudence and diligence displayed by their countless myriads, have been marked by inspired writers, as a lesson of practical wisdom for the children of men.

The associations of Insects have been judiciously viewed by our Authors, under two divisions, *perfect*, and *imperfect*. Imperfect societies are those in which the association is only during a part of their existence; Perfect societies are those in which Insects are associated in all their states, live together in a common habitation, and unite their labours for the promotion of a common object. Of imperfect societies we have familiar examples in the *Tipulidæ*, which, even when the snow covers the ground, float upon the wintry sun-beam, weaving the mazy dance in sheltered situations. Who is there that has not, in the Autumn, observed the infinite myriads of *Ephemeræ*, disporting in choral dances over the surface of the stream? In May and June, countless hosts of little black flies of the genus *Empis*, 'wheel in æry circles over stagnant waters.'

The individuals of *Thrips Physapus*, the fly that causes us in hot weather such intolerable titillation, are very fond of each other's company when they feed. Towards the latter end of last July, walking

* See Ecl. Rev. N. S. Vol. V. p. 572.

through a wheat-field, I observed that all the blossoms of *Convolvulus arvensis*, [common bindweed] though very numerous, were interiorly turned quite black by the infinite number of these insects, which were coursing about within them,' p. 14.

The associations of the *Gryllus migratorius* approach much nearer to perfect societies. Our Authors are, however, unwilling to allow the correctness of the old Arabian fable, (hastily adopted by travellers,) that Locusts are conducted in their flights by a leader or king. In regard to this position, some reasonable doubts are suggested; we do *not*, however, include the following among them.

* The absurdity of the supposition, that an election is made, will appear from such queries as these, at which you may smile—Who are the electors? Are the myriads of millions all consulted, or is the elective franchise confined to a few? Who holds the courts and takes votes? Who casts them up and takes the result? When is the election made?'

But we shall quit this subject, for an example of the *Perfect Societies*; which shall be selected from the *Termites*, or White Ants, a tribe of Neuropterous Insects. In these Associations, the Larvæ are the workers, the Neuters form the soldiers of the community, while the males and females are exempted from all the labours which occupy the rest of the colony.

* The first establishment of a colony of *Termites* takes place in the following manner. In the evening, soon after the first tornado, which at the latter end of the dry season proclaims the approach of the ensuing rains, these animals, having attained to their perfect state, in which they are furnished and adorned with two pair of wings, emerge from their clay-built citadels by myriads and myriads, to seek their fortune. Borne on these ample wings, and carried by the wind, they fill the air, entering the houses, extinguishing the lights, and even sometimes being driven on board the ships that are not far from the shore. The next morning they are discovered covering the surface of the earth and waters; deprived of the wings which enable them to avoid their numerous enemies, and which are only calculated to carry them a few hours.... Insects, especially ants, which are always on the hunt for them, leaving no place unexplored; birds, reptiles, beasts, and even man himself, look upon this event as their harvest, and, as you have been told before, make them their food; so that scarcely a single pair in many millions get into a place of safety, fulfil the first law of nature, and lay the foundation of a new community. The workers, who are continually prowling about in their covered ways, occasionally meet with one of these pairs, pay them homage if they are elected to be king and queen, or rather father and mother, of a new colony: all that are not so fortunate, inevitably perish; and, considering the infinite host of their enemies, probably in the course of the following day.' pp. 34, 35.

The ruling pair are soon enclosed, by the workers, in a palace of clay. Here they exist in a state of perpetual confinement; not being suffered to leave their kingdom, the avenues to which are only of sufficient dimensions to admit the workers and neuters; consequently, the exit of the governing powers, (whose corporeal magnitude corresponds to the dignity of their station,) becomes impossible. The female soon begins to supply the colony with inhabitants. At the period of oviposition, it has been calculated that she produces 80,000 eggs within twenty-four hours! The subterranean labours of the working *Termites*, are carried on in the most wonderful manner. In the immediate superficial neighbourhood of the nest, little bustle will be seen; it is necessary, for the preservation of the race from their numerous enemies, that every process should be carried on underground. They are admirable miners and engineers! Thousands of streets, and lanes, and shafts, and levels, are excavated about three feet below the nest, by which a communication is kept open with every part of their populous city. If a comparison be instituted between the physical powers of these little insects, and the magnitude of their operations, as contrasted with those of man, how do the proudest monuments of human art dwindle into insignificance, provided we confine our consideration to the vast accumulation of the effects of individual labour! While some of the pipes which they drive through the ground do not much exceed the dimensions of their bodies, there are others the diameter of which is equal to the bore of a large cannon. What is the largest tunnel, by which human labour has perforated the solid strata of our globe, when compared with insect works like these? Their food consists of gums and the inspissated juices of trees, formed into little masses like raspings of wood, and stored up in cells of clay.

So much for *Neuropterous Societies*. We wish we could find room for some detailed extracts respecting the habits of the four tribes of Social Insects of the Order *Hymenoptera*, namely, Ants properly so called (*Formica* of Linné,) Wasps and Hornets, Humble-Bees, and the Hive-Bee. It is not, however, our design to anticipate the contents of this volume, by such a lengthened detail as might tend to supersede the perusal of the work itself: our extracts are given rather to excite the desire of our readers for further information, than to satiate it; we shall, therefore, limit ourselves to a few miscellaneous quotations.

Communities of insects, like associations of men, are subject to have the harmony of their societies interrupted by discord. Ants, it should appear, are peculiarly litigious and ferocious animals; and while historians are busy in recording the strifes of man, Entomologists find employment in handing down to

posterity the battles and triumphs of these conflicting tribes, which are not content with throwing up their *earth-works* for civil purposes, but often *take the field* to massacre each other.

‘ They are susceptible of the emotions of anger; and when they are menaced or attacked, no insects shew a greater degree of it. Providence, moreover, has furnished them with weapons and faculties which render it extremely formidable to their insect enemies, and sometimes a great annoyance to man himself. Two strong mandibles arm their mouth, with which they sometimes fix themselves so obstinately to the objects of their attack, that they will sooner be torn limb from limb than let go their hold;—and after their battles, the head of a conquered enemy may often be seen suspended to the antennæ or legs of the victor,—a trophy of his valour, which, however troublesome, he will be compelled to carry about him to the day of his death. Their abdomen is also furnished with a poison bag (Ioterium) in which is secreted a powerful and venomous fluid, long celebrated in chemical researches, and once called *formic acid*, though now considered a modification of the *acetic* and *malic*. . . . But weapons without valour are of but little use; and this is one distinguishing feature of our pigmy race. Their courage and pertinacity are unconquerable, and often sublimed into the most inconceivable rage and fury. . . . Point your finger towards any individual of *Formica rufa* [the hill ant],—instead of running away, it instantly faces about, and, that it may make the most of itself, stiffening its legs into a nearly straight line, it gives its body the utmost elevation it is capable of; and thus

‘ Collecting all its might dilated stands,’

prepared to repel your attack. Put your finger a little nearer, it immediately opens its jaws to bite you, and rearing upon its hind-legs bends its abdomen between them, to ejaculate its venom into the wound.

‘ This angry people, so well armed and so courageous, we may well imagine are not always at peace with their neighbours; causes of dissention may arise to light the flame of war between the inhabitants of nests not far distant from each other. To these little bustling creatures a square foot of earth is a territory worth contending for; their droves of Aphides equally valuable with the flocks and herds that cover our plains; and the body of a fly or a beetle, or a cargo of straws and bits of stick, an acquisition as important as the acquisition of a Lima fleet to our seamen. Their wars are usually between nests of different species. . . . With respect to ants of one species, *Myrmica rubra*, combats occasionally take place, contrary to the general habits of the tribe of ants, between those of the same nest. The wars of ants that are not of the same species take place usually between those that differ in size; and the great endeavouring to oppress the small are nevertheless often outnumbered by them, and defeated. Aeneas Sylvius, after giving a very circumstantial account of one contested with great obstinacy by a great and small species on the trunk of a pear-tree, gravely states, “*This action was fought in the pontificate of Eugenius the Fourth, in the presence of Ni-*

"*cholas Pistoriensis, an eminent lawyer, who related the whole history of the battle with the greatest fidelity!*" A similar engagement between great and small ants is recorded by Olaus Magnus, in which the small ones being victorious are said to have buried the bodies of their own soldiers, but left those of their giant enemies a prey to the birds. *This event happened previous to the expulsion of the tyrant Christiern the Second from Sweden.*' pp. 67—71.

Leaving the turmoils of ants, we shall now make a more peaceful excursion with a different genus—the Hive Bee, an insect domesticated in our rural retreats. The hum of this little busy animal, though a sound by no means musical, and a tone without modulation, is delightful to the ear, and tranquilizes the mind, being powerfully associated with the ideas of rural peace, and of happy labour, and vividly recalls to memory some of the earliest scenes, and most innocent pursuits of childhood.

' Nor undelightful is the ceaseless hum
To him who muses through the woods at noon,
Or drowsy shepherd as he lies reclin'd !'

Insensible, indeed, to the surrounding objects of nature must be the heart of that man, who, in his rambles through the fields, has not stooped to watch this little reveller, while lurking in the bell of the Campanula, or probing the recesses of the Honey-suckle ; and who has not derived many a moral lesson from the unceasing activity of the busy insect which attracted his gaze. It is not every one, however, who has an accurate notion of the employment of the bee, and of the actual substances of which it is in search.

' The principal object of the bees, is, to furnish themselves with three different materials :—the nectar of flowers, from which they elaborate honey and wax ; the pollen or fertilizing dust of the anthers, of which they make what is called bee-bread, serving as food both to old and young ; and the resinous substance called by the ancients *Propolis* and *Pissoceros*, &c. used in various ways in rendering the hive secure and giving the finish to the combs. The first of these substances is the pure fluid secreted in the nectaries of flowers, which the length of their tongue enables them to reach in most blossoms. The tongue of a bee, you are to observe, though so long and sometimes so inflated, is not a tube through which the honey passes, nor a pump acting by suction, but a real tongue which laps or licks the honey, and passes it down on its upper surface, as we do, to the mouth, which is at its base concealed by the mandibles. It is conveyed by this orifice through the œsophagus into the first stomach, which we call the honey bag, of which, from being very small, is swelled when full of it to a considerable size. Honey is never found in the second stomach, (which is surrounded with muscular rings, and resembles a cask covered with hoops from the one end to the other,) but only in the first ; in the latter and in

the intestines the bee-bread only is discovered. How the wax is secreted, or what vessels are appropriated to that purpose, is not yet ascertained. Huber suspects that a cellular substance, composed of hexagons, which lines the membrane of the wax-pockets, may be concerned in this operation. . . . Observe a bee that has alighted on an open flower. The hum produced by the motion of her wings ceases, and her employment begins. In an instant she unfolds her tongue, which before was rolled up under her head. With what rapidity does she dart this organ between the petals and the stamina! At one time she extends it to its full length, then she contracts it; she moves it about in all directions, so that it may be applied both to the concave and convex surface of a petal, and wipe them both; and thus by a virtuous theft robs it of all its nectar. All the while this is going on, she keeps herself in a constant vibratory motion. The object of this industrious animal is not, like the more selfish butterfly, to appropriate this treasure to herself. It goes into the honey bag as into a laboratory, where it is transformed into pure honey; and when she returns to the hive, she regurgitates it in this form into one of the cells appropriated to that purpose.' pp. 176—179.

This botanical plunderer is not satisfied with robbing the nectaries of their saccharine juices, to be elaborated into honey and wax; it next visits the anthers, to pilfer the pollen, from which the bee-bread is made. If the integument, which holds this fertilizing dust, be already burst, it is immediately brushed off by the first pair of legs, transferred to the middle pair, and then to the hinder, where it is deposited in the shape of a small pellet in baskets formed by the hairs with which they are furnished; but if the anther be not already burst, the animal opens the cell with her mandibles, and extracts the farina. It is a disputed point, whether each individual of the hive confines itself, in its excursion, to a given species of flower, or visits every blossom indiscriminately. Aristotle (as our Authors inform us) maintained the first position; Dobbs, and after him Butler, have stated, in the *Philosophical Transactions*, that they often followed a bee from flower to flower, which was always of the species first selected, even though among the scarcest in the field; while Reaumur has remarked that Bees return to the hive each laden with pellets of pollen of uniform colours, yellow, red, white, and even green, which would appear to imply that the masses have been gathered from the anthers of some determinate species. It not unfrequently happens, that the animal itself is powdered with the dust which it has been collecting, so as to assume an artificial hue of the most vivid colour, by which it might be mistaken for an insect of a perfectly different kind. Messrs. Kirby and Spence think it probable, that a given species is selected by the Bees, because the particles of pollen cohere more closely when precisely of the same form, than when taken from different plants. If the fact be certain, we should rather incline to the

idea which they throw out, that Bees have been gifted by Providence with an instinct to select a particular species of flower in each excursion, both to aid the fertilizing of that species, and to prevent the production of hybrids by the indiscriminate dispersion of various kinds of farina. The following hint, in continuation of the same subject, is rather ingenious than probable.

‘A botanist, practised in the figure of the pollen of the different species of common plants, might easily ascertain, by such an examination, whether a bee had collected its ambrosia from one or more, and also from what species of flower.’ p. 183.

Propolis is a soft, red, aromatic gum-resin, which will pull out into a viscid thread, and imparts a gold colour to white polished metals. It is used as a varnish for the combs and hives, and also in stopping chinks or orifices. Huber conceives, from experiments, that it is obtained from the swelling leaf buds of certain plants; Mr. Kirby has seen bees very busy collecting it from the gems of *Populus balsamifera* (the Tacamahaca); Mouffet instances the Poplar and Birch; and Riem, the Pine and Fir.

‘Bees, in their excursions, do not confine themselves to the spot immediately contiguous to their dwelling, but, when led by the scent of honey, will go a mile from it. Huber even assigns to them a radius of half a league round their hive for their ordinary excursions; yet, from this distance, they will discover honey with as much certainty as if it was within their sight. These insects, especially when laden and returning to their nest, fly in a direct line, which saves both time and labour. How they are enabled to do this with such certainty as to make for their own abode, without deviation, I must leave to others to explain. Connected with this circumstance, and the acuteness of their smell, is the following curious account, given in the *Philosophical Transactions* for 1721, of the method practised in New England for discovering where the wild-bees live in the woods, in order to get their honey. The honey-hunters set a plate containing honey or sugar, upon the ground, in a clear day. The bees soon discover and attack it; having secured two or three that have filled themselves, the hunter lets one go, which, rising into the air, flies straight to the nest: he then strikes off at right angles with its course a few hundred yards, and letting a second fly, observes its course by his pocket-compass, and the point where the two courses intersect is that where the nest is situated.’ pp. 187, 188.

In a subsequent part of the work, the faculty of finding the hive is referred, by our Authors, to a ‘distinct instinct.’

‘When bees have found the direction in which their hive lies, Huber says they fly to it with an extreme rapidity, and as straight as a ball from a musket: and if their hives were always in open situations, one might suppose, as Huber seems inclined to think, that it is by their sight they are conducted to them. But hives are frequently found in small gardens embowered in wood, and in the midst of

villages surrounded and interspersed with trees and buildings, so as to make it impossible that they can be seen from a distance. If you had been with me in 1815, in the famous Pays de Waes in Flanders,—where the country is a perfect flat, and the inhabitants so enamoured either of the beauty or profit of trees, that their fields, which are rarely above three acres in extent, are *constantly* surrounded with a double row, making the whole district one vast wood—you would have pitied the poor bees, if reduced to depend on their own eye-sight for retracing their road homeward. I defy any inhabitant bee of this rural metropolis [St. Nicholas], after once quitting its hive, ever to gain a glimpse of it again until nearly perpendicular over it. The bees, therefore, of the Pays de Waes, and consequently all other bees, must be led to their abodes by instinct, as certainly as it is instinct that directs the migrations of birds or of fishes, or domestic quadrupeds to find out their homes from inconceivable distances.' pp. 501, 502.

A very amusing account (taken from Maillet) will be found in this volume, of the transportation of Bees from Upper to Lower Egypt, in order to prolong the season of honey-gathering, and consequently to increase the produce of the hives. Saintfoin is one of the earliest crops which is seen at the close of the Autumn, immediately after the inundations of the Nile have ceased. The blossom first unfolds itself in Upper Egypt, the climate being there of a higher temperature. The hives, piled on each other in pyramids, move down the Nile in boats appropriated to the purpose; the rate of transportation Northwards keeping pace with the gradual unfolding of the blossom in the cooler climate.

There is one advantage to be derived from an Apiary, to which few persons, we conceive, have hitherto turned their attention; we shall notice it as giving us an opportunity of bringing forward one of those instances of pleasantries in which our Authors indulge too freely, we think, for good taste, though not unsuccessfully as respects the light-reading humour of the present day.

'Many means have been had recourse to for the dispersion of mobs and the allaying of popular tumults. In St. Petersburg (so travellers tell us) a fire-engine playing upon them does not always cool their choler; but were a few hives of bees thus employed, their discomfiture would be certain. The experiment has been tried. Lesser tells us, that, in 1525, during the confusion occasioned by a time of war, a mob of peasants assembling in Hohnstein (in Thuringia) attempted to pillage the house of the minister of Elende; who having in vain employed all his eloquence to dissuade them from their design, ordered his domestics to fetch his bee-hives, and throw them in the middle of this furious mob. The effect was what might be expected; they were immediately put to flight, and happy if they escaped unstung.' pp. 204, 205.

It is a curious proof of the zeal which naturalists are apt to display even in the remotest and most insignificant details of the science to which they are devoted, that Entomologists have

then the trouble to ascertain the weight of bees. Reaumur found that 336 of these animals weighed exactly an ounce; consequently the *mean weight of a hive-bee is* $1\frac{4\frac{2}{3}}{1000}$ *grains!* Information to which, we suspect, few of our readers will attach high degree of importance. Mr. John Hunter has not contri- buted much more to the stock of philosophical knowledge, in having investigated and recorded the trivial fact, that 2160 *working-bees fill an ale-house pint!*

But it is time for us to leave the Apiary; we cannot, however, so without quoting a singular anecdote, of the truth of which we confess we are somewhat sceptical; and yet we are not sure it is reasonable to entertain doubts of a simple fact which appears to be traced to respectable authority.

Upon this subject of the enemies of bees, I cannot persuade myself to omit the account Mr. White has given of an idiot boy, who in a child shewed a great propensity to bees. They were his food, amusement, his sole object. In the winter he dozed away his time in his father's house, by the fire-side, in a torpid state, seldom leaving the chimney-corner: but in summer he was all alert and in quest of his game. Hive-bees, humble-bees, and wasps, were his prey, wherever he found them. He had no apprehension from their stings, but would seize them with naked hands, and at once disarm them of their weapons, and suck their bodies for the sake of their honey-bags. Sometimes he would fill his bosom between his shirt and skin with these animals; and sometimes he endeavoured to confine them in bottles. He was very injurious to men that kept bees; he would glide into their bee-gardens, and sitting down before the hives, would rap with his fingers, and so take the bees as they came out. He has even been known to overturn the hives for the sake of the honey, of which he was passionately fond. Where metheglin was making, he would linger round the tubs and vessels, begging a draught of what he called bee-wine. This lad was lean and sallow, and of a cadaverous complexion; and, except in his favourite pursuit, which he was wonderfully adroit, discovered no manner of understanding. Had his capacity been better, and directed to the same object, he had perhaps abated much of our wonder at the feats of a more modern exhibiter of bees: and we may justly say of him now,

‘Thou,

‘Had thy presiding star propitious shone,

‘Should'st Wildman be.’ pp. 210, 211.

The chapter which treats on the Motions of Insects, contains a very interesting matter. Among the various methods by which Insects are transported from place to place, none is so curious as the silken ropes formed by the various tribes of spinners. The common cabbage butterfly ascends a smooth surface by a rope-ladder, composed of silken threads which it has spun in a zig-zag direction. Many other larvæ (particularly those called *geometers*, from the circumstance of their measuring their

path by successive links of a silken line) drop from an astonishing height, leaving a rope behind them, along which they can again ascend at pleasure. But, perhaps, the most wonderful of these animals are the spiders which produce the *gossamer* webs; by the buoyancy of which, it is conceived, they are enabled to sail in the air, and to mount to prodigious elevations. These webs, which so frequently cover the surface of fallow and stubble fields, or form a delicate tracery upon our hedges, strung with the pearl-like drops of the morning dew, are most common in the autumn. In Germany, their appearance is so constant at this period, and so closely connected with the change of season, that they are popularly denominated by the expressive name, *Der fliegende sommer*,—the *flying summer*. The production of these webs, was, with the naturalists of former times, a subject of strange speculation. Spenser alludes to the vulgar idea of their formation, when he speaks of 'The fine nets which oft we woven
'see of scorched dew!' Robert Hooke, one of the earliest Fellows of the Royal Society, and an eminent philosopher, gravely conjectures respecting Gossamer, that 'tis not unlikely but that 'those great white clouds, that appear all the summer time, may
'be of the same substance!' In France, where these webs are called *Fils de la Vierge*, it has been imagined that they are formed of the cottony envelope of the eggs of the Vine Coccus. After enumerating these several opinions, or rather fancies, our Authors proceed to give us a more natural account of this phenomenon.

'These webs (at least many of them) are *air-balloons*—and the *aëronauts* are not

"Lovers who may bestride the gossamer
That idles in the wanton summer air,
And yet not fall—"

but *spiders*, who, long before Montgolfier, nay, ever since the creation, have been in the habit of sailing through the fields of ether in these air-light chariots! This seems to have been suspected long ago by Henry Moore, who says,

"As light and thin as cobwebs that do fly
In the blew air, caus'd by the autumnal sun,
That boils the dew that on the earth doth lie,
May seem this whitish rug then is the scum;
Unless that wiser men make't the field-spider's loom."

Where he also alludes to the old opinion of *scorched dew*. But the first naturalists who made this discovery appear to have been Dr. Hulse and Dr. Martin Lister—the former first observing that spiders shoot their webs into the air; and the latter, besides this, that they are carried upon them in that element. This last gentleman, in fine serene weather in September, had noticed these webs falling from the heavens, and in them discovered more than once a spider, which he

named the bird. On another occasion, whilst he was watching the proceedings of a common spider, the animal suddenly . . . darted forth a long thread, and vaulting from the place on which it stood, was carried upwards to a considerable height. Numerous observations afterwards confirmed this extraordinary fact; and he further discovered, that, while they fly in this manner, they pull in their long thread with their fore-feet, so as to form it into a ball—or, as we may call it, air-balloon—of flake. The height to which spiders will thus ascend he affirms is prodigious. One day in the autumn, when the air was full of webs, he mounted to the top of the highest steeple of York Minster, from whence he could discern the floating webs still very high above him. Some spiders that fell and were entangled upon the pinnacles he took. They were of a kind that never enter houses, and therefore could not be supposed to have taken their flight from the steeple.' pp. 335—337.

There are several questions connected with the formation of gossamer, which still remain open for the researches of naturalists. Whether the terrestrial and aerial gossamer be formed by the same animal, though highly probable, is yet undecided. The purpose for which these nets are spread over the surface of the fields, is not less a matter of doubt. The present Writers adopt the opinion that the meshes are intended as bridges by which the little animal may pass with facility from straw to straw, or from clod to clod; and that they also serve to collect the dew, which spiders drink with avidity. We think that they have too easily doubted that they are chiefly designed to catch the flies when they rise in the morning from the surface of the earth. What, again, is the purpose of the lofty excursions of spiders, into the upper regions of the atmosphere? It appears scarcely rational to doubt that these are predatory voyages, and that spiders sail among the clouds of gnats, and the swarms of flies, which sport in the more elevated strata, the *exuvix* of these animals being frequently found in these filmy balloons, when descending to the ground.

Not quite so smooth, nor so rapid, is the motion of insects which move through the air by the aid of wings. And yet, when compared with the loco-motive powers of quadrupeds, how astonishingly swift is their progress.

'The aerial progress of the fly-tribes, (*Muscidæ*), including the Gad-flies (*Cæstrus*), Horse-flies (*Tabanus*), Carrion-flies (*Musca*), and many other genera,—which constitute the heavy horse among our two-winged fliers,—is wonderfully rapid, and usually in a direct line. An anonymous observer in *Nicholson's Journal* calculates that, in its ordinary flight, the common house-fly (*Musca domestica*, L.) makes with its wings about 600 strokes, which carry it five feet every second.' p. 362.

Such calculations proceed upon hypotheses the most falla-

cious, and are undeserving, we think, of being seriously quoted. The rate of motion is, however, a subject of actual observation, and wonderful is the fact. The most incurious observer must have remarked, with some astonishment, that swarms of minute insects have kept in his company with a uniform progress, and apparently without effort, when he has been travelling with considerable expedition. The ordinary flight of the house-fly is stated, above, to be five feet in a second; when alarmed, its velocity can be increased to thirty-five feet! It is stated that, supposing a race-horse to clear one mile in a minute, the *Musca domestica* would, in its swiftest flight, pass over one-third of the same distance in the same time.

We have left ourselves little space for quotations from the entertaining letter upon the Noises of Insects. It commences with the statement of an Entomological paradox, that *Insects have no voice, though they produce noises!*

'You may be tempted to exclaim with the Roman naturalist, What, amidst this incessant diurnal hum of bees; this evening boom of beetles; this nocturnal buz of gnats; this merry chirp of crickets and grasshoppers; this deafening drum of cicadae, have insects no voice!' p. 375.

The paradox, however, admits of an easy solution, by voice being usually understood a tone proceeding from the mouth, whereas no insects produce sound by this organ. It is by the vibration of the wings, alone, that Insects produce noises, during their motion from place to place. To this statement, Mr. Kirby sportively allows two exceptions.

'The only kind of locomotion, during which these animals produce sounds, is flying: for though the hill-ants (*Formica rufa*, L.) as I formerly observed, make a rustling noise with their feet when walking over dry leaves, I know of no other insect, the tread of which is accompanied by sound, except indeed the flea, whose steps a lady assures me, she always hears when it paces over her night cap, and that it clicks as if it was walking in pattens! ' p. 376.

Among the Insects which produce a considerable noise by the motion of their wings, in flying, the most remarkable, of the Coleopterous tribe, is *Scarabæus stercorarius*, L. (the Common Dung-Chafer) which wheels its droning flight at sun-set. *Melolontha vulgaris* & *solstitialis*, F. (the Common Cockchafer, and that which appears at the summer solstice); *Necrophorus Vespillo*, F. (the Burying Beetle); and *Cicindela sylvatica*, are also adduced as striking examples. Among the Hemiptera, *Coreus marginatus*, F. is the only instance with which our Authors are acquainted. Few of the Lepidoptera belong to the noisy tribe; although some of the Hawk-moths (*Sphinx*, F.) must be excepted. The Hymenopterous Order has many 'Insects of sounding wing,' of which the Bee is a familiar instance.

The noisiest wings belong to insects of the Dipterous Order, (p. 379) of which the Gnat Genus (*Culex*), and the various kinds of Horse-flies (*Tabanus*, *Tomoxys*, *Hippobosca*,) are well known as being among the most troublesome enemies of man and beast.

Another mode by which noises are produced by Insects is, the motion of their jaws in feeding. The ticking of the Death-watches, (supposed to be little beetles of the timber-boring genus, *Anobium*, F.) is produced by the head, which it beats with great force upon the substance in which it penetrates. The Cricket tribe (*Acheta*) produce their shrill, chirping sounds, by rubbing the bases of their elytra against each other. The noise of Grass-hoppers, is due to the same cause. We shall conclude our notice of this part of the work, with a quotation respecting the supposed musical powers of the *Cicadæ* tribe.

* The species of the Genus *Tettigonia*, F. called by the antient Greeks, by whom they were often kept in cages for the sake of their song—*Tettix*, seem to have been the favourites of every Grecian bard from Homer and Hesiod to Anacreon and Theocritus. Supposed to be perfectly harmless, and to live only upon the dew, they were addressed by the most endearing epithets, and were regarded as all but divine. One bard intreats the shepherds to spare the innoxious *Tettix*, that nightingale of the nymphs, and to make those mischievous birds the thrush and blackbird their prey. Sweet prophet of the summer, says Anacreon, addressing this insect, the Muses love thee, Phoebus himself loves thee, and has given thee a shrill song: old age does not wear thee; thou art wise, earth-born, musical, impassive, without blood; thou art almost like a God. So attached were the Athenians to these insects, that they were accustomed to fasten golden images of them in their hair, implying at the same time a boast that they themselves, as well as the *Cicadæ*, were *Terræ filii*. They were regarded, indeed, by all, as the happiest, as well as the most innocent of animals—not we will suppose, for the reason given by the saucy Rhodian Xenarchus, where he says,

“Happy the Cicadas’ lives,
Since they all have voiceless wives.”

* The sound of this insect, and of the harp, were called by one and the same name. A Cicada sitting upon a harp was a usual emblem of the science of music, which was thus accounted for, when two rival musicians, Eunomus and Ariston, were contending upon that instrument, a Cicada flying to the former and sitting upon his harp, supplied the place of a broken string, and so secured to him the victory.’ pp. 402, 403.

But it is time to close this article. From the preceding quotations, our readers will perceive that this is a volume of no ordinary interest. It is with regret that we again notice a fault which we pointed out in our Review of the first volume, and which is not less observable in that which lies before us;

we mean, the occasional introduction of coarse and disgusting matter, which is peculiarly reprehensible in a work intended for popular reading, and which will, of course, find its way to so many drawing-room tables. That the precise nature of our objection may be fairly understood, we shall advert to some few of those passages which we think highly improper, when it is considered that the work is likely to fall into the hands of many young persons and female readers. The *anatomical* discussion in pp. 136, 137, however philosophically just, is open to this objection. Many of the remarks in pp. 241—252 are offensive, and even nauseating to a delicate mind. The matter contained in pp. 260, 261, is exceedingly disgusting; and the *homely phrase* of Dr. Hulse, in p. 333, might have been omitted without detracting from the entertainment afforded by the work. With a general soberness, and even correctness of feeling upon moral and religious subjects, there is an occasional frivolity, not to say irreverence, of which we must strongly testify our disapprobation. For instance; the choral dances of the Ephraemites remind these writers ‘*of angels and glorified spirits drinking life and joy in the effulgence of the divine favour.*’ (p. 6.) Respecting a statement on Bees, they remark, ‘You will call upon me to bring forth my “*strong reasons*” in support of it,’ (p. 131), an instance of levity in Scriptural allusions which is not to be excused merely because it is common. Such faults as these, (which we point out in a friendly spirit,) our Authors will endeavour, we trust, to avoid in the remaining volume; the appearance of which we look for with no small degree of eagerness.

Art. III. *The Holy Bible*, newly translated from the Original Hebrew: with Notes Critical and Explanatory. By John Bellamy, Author of “*The History of all Religions.*” 4to. pp. xl. 190. Price 16s. Large Paper, 24s. 1818.

(Continued from Page 20.)

MR. Bellamy professes rigidly to adhere to the Hebrew text, without the aid of manuscripts and the ancient versions; and he reprobates the introduction of conjectural readings. His version, however, may prove not the less licentious in the absence of those auxiliaries of which his predecessors have availed themselves. Hebrew words are as fruitful a source of error in the hands of a rash and fanciful innovator, as the various readings of manuscripts and versions can ever be under the management of any emendator. The learned conjectures of such a writer, for instance, as Houbigant, may be far less detrimental to the integrity of the Divine word, than the Hebrew criticisms of Mr. Bellamy. Criticism, indeed, is a term which in but

few instances can be applied to the contents of the voluminous notes in the present work. What consequence soever it may acquire from the names of the princes, and peers, and bishops, blazoned in the list of its patrons, it can never obtain from competent judges of its merits, the approbation due to sober and enlightened criticism, which is an employment by no means adapted to so fertile and eccentric a genius as Mr. Bellamy's.

Our notice of the introductory pages, will have prepared our readers for the specimens of the author's Hebrew erudition, which we now proceed to submit to their consideration.

'Gen. i. 1. In the beginning God created, the substance of the heaven, and the substance of the earth.

'2 Now the earth was without form, even a waste; also darkness was upon the face of the deep: but the spirit of God moved upon the face of the waters.

'3 Then God said, BE LIGHT: and LIGHT WAS.

'4 And God saw, that the light, was good: thus God divided, the light, from the darkness.

'5 And God called the light day; and the darkness he called night: so the evening and the morning, were the first day.

'6 ¶ Then God said, Be there an expanse in the midst of the waters: and be there a division between the waters, over the waters.

'7 So God made the expanse; also he divided, between the waters, which were from beneath the expanse; and between the waters which were above the expanse: and it was so.

'8 Then God called the expanse, heaven: so the evening and the morning, were the second day.'

Our limits will not allow of our examining with minute attention every paragraph which we may quote of this New Translation. To make room for the more extended remarks which will be called for by some passages of a very singular complexion, we shall be the more brief in our notice of these opening verses. Mr. Bellamy refines too much, we apprehend, in the reading—'the substance of the heaven, and the substance of the earth.' His criticism on the word *אֶת* *eth*, is a fair specimen of many parts of his notes.

'Some translators have thought it to be a mark of the accusative case simply, after an active verb: but if so, there must be a repetition of the article *the*; as the following word *שָׁמַיִם* *Shaamayim*, heaven, has the emphatic prefix *ה* *ha*, *the*; by which it is to be translated, *the heaven*.'

How does Mr. Bellamy translate *וַיַּבְרָא אֱלֹהִים אֶת־הַתְּחִינִים* *וַיַּבְרָא אֱלֹהִים אֶת־הַתְּחִינִים*? The word *תְּחִינִים* has the same 'emphatic prefix' *ה* *as* *שָׁמַיִם*; must there then be in the proper English version of the words, a repetition of the article *the*? and must the noun itself be rendered by 'the substance' thus: 'And God created the substance of the the great Thaninim' (or 'animals')? Mr.

cause, before it, he ceased from all his work; for God created, to generate.'

Mr. Bellamy's translation of the second verse, is an exact copy of the reading proposed by Noldius, "*Et complevit Deus ANTE diem septimum, opus suum.*" We greatly doubt however, notwithstanding this authority, the accuracy of the reading, *ante*, 'before,' as included in the particle אַנְטֵ applied to time. But how came Mr. Bellamy to translate עָשָׂה in one part of the verse, 'he appointed,' and in the other, 'he had made?' Has he not stoutly maintained that Hebrew words have in every instance of their use a uniformly definite meaning? Has he not told us in his coarse dogmatical manner, that the same word, having the same consonants and the same vowels, must be translated in the same way? Does he not affirm that the Hebrew language with its proper vowels, is the most certain language in the world, and that its terms are not capable of various meanings and applications? And does he not denounce every person who hesitates to subscribe to these *dicta*, as a 'smatterer in Hebrew?' In both parts of the verse, עָשָׂה is precisely the same in its consonants and vowels. If it means 'he appointed,' in one place, and 'he had made,' in the other, what becomes of Mr. Bellamy's declamation about the precision and indubitably uniform and definite meaning of Hebrew words? He perpetually obtrudes upon us the expressions—'its certain meaning,' 'it can have no other meaning,' 'its proper signification,' 'its meaning in every part of the Scriptures,' while he himself indulges in the freest manner of varying the interpretation of words. The language, under his direction, is made to violate uniformity, as much as in any translation whatever. לַעֲשֹׂה, the infinitive of the verb עָשָׂה to make, is improperly translated 'to generate;' the construction which Mr. Bellamy has given to the original words, as well as the conceit in which he indulges in his note, shew how much more his opinions partake of fancy than of judgement.

V. 5. 'Even every plant of the field, before it was in the earth: and every herb of the field, before it grew for Jehovah God had not caused rain upon the earth; moreover, nor a man, to till the ground.'

'6 But a vapour ascended from the earth, and watered, all the face of the ground.'

'5 Before it was in the earth. This verse refers to that period of the creation mentioned in the first chapter, when God created the plant of the field; and we understand that this action of the Creator in producing the herbs of the field, took place before they were in the earth. The verb יִקְהֶה, *yikkeh*, rendered *it was*, is the future form of the verb, on which account most writers, and even grammarians, have concluded, that "the preter time of a verb is often expressed by the future;" this is not true. It may be truly rendered *is*

the future time ; God created every plant of the field *before it should be in the earth* ; and again in the same verse, *And every herb of the field before it should grow*. It then follows, *Moreover, nor a man to till the ground ; ver. 6, Until a mist should ascend*. But as nothing is to be gained, I have retained the present translation.

On the 'preter time of a verb expressed by the future,' enough has been already said ; our previous remarks on that usage, are confirmed by this very passage to which Mr. Bellamy has given so singular a complexion. In the note Mr. B. is at variance with his own translation in the text : the latter asserting that before the formation of man 'to till the ground,' a vapour ascended from the earth to water it ; the former, that man was not formed, 'until a mist should ascend.' Mr. B. himself in the text gives the verbs in the preter time, nor can they be otherwise explained.

'Ch. ii. 18. Also Jehovah God had said ; It is not good the man being alone : I will provide for him a help, alike before him.

'19 So Jehovah God formed from the ground, every beast of the field, and every bird of the heaven ; which he brought for Adam, to consider what he should call *them* : because whatsoever Adam should call the living creature, was his name.

'20 Then the man pronounced the names, for all the cattle, and for the bird of the heaven ; also for every wild beast of the field : but concerning Adam, he found not such a help, like himself.

'21 Now Jehovah God caused an inactive state, to fall upon the man and he slept : then he brought one to his side ; whose flesh he had enclosed in her place.

'22 Thus Jehovah God built the substance of the other, which he took for the man, even a woman : and he brought her to the man.

'23 And the man said : Thus this time, bone after my bone ; also flesh, after my flesh : for this he will call woman, because she was received by the man.

'24 Therefore a man will leave, even his father, and his mother, and they shall be, for one flesh.

'25 Now they were both of them prudent ; the man and his wife : for they had not shamed themselves.'

In his note on the 21st verse, Mr. Bellamy assures us that Adam, before the creation of Eve, had himself departed, or had fallen from that state of perfection in which God had created him ; he had fallen into a state of despondency, and doubted the goodness of God.

'For it is said, verse 18, *It is not good that the man should be alone* ; now, as it is positively declared, that man was created in a state of superlative good : for the sacred writer uses the superlative, ch. i. 31—as that which is not good, must necessarily have its origin from a perversion of the divine command, and as Adam had now fallen into a state, which is declared to be *not good* ; it must appear that he had fallen from the purity of that primordial state, in

which he was created. Therefore to produce that good, or to restore Adam to a state similar to that from which he had fallen, God created the woman, and brought her to the man.

The fertility of Mr. Bellamy's genius, is equalled only by the depth of his Hebrew learning! Who must not regret the brevity with which he announces the brilliant discoveries of his gifted mind? The woman was *created* and brought to the man, to produce that good of which he had been deprived, and to restore him to a state similar to that from which he had fallen! Did the good of that state then consist in the society of a woman? And was the separation of a former companion by death or banishment, or some other kind of removal, the state of evil into which Adam had fallen, and the effects of which were remedied by the creation of Eve and her introduction to the first of men? Yet what other construction can be put upon the Author's language?

חָקָה אִתָּהּ מִצְלָתִי, Mr. Bellamy translates—'he brought one to his side,' than which a more inadmissible rendering could not have been proposed. None of the translators and critics against whom Mr. Bellamy is perpetually declaiming, have taken such liberties with the text of the Hebrew Bible, or set so completely at utmost defiance all critical sobriety. 'One'—What? To what substantive is the numeral adjective אֶחָד 'one' to be referred? There is no antecedent noun to which it can be related; but Mr. Bellamy ought to have known that אִתָּהּ is never used but with reference to another word which determines its application. "One law," "one measure," "one year," "one curtain," "one chamber," and similar combinations, are perpetually occurring in the Hebrew Scriptures; but they contain no examples of construction so singular and indeterminate as that which is attributed to them in the present instance. Besides, מִצְלָתִי is a plural noun, and cannot, therefore, be translated 'side.' Nor are these the only freedoms, gross and unauthorized as they are, which the Author has taken with the text; וְיִסְגֹּר בְּשָׁרָהּ חֵצֶהָ, he translates, 'Whose flesh he had enclosed in her place!' There is no word for 'whose,' which Mr. Bellamy has interpolated. בָּשָׂר flesh, has no feminine pronoun affixed. חֵצֶה cannot be rendered 'of the other,' it cannot possibly be translated as Mr. B. has rendered it, who attributes to it the sense of 'other' person. There is not, we venture to affirm, a single Hebrew scholar in the kingdom, who would ever think of imposing this sense upon the word. It is the very same substantive in the singular number, the plural of which Mr. Bellamy has translated 'side' in the 21st verse. Why has he not given the same meaning to the word in this verse, and rendered—'the other side?' The absurdity of

his version of the entire passage, must be obvious to every reader; the means by which he has attempted to support it, are not less unwarrantable. מַלְלָתוֹ is a noun in the plural number and feminine gender, with the particle ב, from, or, of, prefixed, and with the pronominal masculine affix, of him, "his." The word is evidently used in the sense of ribs, and though Mr. B. is pleased to assert that only in this place in all the Scripture is the word rendered as meaning "*ribs*," his assertion is of little value: the translators of the Common Version have inserted "*ribs*" in the margin 1 Kings, vii. 3, where the same word מַלְלָת occurs in the original text. But were this the only place in all the Scripture in which the word is thus translated, that circumstance would furnish no reason against the rendering, many words in the Hebrew Bible occurring in particular instances, in a sense different from their general usage but strictly corresponding to the radical import: which is the case with מַלְלָת in this chapter. The same expression מַלְלָת, is used 1 Kings, vi. 15, 16, to signify "*boards*," which in relation to a building are strictly analogous to the *ribs* in the human frame or body; the word therefore is in this sense correctly interpreted according to the etymology of Hebrew terms. "*One of his ribs*," is the proper rendering of אֶחָד מִמַּלְלָתוֹ, and the preceding verb is as properly translated by the English verb "*to take*:"—"Jehovah God took." וַתִּקַּח הוֹמָתָהּ in the next clause, is a compound word; הוֹמָתָהּ signifying *in the place of*, and נָה being the pronominal affix, feminine gender, agreeing with הוֹמָתָהּ in the preceding member of the sentence—"in its place he closed up the flesh," וַתִּסְמָךְ בָּשָׂר. The narrative proceeds orderly and correctly in the Common Version: "And the rib which Jehovah God had taken from the man, he formed into a woman, and brought her to the man." In Mr. Bellamy's version all is confusion: different meanings are given to the same word; a plural noun is translated in the singular number; and a sense is imposed upon the original terms which they never bear. Mr. Bellamy finds fault with the translators of the public version, for what he is pleased to call unnecessary and improper repetition; but have they ever reached the height of his offending in this very instance? It is surely, to use Mr. Bellamy's language, 'a manifest impropriety, such a one as no writer or speaker, knowing how to write or speak with accuracy, could be guilty of,'—to inform us that, after God had brought the woman to Adam's side, 'he brought her to the man!'

But we must not forget to refer the decision of these points to 'those *unquestionable authorities*' who lived at a time when the language was understood—Onkelos, and Jonathan the paraphrast. The sense which they give to the whole of

the passage is in strict agreement with that of the Common Version, and totally irreconcilable with Mr. Bellamy's novel and preposterously erroneous translation.

If Mr. Bellamy will look into the Targum of Jonathan, he will learn to his entire satisfaction, not only that צלע means '*rib*,' but, that, in Gen. ii. 21, it can, Jonathan being judge, mean nothing else. Mr. Bellamy's uncouth rendering of the 23d verse, appears still more improper from the notes appended to it, in which he informs us, first, that הפעם *haphagnam* means literally—*time*, and refers to this second time, or trial, 'when Eve passed before him'; and secondly, that the verb יקרא, *vikree*, rendered, *he called*, is not preter, but the third person singular future in Piel, viz. *he will call*, and that it refers to God. On all which points it may suffice to remark, that הפעם cannot mean second time, or trial, that the verb יקרא is not in Piel, that it is not rendered in the preter in the Common Version, and that the meaning of זאת is not *thus*. The Common Translation is unimpeachable, and not to be exchanged for Mr. Bellamy's crudities.

For the word '*naked*' of the Common Version, in the 25th verse, Mr. Bellamy has substituted the term '*prudent*'—'*Now they were both prudent*;' and in his note, he remarks:

'The lexicon writers and, from them, the translators, have placed the word ערומים *Gnaroumim* rendered '*naked*' under the root ערה, *gnaraah*; but it certainly belongs to the root ערם *gnarom* from which come the words *subtil*, *craft*, *guile*, and in a good sense *wisdom*, *prudence*.'

Mr. Bellamy would seem to have courage enough to assert any thing. The lexicon writers have *not* placed the word ערומים under the root ערה; as may easily be determined by a reference to the Lexicons of Castell, Buxtorf, Robertson, Parkhurst, and we believe almost every other lexicographer. Mr. Bellamy informs us in one page (p. 12) of his work, that ערם primarily means *subtil*, *crafty*, and in another (page 17) that its primary meaning is *uncleanness of soul*! '*Unclean thing*,' Deut. xxxiii. 14, xxiv. 1, as well as '*Shame*,' Isa. xx. 4, he says, belong to the same radix ערם; they have in fact, no relation whatever to it, being derivatives from the root ערה. Beyond all doubt, the word ערם means "*naked*," though this is not the only sense of the verb or noun in its different modifications. Would Mr. Bellamy render Job i. 21—'*Subtil came I out of my mother's womb, and subtil shall I return thither*?' The word occurs in several passages in which its meaning is equally definite and clear. Isa. lviii. 7, "When thou seest *the naked* (ערם) that thou cover him." Ezek. xviii. 7, "And has covered *the naked* with a garment." Onkelos, we must remind Mr. Bellamy, 'lived at a time when the

'language was better understood than it is now,' and he certainly understood the meaning of ערום to be '*they were naked*.' But it signifies nothing to Mr. Bellamy, what is the meaning of Hebrew words, when he would bend them to his own purpose: else he would never have translated the word ערום—'*imprudent*,' Gen. x. 11,—a meaning which it never bears. If the word means in a good sense *wisdom, prudence*, and in a bad sense, *subtil, craft, guile*, it would indeed be strange that the sense of *imprudence* should be included in its uses, since imprudence necessarily implies that *want of sagacity* which appears to be the radical sense preserved throughout the different derivatives of ערום in its application to mental qualities.

'Ch. iii. 7. Nevertheless the eyes of them both, had been opened; thus they understood but they were subtil: for they had interwoven the foliage of the fig-tree; and had made for themselves enclosures.'

From the Common Version it appears, that the eyes of our first parents were opened as an effect of their eating the forbidden fruit: Mr. Bellamy pronounces this to be an erroneous representation, and refers the opening of their eyes to 'a period prior, far prior to their expulsion from Eden, even 'as soon as they were created.' To *open the eyes*, in the language of the Scriptures, never refers to an original state, but invariably marks some change in the subject of the verb. That the expression in this verse denotes an effect of the first transgression of man, is quite evident; it immediately follows the description of their offence, and is in direct connexion with the 5th verse, in which Mr. Bellamy himself has rendered the words ונפקחו עיניהם by '*then your understanding shall be opened*;' but they are literally and more accurately rendered in the Common Version: "*then your eyes shall be opened*." As an example of the uniformity preserved by Mr. Bellamy in his translation of the Bible, we have '*prudent*' (Ch. ii. 25.) '*subtil*' (ch. iii. 7.) and '*imprudent*' (ch. iii. 10.) as the rendering of the same radical word, which the Translators of the Common Version consistently render by the same expression. To complete the exposure of the egregious folly of this pretender to Hebrew learning in the nineteenth century, we have the meaning of the words in all those places, definitely fixed by 'masters of the language,' who lived not in London, in the year 1818, 'but before the dispersion of the Jews,' who must, as Mr. Bellamy assures us in another case, have perfectly known the meaning of the word, and who therefore are 'unquestionable authorities' on the subject. Onkelos reads Gen. ii. 25, ורוחו תרווח, ערום, *And they were naked*. Gen. iii. 7, וידעו אורי ערומם, *And they knew that they were naked*. Gen. iii. 10, אורי ערומי אמר, *because I was naked*.

* V. 8. *Moreover they heard the voice of Jehovah God, going forth in the garden, in the spirit that day :—*

What day? There is no mention of any day in the text. We abide by the reading of the Common Version—“*in the cool of the day*,” as the proper rendering of the passage, in support of which, it is important to remark that Onkelos did not consider the word as meaning spirit: he has למנוח יומא ‘in the stillness of the day,’ with which the Common Version is sufficiently in accordance.

* Ch. iii. 17. *Cursed is the ground by thy transgression.*

The translators have rendered the word בעבורך *bangboureka*, for *thy sake*; but when any thing is done for the sake, or for the good-will we have for another, it is always understood that the thing done is good and not evil. This word, which in its radix means to *pass over*, or *forgive sin*, with a variation in its form, means also *transgression*.

In another part of his work (p. 45. ch. viii.) Mr. Bellamy affirms that ‘this word in its radix means to *transgress*.’ He discovers an admirable dexterity in self-contradiction. But waiving this, the expression ‘*for the sake of*,’ does not always denote that ‘the thing done is good and not evil.’ What would Mr. Bellamy make of Ps. cvi. 32, “It went ill with Moses *for their sakes*” בעבורם, which indisputably refers to the rebellious conduct of the Israelites at Meribah? To do a thing *for the sake of*, correctly means, to do it on account of, and is applied as well to things evil as things good. The concluding part of Mr. B.’s note, is an exquisite specimen of the talent which he possesses for the elucidation of the Bible.

The word האדמה *hadamah*, from which comes אדם *Adam*, i. e. *man*, means the *ground, earth, or dust*—Hence it follows that the organized ground called Adam, was the *ground* that was cursed, and not the ground which God had blessed with the principle of generation to produce every thing necessary for the use of his creatures.

In Mr. Bellamy’s specimens of contrasted passages, the following are included.

Old Translation.

Gen. iii. 22. And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.

New Translation.

Then Jehovah God said, Behold the man was like one of us; with knowledge of good and evil: and therefore, if he will put forth his hand, and take also of the tree of life; then he shall eat, and live for ever.

In his Bible however, we have the following translation.

* ¶ Moreover, JEHOVAH GOD said, Behold the man was as one of us, with knowledge of good and evil: therefore now *surely* he shall put forth his hand, and take also of the tree of life, and live for ever.

Nothing can be more evident than the meaning of the Hebrew particle כִּן . In connection with the words which it precedes, it denotes uncertainty, contingency, and refers to circumstances of a doubtful kind. The translators of the Common Version have correctly given it this interpretation in the above passage: "*Lest* he put forth." In his specimen, Mr. Bellamy gives a similar meaning to the word, as implying contingency: "*If* he will." Now, in his Bible, he is positive that "*surely*" must necessarily be its true meaning, which necessarily proves that he knows nothing of the matter. What extraordinary criticism is contained in the following note!

"The same is evident, Exod. xxxiv. 12, where כִּן *pen*, i. e. *lest* thou make a covenant, should be translated, *because*; viz. the cause given in the preceding verse, when the Canaanites were subdued; it follows, Take heed to thyself כִּן *pen*, *BECAUSE* thou shalt cut off the sacrifice of the inhabitant of the land. In the translation this clause is rendered, lest thou make a covenant with the inhabitants of the land; but תִּכְרֹת *tickroth*, cannot possibly mean to *make*; its true meaning is to cut, to cut off; viz. thou shalt cut off. See where this word can have no other meaning, Isa. xxxvii. 24, And I will cut down; Jud. vi. 30, And because he hath cut down; Jer. xxxiv. 18, The calf which they cut. Now as תִּכְרֹת *tickroth*, literally means, thou shalt cut off; and never to *make*; though it is so translated in various parts of scripture; the word כִּן *pen*, therefore cannot be rendered by *lest*, as the above passage in Exodus would read, lest thou cut off the covenant; or properly, the sacrifice of the inhabitant of the land."

No one ever disputed the meaning of the verb כָּרַת *to cut*. The question is not, What is the import of כָּרַת , but, In what sense is the word to be understood when combined with בְּרִית , as in Exod. xxxiv. 12. Mr. Bellamy affirms that it cannot possibly mean to *make*: how has he himself rendered it in this connexion? Let the reader peruse the following passages in Mr. B.'s translation, and he will find in every one of them, that בְּרִית in combination with כָּרַת , is translated—to *make* a covenant. Gen. xv. 18, 'In that day Jehovah *made* for Abram a covenant.' xxi. 27, 'They (i. e. Abraham and Abimelech) *made* a covenant.' vs. 32, 'They *made* a covenant at Beersheba.' xxvi. 28, 'We *will make* a covenant.' xxxi. 44, 'We *will make* a covenant.' The translators of the Common Version, have most correctly represented the sacred writer at Exod. xxxiv. 12, as cautioning the Israelites against forming associations with the Canaanitish nations, from which only the most pernicious consequences would result. "Take heed to thyself lest thou make a covenant with the inhabitants of the land," is indubitably the proper translation of the original words. As Mr. Bellamy renders $\text{תִּכְרֹת בְּרִית לְיוֹשֵׁב הָאָרֶץ}$ "*Thou shalt cut off the sacrifice*

'of the inhabitant of the land,' *Exod. xxxiv. 12*, he must translate *לֹא תִכְרֹת לָהֶם וּלְאֱלֹהֵיהֶם בְּרִית* 'Thou shalt not cut off the sacrifice of them or of their gods,' *Exod. xxiii. 32*. We shall then have a Bible contradictory in its commands, alternately opposing and sanctioning idolatry.

We shall now extract one of Mr. Bellamy's laboured Notes entire, for the purpose of exhibiting him in that character to which above all others he most ardently aspires, and to which above all others too, it will be quite apparent that he has no just pretensions,—that of an accomplished Hebraist.

'Ch. iii. v. 23. Thus Jehovah God sent him forth, from the garden of Eden: when he had transgressed on the ground: therefore he was taken therefrom.'

23 To till the ground from whence he was taken. Here it is understood, according to the common version, that man was turned out of Paradise, to till the ground from whence he was taken. But this is a thing so unimportant, and unnecessary to have been communicated to posterity, that it is surprising the translators did not see the weakness of it. I have above observed that it was not necessary to inform posterity that man should till the ground, in order to live; for as he was obliged to till the ground in Eden, *ch. ii. 15*, it must necessarily follow, that he was to till, or dress it, out of Eden.

'The word עָבַר *lagneabor*, is rendered to till; but this word with this construction means to transgress. See *Deut. xvii. 2*, Where the same word, both consonants, and vowels, is rendered by the word, *transgressing*. It is participial, with the remote preter, and should be rendered, If there be found—man or woman that hath wrought wickedness in the sight of the Lord thy God, that hath transgressed his covenant.

'The word אֵת *eth*, which follows, and is joined with הָאָדָמָה *ha Adaamah*, refers to the transgression in Eden; and should be rendered by the preposition *on*, as in *Jud. xxxvi. 5*, &c. The clause reads; when he had transgressed on the ground.

'The word אֲשֶׁר *esher*, is passed by unnoticed; and the last word מִשָּׁם *mishaam*, rendered from whence, transposed to introduce לָקַח *lukach*, he was taken. But there was no necessity for this, had the word אֲשֶׁר *esher* been translated; for the syntax is the same in Hebrew, as it is in English. The sense of this proposition in the common version is, that Adam was sent out of Eden to till the ground from whence he was taken; but if אֲשֶׁר *esher* be translated, and translated by a proper conjunction as in *Gen. xxx. 28*; *Lev. iv. 22*; *Nah. ii. 3*, &c. referring to time, as is also signified in this verse; it reads truly thus: when he was taken from thence. That is when he had transgressed, and had rendered himself unfit to remain any longer in that state, he was taken from thence—Not sent to till the ground from whence he was taken: for we have before been told, that he was created of the dust of the ground: the sacred writings in the original, have no useless repetitions, which always obscure the sense, and frequently subvert the meaning, as in this case.'

The indispensable obligation of meeting every attempt to pervert and corrupt the Scriptures, could alone induce us to prosecute further so disgusting a task as the examination and exposure of the ridiculous effusions of this would-be translator of the Hebrew Bible. What must be the reader's surprise, what his estimate of Mr. Bellamy's qualifications for his work, when he learns the fact that no such word as לעבד *lagneabor* occurs in Gen. ii. 23? Extraordinary as it may appear, such is in reality the case. The word is לעבד, the very same expression, letter for letter, vowel for vowel, as in Gen. ii. 15, and which never can be otherwise translated than as it appears in the Common Version—"to till," or cultivate the ground.

A writer who can thus corrupt the sacred text, it would be charity to remind of the consequences of his most censurable proceedings, and to urge him to desist from the prosecution of a work which may prove to its author not more discreditable than injurious. But how, we would ask Mr. Bellamy, came the word לעבד before him in the passage? Is it really in his Hebrew Bible? If so, he is in possession of a copy which, we may venture to assert, has never been compared with the *Book of Jasher*, or standard copy. With such a glaring proof of his misconduct as this before us, with the evidence afforded by his long and laboured note in vindication of a false reading, what can we think of Mr. Bellamy's fitness for the office which he has assumed? Whatever be the cause in which this proceeding originated, whether he has adopted this method for the purpose of clandestinely introducing a corrupt reading into the text, or was unable to detect the error on which his elaborate criticism is founded, the pretensions which he makes to a superior acquaintance with the Hebrew Bible, and his assumption of an integral text, are alike invalidated. And yet, this is the man who declaims against 'Hebrew menders' and 'pretenders to Hebrew!'

'Ch. iv. vii.—*Lay the sin-offering at the gate.* לפתח *Lapethach*, the door; but this word is used to mean the entrance of the north gate where the sacrifices were slain. See Ezek. xl. 40, 41.'

With equal truth and propriety might it have been remarked, that this word is used to mean the entrance of the *east* gate. See Ezek. xl. 11. Of what utility is such criticism as this?

'—*Then shall his attendance be upon thee, and thou shalt rule over him.*

'The last clause is translated, *unto thee shall be his desire*; but this does not express the sense of the original. תשוקתו *Teshoukantho* means the work, or attendance of an inferior, one who has the charge for his superior. Gen. xv. 2, which will read, then he shall attend upon thee, and thou shalt rule over him.'

Mr. Bellamy might as well have remarked, that *pw* Gen. xlii. 25, means *sack*, as referred us to Gen. xv. 2, to the word

בטשק, in explanation of וְהִשְׁתַּחֲוִיתָ. It is of more importance to notice that the translators of the Common Version are justified in the rendering which they have given of the word, by Mr. B. himself, who translates the very same expression, ch. iii. 17, 'thy desire!'

'iv. 23. Moreover Lamech said to his wives, Adah and Zillah hear my voice; wives of Lamech, regard my declaration: if I had slain a man for injuring me; even a child of my progenitor.

24. If Cain shall be punished seven fold: truly Lamech seventy and seven-fold.'

Assuredly, לְחַבְרִי does not mean *of my progenitor*: חֶבֶר never signifies progenitor. To translate in this manner, is to indulge the fancy at the expense of all philological propriety.

'Ch. iv. 25. Now Adam henceforth had respect to Eve his wife, who bare a son; and she called his name Seth: saying, For God hath appointed to me another successor, instead of Abel; because Cain slew him.'

'25. And Adam knew Eve his wife again. The word יָדַע *yaadang*, rendered *knew*, requires to be translated as the same word is Exod. ii. 25, *had respect*. וַתִּקְרָא *Vathikra*, is rendered, *and she called*; but by thus rendering the word, the translators were under the necessity of putting in the words, *said she*, for which there is not any authority in the original. According to the idiom of the verb, it means to *declare*, to *shew*, to *manifest*, to *make known*; and will be truly rendered as the verb is in Job xvii. 14, *and she said*. זָרַע *Zerang*, is rendered, *seed*, but improperly; for Seth was at this time born; I have therefore translated the word, according to its obvious sense by *successor*.'

Why does the word יָדַע require to be translated *had respect*? Mr. Bellamy has rendered it by—'acknowledged,' ch. iv. 1. The very expression, "and she called," for which he blames the Translators, he has himself adopted. There is no more authority in the original for his '*saying*,' than for their '*said she*.' The word יָדַע does not mean 'successor'; Mr. B. has rendered it *posterity* in other passages, which is certainly a proper meaning, and should have been used in this place.

'Ch. iv. 26. Moreover to Seth also was born a son, and he called his name Enos; who began to profane, in the name of Jehovah.'

The original words of the last clause, are וַתִּקְרָא בְשֵׁם יְהוָה. By what process they can be made to express, '*who began to profane in the name of Jehovah*,' it is impossible to surmise. Mr. Bellamy, indeed, tells us that the word וַתִּקְרָא means to *profane*, and that לְקַרְא signifies to *preach*. But if such be the meaning of the words, how is it possible for them to express in their present connexion the sense which Mr. Bellamy has put upon them? Where does he find a word in the Hebrew text corresponding to '*who*?' Why does he omit וַ

then, in his version? Whence does he obtain the word '*begin*'? Does *לְהַנִּיחַ* mean *to begin*? No: Mr. B. says, it means '*to preach*.' Does *הוֹמֵל* signify '*to begin*'? No, Mr. B. tells us, its signification is '*to profane*.' But there is no end to this nonsense. Any page, indeed, of his work may serve to shew the nature of this gentleman's pretensions to critical learning. We transcribe the very next verse, with its accompanying note, as evidence of its author's qualifications for taking his place with any of the Cabbalists. Had he lived in other and better days, he might have aided the Talmudists in stringing together their dark enigmatical comments.

'Ch. v. 1. This is the book, of the generation of Adam: In the day God created Adam; in the likeness of God he made him.'

A plain passage, and, as it may appear to the unlearned reader, easily to be understood. But let Mr. Bellamy try his hand upon it, and it shall be made to disclose a meaning far too recondite to be ascertained by persons who cannot dive like him beneath the surface.

'Notes on Ch. v. 1. This chapter contains an account of the descendants of Adam to the time of Noah. It is said *in the day*; but it could not be a book of the generations of Adam in the day he was created; it must have reference to time, and not simply day. So we find the *יוֹם* *yoem*, which is rendered *day*, signifies *time*, and which here is applied to the dispensation given to Adam, which ended in the time of Noah. And as this dispensation was the most perfect and sacred of all the dispensations, it is said: *In the day that God created man: in the likeness of God he made him*. That is, by this merciful dispensation, God provided the means, whereby man should again be restored, that he should regain the image and likeness of God, by faith in the Messiah, which he had lost by disobedience to the divine command in Paradise. So that the true meaning appears to be this:

'This is the genealogy of Adam, in the *day, time or period*, of the first dispensation which God gave to Adam, in Paradise, in the likeness of God, in which he was created.'

The smallest words are sure to be found the most important when a man of penetration and learning makes them speak out!

'Ch. v. 29. And he called his name Noah, saying: Now he will comfort us, concerning the sorrow of our ministry; for the ground which Jehovah cursed.'

Mr. Bellamy informs us that the primary meaning of *אָוֶן* is sorrow. 'The word in this verse *אָוֶן*, I therefore translate agreeably to its *primary meaning*, thus—*even because of the sorrow*.' But this he positively contradicts, at p. 40, confidently assuring us, 'that the primary meaning of *אָוֶן* is not '*sorrow*', but *to worship idols*. 'This word is applied to *idols*,

'and to idolatrous worship in a *primary sense*!' and this too after maintaining, at p. 35, that 'this word is not used simply 'to signify idolatrous worship!'

'Ch. vi. 1. Now it was, when man begun to multiply on the face of the ground: and daughters were born to them.

'2. When the children of the god, admired the daughters of men, because fair: then they took for them women, from all which they chose.

'3. So JEHOVAH said, My spirit shall not strive with man for ever; because that he moreover *is* flesh: for his time shall be an hundred and twenty years.

'4. The Apostates were on the earth in those days; and also after that time, when the sons of GOD came to the daughters of Adam; who bare to them: these *were* the mighty, yea of old, men of name.

'5. ¶ Now JEHOVAH beheld the great wickedness of man on earth: for he had formed every imagination of his heart, only of evil, all the day.

'6. Yet JEHOVAH was satisfied that he had made the man on the earth: notwithstanding he idolized himself at his heart.'

We must commence our remarks on these verses, by again referring to Mr. B.'s specimens of contrasted passages, which shew that his acquaintance with Hebrew words and Hebrew construction, is neither so intimate nor so accurate as to preserve him from translating the very same passages in a manner totally different.

Common Version.

Gen. vi. 3. And the Lord said, my spirit shall not always strive with man, for that he also is flesh.

4. When the sons of God came in unto the daughters of men.

Mr. B.'s Specimen.

Then Jehovah said, my spirit shall not always strive with man, *because of the transgressions of his flesh.*

When the sons of the great came unto the daughters of men.

In the first of these examples, Mr. Bellamy essentially varies from the reading of the Common Version: "*Because of the transgressions of his flesh,*" is a very different expression from, "*For that he also is flesh.*" The text in Mr. B.'s present publication, is conformable to that of the Common Version: "*Because that he moreover is flesh.*" After asserting with the utmost boldness the perfection of the Hebrew text, and the impossibility of mistaking the import of its words, he nevertheless can, at one time, tell us that a Hebrew word means '*transgressions*,' and, at another, that the very same word, in the very same passage, means '*moreover*.' He has positively declared that *בשר הוא* neither has, nor can have, any other meaning than "*because of the transgressions of his flesh*;"

and now he gives the words—"because that he moreover is *flesh*," as the only proper translation of the phrase. Is "*Sons of the Great*," the same as "*Sons of God*?" Both these modes of expression are employed by Mr. Bellamy in his Specimens and in his Bible, in translating the very same Hebrew words. Still more extraordinary is the manner in which he has translated the very same expressions in the first verse: "*The children of the God!*" Not one of the numerous authors against whom Mr. Bellamy so violently hurls his reproachful declamation, would ever have committed himself so egregiously as to translate the words בני אלהים by the several phrases, '*Sons of the Great*,' '*Sons of God*,' '*Children of the God*.' יר in the 5th verse, is translated as if it were a verb, ("*he had formed*,") although the same word occurs in the 21st of the viiith chap. where Mr. B. translates it '*the imagination!*' Again we must remind him of the canon of criticism which he has prescribed for himself and for all translators, a canon which he cannot be permitted to alter at his pleasure, after the severe invectives which he has directed against his predecessors; that the self-same word must invariably present the very same meaning. Vers. 6. 7. '*The man*,' we wonder Mr. Bellamy did not render, *the substance of the man*, since this is a passage to which his critical canon at Ch. i. 1. is strictly applicable. Vers. 4. '*The Apostates*.' The word הנפילים, says Mr. Bellamy in his note, 'has been understood by the translators to mean magnitude of stature; but it signifies to *fall*, to *apostatize*.' In answer to this assertion, we affirm that the root of the above noun נפל signifies simply, to fall; never to apostatize from the true religion. That the word used in this text includes magnitude of stature, is quite certain from Num. xiii. 33, "And there we saw הנפילים—and we were in our own sight as grasshoppers, and so we were in their sight." "I once thought," says Parkhurst, 'this word might signify Apostates, persons fallen off from the true worship, faith, and fear of God,—but no doubt, there were spiritual Apostates before the time mentioned, Gen. vi. 4. And Num. xiii. 33, seems to determine the meaning of the word to be, such as fall upon others, assaulters, violent.'

V. 6. *Jehovah was satisfied*. The original word is שבע, which does not mean to be satisfied. It is applied שבענו אלהים, to God, whose proceedings as the supreme governor of the world in relation to his creatures, it is impossible to describe otherwise than in terms accommodated to their apprehension, and borrowed from their own usage. Nor, strongly as Mr. Bellamy may declaim against translators and commentators for adopting language of this kind in reference to the Deity, has he found it possible himself to avoid the same practice: he represents God as building, clothing, remembering, saying in his

heart, descending, departing, &c. &c. terms which can be applied to the Deity only as repentance, anger, joy, &c. are attributed to him. The question with a philological translator of the Bible, is, What is the literal import of its words, and the grammatical construction of its sentences? With their figurative meaning he ought not to perplex himself, as it is no part of his business to explain it. With respect to *נחם*, the only proper consideration is, the signification of the word; which is not satisfaction, but change of mind and feeling,—*to repent, to comfort*,—and here, '*he repented*.' Does Mr. Bellamy imagine that his version, which represents God as satisfied in having made man on the earth, at the very time He was about to destroy him, relieves the pressure of any objection bearing on the common translation, which describes God as repenting that he had created man? If so, he must be as shallow in theology as he is in philology. The only sense which can be given to the word *נחם*, is either he repented, or, he was comforted. Comfort, it is easy to perceive, may be included in the radical meaning of a word which correctly designates a repentant state of mind; but satisfaction, as a mental quality, never can be combined with repentance. We must again express our entire concurrence with the translators of the Common Version in their rendering of the sixth verse. Nor, so long as human language shall be the vehicle of instructing men in the knowledge of God, can any danger result from the practice of describing the Divine mind and conduct in a manner accommodated to the experience of mankind. That God is a material being, would be as just an inference from the phraseology of Mr. Bellamy's Bible, as the conclusion that the Infinite Intelligence is subject to human passions is deducible from the phraseology of the Common Version; the moral analogies are as proper as the natural ones.

The same kind of treatment which Mr. B. has adopted in the preceding example, he applies to the word *נחם*, which he renders—'*he idolized himself* at his heart,' understanding man as the subject, instead of God, to whom the expression—"*he was grieved* at his heart," is correctly attributed in the Common Version. The verb never means "*to idolize*." Mr. Bellamy renders it, '*the men grieved themselves*,' ch. xxxiv, 7. "*To grieve*," is the proper meaning of the word, and it is used in application to God in the most unequivocal manner, Isa. lxiii. 10, "*But they rebelled and grieved* (*נחמו*) his Holy Spirit." Would Mr. Bellamy render this—"*they idolized his Holy Spirit*?" The Apostle uses precisely the same language, as applied to God, "*And grieve not* (*μὴ λυπεῖτε*) the Holy Spirit of God."

Ch. vi. 9. Noah himself walked with God.

9. Noah walked with God. The verb *הִתְהַלַּךְ* *hithhaleke*, is in the Hithpael conjugation, and should be translated accordingly, viz.

Noah himself walked with God. This then is in conformity with the whole narrative, for all the world had fallen into the worship of idols : there only remained *Noah himself*, with his family, as the visible head of the true church of God.

Preceding grammarians have supposed that they possessed an accurate acquaintance with the use of the verb in the Hithpael conjugation, when they defined it as including reflected action ; but Mr. Bellamy has discovered that it denotes exclusive quality or action in the subject : '*Noah himself* (only Noah) walked 'with God!' Does הוֹלֵכְתִּי in the Hithpael conjugation, 2 Kings xx. 3, denote that Hezekiah was the only person who in his time walked before the Lord? Mr. Bellamy should at least have studied his Grammar before he undertook to translate the Hebrew Bible.

'Ch. vi. 14, Make for thee, an ark of the wood of Gopher ; rooms thou shalt make in the ark : for thou shalt expiate in it, even a house, also with an outer *room* for atonement.'

We must place by the side of this, the translation of the same passage as given in Mr. Bellamy's Prospectus.

'Make for thee an ark of the wood of Gopher ; apartments thou shalt make in the ark : there thou shalt expiate, within and without, by atonement.'

In his note, Mr. Bellamy complains that מִבַּיִת *mibayith*, is not noticed in the Common Version, and he peremptorily insists that it is absolutely necessary to the right understanding of the sacred writer. 'Indeed it cannot be known (he says) without 'it ; and it is surprising how Translators have dared to reject 'it.' This kind of writing is quite usual with Mr. Bellamy. As for the Translators, it may suffice to remark, that they have not neglected or 'dared to reject' this word. But if it would have discovered in them ignorance, or something worse than ignorance, according to Mr. Bellamy's account, to have omitted the word, (which they have not omitted,) what can be said for him, in 'daring' conform his translation, as given in his specimens, to the Common Version?—the very word, for the supposed omission of which he so severely reprehends the Translators, he has rendered precisely as they have done: '*within and without!*' What reliance can be placed on a translator who to day can pronounce a reading inadmissible as founded in ignorance, which he himself but yesterday most obstinately maintained, (Mr. Bellamy is obstinate at all times in his errors,) to be the only sense which the words convey,—the only sense intended by the sacred writer? We proceed to inform him, that מִבַּיִת never means '*a house*;' he is in this place guilty of the fault, which he so roughly censures in others, of interpolating the sacred text, there being no word in the original answering to '*room*' in his

translation. The entire phrase מִבַּיִת וּמִחוּץ has no other meaning than "*within and without*." So: "overlay it (*i. e.* the ark) "with pure gold *within and without*;" Exod. xxv. 11. "He overlaid it (*i. e.* the ark) with pure gold *within and without*;" xxxvii. 2. In both these passages, the expression is identical with Gen. vi. 14, מִבַּיִת וּמִחוּץ. Onkelos and Jonathan the paraphrast, those 'unquestionable authorities,' those 'masters of the language,' both read, "Thou shalt cover it *within and without*:" they assuredly knew the language better than to commit themselves as grossly as Mr. Bellamy has done; they could see nothing about atonement in the direction given to Noah for the construction and security of the ark.

To shew the extreme carelessness with which Mr. Bellamy has investigated the language of the original Scriptures, it might be sufficient to adduce his remark, 'that the word מִבַּיִת *mibayith*, Numb. xviii. 7, should be translated, *within the house* in the 'vail.' The vail was a hanging which divided the holy from the most holy place, each of which had its appropriate services; those belonging to the latter, are mentioned as being done *within the vail*, while such as pertained to the former are represented as being done *without the vail*. The ark of the testimony was placed, מִבַּיִת לַפָּרֹכֶת, *within the vail*. (Exod. xxvi. 33.) The blood of the sin-offering was to be brought by the high priest *within the vail*, מִבַּיִת לַפָּרֹכֶת (Lev. xvi. 15.) The lamps were to burn *without the vail*, מִחוּץ לַפָּרֹכֶת (Lev. xxiv. 3.) The table of shew-bread was placed *without the vail*, מִחוּץ לַפָּרֹכֶת (Exod. xl. 22.) מִבַּיִת לַפָּרֹכֶת (Numb. xviii. 7) is, *for within the vail*. It is perfectly absurd to render, '*within the house in the vail*.' Such a translation could have been given only by a person unacquainted with the idioms of the Hebrew text.

* Ch. vi. 16.—Thus Jehovah delivered him.*

Such is the translation substituted by Mr. Bellamy for the rendering in the Common Version, "And the Lord shut him in:" he attempts to justify it in the following manner.

'1. The word וַיִּסְגֹּר *va yisgor*, rendered, *he shut*, means in its root, *to deliver*; thus a person is said to be delivered from an enemy by being shut up in a house, or a city, where the enemy cannot pursue him. In this sense the word occurs throughout the Scripture; Deut. xxiii. 15, thou shalt deliver; Josh. xx. 5, they will deliver; 1 Sam. xvii. 4;—xxiv. 18;—xxvi. 8; 2 Sam. xvii. 28; Job xvi. 11; Amos i. 9, &c. And accordingly, a word should have been chosen in other languages, consistent with its meaning and application, and with the idiom of the verb. The clause reads, *Thus Jehovah delivered him.*'

The word *סָמַר* in its root, never means to deliver, nor is it possible that it should. To deliver is, to free from, to liberate, to rescue, but never is the Hebrew verb *סָמַר* used in this manner. Mr. Bellamy's ignorance or wilful perversion of the word, will appear on an examination of the passages which he has cited in his note. Deut. xxiii. 15, "Thou shalt not *deliver up* (*לֹא תִסְמַר*) to his master the servant who has escaped from him." Here the verb *סָמַר* is related, not to the liberty, but to the bondage of the servant, since a deprivation of freedom would be the consequence of his being *delivered up* to his former master, which is therefore expressly forbidden. Josh. xx. 5, "They shall not *deliver up* (*לֹא יִסְמְרוּ*) the man-slayer into the hand of the blood avenger." The safety of the homicide depended not on his being *delivered up* to the blood-avenger, but on his being preserved from his hands. 1 Sam. xxiv. 18, "When the Lord had delivered me *סָמַר* into thine hand, thou didst not kill me." Here Saul acknowledges that his life was in peril in the cave which David had surrounded, which is assuredly a very different sense from that which Mr. Bellamy puts upon the word *סָמַר*: it can only mean in this passage that an opportunity was placed in the hands of David of putting Saul to death. xxvi. 8, "Then said Abishai to David, God hath delivered (*סָמַר*) thine enemy into thy hand this day: now therefore let me smite him." Did Abishai mean to represent Saul as not in danger? 2 Sam. xviii. 20, "God hath *delivered up* (*סָמַר*) the men that lift up their hand against my lord the king;"—i. e. has put them as enemies in thy power. Job xvi. 11, "God has *delivered me up* (*יִסְמְרֵנִי*) to the ungodly." Amos i. 9, "They *delivered up* (*הִסְמְרִים*) the whole captivity to Edom;" i. e. put them into the power of their most bitter and cruel enemies; very different from conferring freedom upon them! These passages (there is an error in the reference to 1 Sam. xvii. 4) are the whole of Mr. Bellamy's proofs that *סָמַר* means—to deliver; it must be apparent to every one who inspects them, that they are directly opposed to his assertion,—that they are nothing else than witnesses against him. The verb *סָמַר* means to *enclose*, to *shut in*; it is therefore correctly rendered in the Common Version; it cannot be translated 'he *delivered*,' although there are passages in which its meaning may be properly expressed by 'he *delivered up*.'

(To be concluded in the next Number.)

Art. IV. *Lectures on Scripture Doctrines.* By William Bengo Collyer, D.D. F.A.S. &c. 8vo. pp. 731. Price 14s. London, 1818.

COMMON justice demands that in estimating the merits of a work, the pretensions of the Author, as well as the particular circumstances under the influence of which it has been produced, should be taken into impartial consideration. If the critic, refusing or neglecting to make such a reference, will institute all those trying comparisons which the naked wording of a title-page may suggest, useful and respectable writers will be exposed to suffer the most flagrant injustice. Nor is this the whole of the evil. The tendency of such an undistinguishing severity, if it become prevalent, is, to make the public exclusively and very disadvantageously dependent, for its supply of reading, either upon shallow, self-sufficient pretenders, or upon that which is much too rare a thing to be allowed a place in a calculation of probabilities,—we mean, courageous merit of the highest order. If nothing may be tolerated but works of original and enduring excellence, none will write, but the few who know that they can sustain a merciless ordeal, and those whom the infatuation of vanity has rendered insensible to danger. An enlightened criticism will ever be anxious to afford the amplest shadow of protection to that numerous and indispensable class of writers, who may be designated as the *day-labourers* on the field of literature. Let them be admonished and excited, but never frightened from their occupation by the lofty tones of an unbending exaction.

If, by any means, the sum of that good which is effected through the instrumentality of books, could be ascertained, and its particulars investigated, the result of the process would, very probably, be of a nature to furnish at once a flattering stimulus to the *οἱ πολλοί* of the writing world, and a wholesome check to the fond admiration of superior talent. Men are ever best taught by their peers. He is perhaps the most efficiently endowed for the business of instruction, who, while indebted for his distinction chiefly to the possession of those extrinsic, and, as we are too apt to call them, insignificant qualifications, which are found to open a way of happy access to the minds of mankind, is, in intellectual respects, most nearly on a level with those whom he addressess.

The present are, in fact, reading times: books, and new books too, must be had. The writer, therefore, who furnishes the public with an honest seven, or ten, or fourteen shillings-worth of harmless and well-intentioned letter-press, has done a good work, and is entitled to its thanks: the least which can be conceded to him, is—impunity. The protection which we would extend to such a writer, is grounded upon an obvious and

important distinction, an attention to which seems essential on the one side, to the permanent interests of literature, and on the other, to the present advantage and accommodation of the reading public. This distinction regards writers as divided into two classes: first, those who must be considered as giving themselves to the toil of saying again what has been said a hundred times before, for the benefit of those who would not bear it at all, unless presented to them under the feint of novelty; and secondly, those who would choose to be treated as professing to give the world something which it shall esteem worth the trouble of preserving. With the former class of writers, negative excellencies, and an aim at usefulness, should be allowed to purchase much of indulgence. In dealing with the latter, mercy has no place. Whenever, in the expression of opinion with respect to those who pretend to occupy the rank of original writers, a drowsy good-natured indulgence shall prevail over a rigid and well-informed criticism, not only will works worthy to be transmitted to posterity cease to be produced, but those who write will quickly become too indolent even to set off their inanity with the cheap graces of expression. When the primary causes under the influence of which the first great works in a language are produced, have long ceased to operate, if any thing can preserve the spirit of high-aimed and laborious effort, it must be the rigid administration of literary justice. Very many books however are published, of which it would be as unjust to speak in terms of contempt, as it would be absurd to treat them with the air of a grave, analysing examination, or to bring them for a moment into comparison with works that rank among our permanent literature. A writer's reasonings may be flimsy, his research superficial, and his learning little more than is sufficient to secure him against the hazard of a blunder, in footing his pages with scraps of Latin, Greek, and Hebrew; yet, it must be remembered, that profound thinking, and exquisite sentiment, and solid reasoning, and laborious research, and real learning, are not essential requisites to the ordinary instruction of mankind, any more than they are to the attainment of a wide and continued popularity. Possessing only a very moderate share of any of these endowments, a man may do well to write, and to print; and if he does well to write and to print, it follows, that critics are to be blamed, who will ever be taunting and teasing him with the reproach of his mediocrity; while, as we have already hinted, this very mediocrity, perhaps to a greater extent than they are apt to imagine, constitutes his most efficient and essential qualification for general usefulness.

It is, however, evident, that a writer may forfeit his claims to the lenity and protection which we would recommend, by his

on absurd pretensions. The case may also occur, in which the advantage may be torn from him, although it has by no means been justly forfeited. Let it, for example, be supposed, that, in an age remarkable for its gaping and prurient levity, an excessive popularity shall be acquired, which does not seem to have for its foundation materials of the most solid description. Let it be supposed, that the concurrence of heterogeneous causes, derived from accident, and fashion, and attractions of a rather trivial order, operates to such an extent as even to cast a shade of difficulty upon that standing prediction delivered by our Lord to his servants, "If ye were of the World, the World would love his own; but because ye are not of the World, therefore the World hateth you." Let it be further supposed, that this popularity, by alluring, (like the lyre of Orpheus,) the beasts of the forest, and the wild boar out of the wood, and the herd of swine from the mountain, around the seat of Christian instruction, is trampling down on all sides the fence that divides the Church of Christ from an ungodly world, and is facilitating the attempt to unite a dissipated life with an attendance upon what is called an evangelical ministry. Let, we say, such a case be imagined, implying, on the part of the individual, neither evil design, nor positive ground of reprehension; it is evident that it presents a rather trying exercise of self-denial and forbearing silence, to those individuals whose discernment and whose impressions of serious realities, oblige them to estimate things according to their true nature and intrinsic value. Such persons are subjected to a strong temptation hastily to remove what they believe to be but an attenuated glitter. In most cases, however, it will be well to let a charitable reserve prevail over the gratification of a perhaps malignant discrimination. There is an especial call for this wise concealment of private opinion, where an amiable disposition, and a tolerable moderation, and an aim at usefulness, and a readiness to profit by admonition, have all survived the operation of peculiarly disadvantageous circumstances,

A comparison of the present volume with the earlier of Dr. Collyer's publications, will evince that the intervening years have not passed over him in vain. His good sense and matured judgement have prevailed, to a considerable extent, in retrenching the exuberances of his style. It is a great thing to have learned the excellent and obvious principle, that glittering faults are still but faults, although they glitter. The crisis of trial for a young writer, is, when he becomes convinced that the decorations, upon the nice finishing of which he has hitherto exhausted the forces of his mind, must be exposed to the highest ridicule if they are made to serve as the disguises of emptiness or poverty, and that however highly they may be

wrought, they are appropriate only when trebly redeemed by the preciousness of the substance to which they are attached. When this conviction takes place in a mind of superior order, it will excite a redoubled activity in all the laborious courses of self-improvement. Future productions will evidence, that the important ends of writing have taken the precedence they deserve, over the paltry arts of producing *effect*. If, however, the talent, or, as it should perhaps be termed, the *knack* of inventing and finishing embellishments, constitutes the only or the main distinction of the intellectual endowments; should admonitions or mortifications succeed in convincing the individual of the worthlessness, in themselves, of these attractions; nothing can take place but a sad, conscious descent, step by step, into the drowsy regions of unrelieved commonness. As the judgment of such a writer improves, his popularity will decrease: if he continue to write, each successive volume, in the same proportion as it is less faulty, will be more dull than its predecessor.

The Lectures on Scripture Doctrines, are eighteen in number, and are entitled as follows; The Authority, and Claims of Revelation. The Being, Attributes, and Unity of God. The Trinity. The Divinity of our Lord Jesus Christ. The Deity and Influences of the Holy Spirit. The Fall, and its Consequences. The Atonement. Election and Adoption. Justification. Regeneration. Salvation through Faith. Sanctification. Perseverance. Providence. The Resurrection of the Dead. Future Punishment. Glorification. The Duty of Submitting System to the Bible. Dr. C. thus states the plan he has adopted, in treating his several subjects.

‘The Lectures will, in general, consist of three parts. The first, will embrace the amount of Scripture testimony on each subject, with such criticisms on the passages as may be necessary: the second, will recapitulate the reasonings of the Sacred writers, and deduce the doctrines by inference: the third, will be devoted to the practical results of each principle.’

Dr. Collyer's former publications have been so generally read, (and we presume so far upon the extensive circulation of the present work,) that it seems almost superfluous to occupy the reader with quotations. Lest, however, any disappointment should be felt, we shall make two or three extracts. The following is the conclusion of the first Lecture, ‘On the Authority and Claims of Revelation.’

‘*Revelation proceeds upon it's own authority to make distinct statements on subjects incapable of explanation; and it limits our inquiries accordingly.* This is the sentiment of the text: “The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever, that we may

"do all the words of this law." We are forbidden to inquire into causes, which God has not revealed, and to ask after reasons which he has not thought proper to assign. And if it be unlawful to ask for reasons not assigned, how much more presumptuous and guilty are they who undertake to assign reasons for God, and to unfold those secret counsels into which he has commanded us not to pry, and the profundity of which it is impossible for us to explore. But the same authority which repels presumptuous curiosity, affords demonstrations satisfactory to faith, and encourages us diligently to examine those things which are revealed. They are our birth-right, and the inheritance of our children. We cannot neglect them without incurring guilt, and exposing ourselves to ruin. We ought not to be satisfied with possessing them ourselves; but nature and reason, Revelation and God, demand of us that we should make them known to the rising generation and to those who are dearest to us. We cannot furnish a better rule to the guidance of our family while we live; we cannot leave them a better legacy when we die. It is implied that these "revealed things" are sufficient to all the purposes of life, and to establish all the hopes of immortality. It is to be inferred that nothing is withheld which is profitable—that the Bible holds out promises comprehending alike the interests of time and of eternity. This it assumes: and what is the testimony of experience? The experience, not of an individual, whose constitutional enthusiasm might seduce him, or whose limited faculties might render his authority worthless; but the experience of mankind at large, to whom the word of this salvation has been sent, and of myriads, whom it carried safely through the conflicts of life, and the agonies of death, and presented triumphantly before the eternal throne of God in heaven. These are facts which speak to the heart—which cannot, on account of their multitude and unquestionable character be resisted—and which abundantly establish the claims of Revelation when it promises to the believer present peace, and future glory. It is still farther evident, that the doctrines of the gospel are intended to produce moral effects, and that they demand obedience; these things are revealed "that we may do all the words of this law." The tendency of Revelation is to purify; and it increases our obligations to God. In proportion to its clearness and extent is the responsibility of those to whom it is given. The heathen world shall rise in judgment against this generation, and shall condemn it; if our practice bears no proportion to our privileges. O ye illustrious dead, the lights of those dreary ages when darkness covered the earth; who sat amidst the gloom, watching the east, and longing for the day-spring from on high to visit you; how often did you trim your lamps, and mourn that reason afforded you so feeble a ray; how diligently did you employ all the powers of nature, and all the mutilated intelligence of tradition, to discover the unknown God! He whom you ignorantly worshipped is declared unto us; and ye will be our accusers in the day of final retribution, if we are insensible of our advantages, or neglect so great salvation! "The times of this ignorance God winked at, but now calleth upon all men, every

"where, to repent." Who amongst us has heard his voice? Let us not bring to the services upon which we have now entered, a spirit of indifference. The doctrines of the gospel are not speculative notions, but eternal principles: as they are received, or rejected, our character will be influenced here, and our destiny fixed for ever. If the question be only doubtful—if you are not certain that the Bible is a forgery and that its contents from first to last are false, is it wise to rest in this state of indecision? What an infinite danger is incurred! What occupation can be so pressing, as to excuse an attention to such a subject as this? What interest can compare with that which is suspended upon this inquiry. If it be true, "what shall it profit a man "if he gain the whole world and lose his own soul?" But if it be more than probable that the claims of Revelation are just—if they have been established by unquestionable evidence—if you have admitted its authority—what excuse can you then offer for neglecting its commands? It is put to your conscience; and remember, *that* conscience, which can frame no apology now for your criminal negligence, will leave you speechless at the bar of God!" pp. 24—28.

Our next specimen is taken from the Eleventh Lecture, 'On Salvation through Faith.'

'In reviewing this sublime statement,' (*viz.* that made by the Apostle Paul, Ephes. ii. 8—10) 'how many doctrines are brought together as concentrated in the scheme of redemption! Do we need salvation? *The fall*, and our participation in it are implied. Is it of grace? then, of *election*, which resolves every thing into the sovereignty of God. Is it through faith? *that* faith regards the finished salvation and perfect righteousness of Jesus Christ, and unfolds the doctrine of *justification*, and the means of its attainment. Are we created? the image explains *regeneration*. Are we God's workmanship? the new birth is referable only to the *influences of the Holy Spirit*. And thus also the distinctions of the Godhead are officially marked, and the doctrine of the *Trinity*, in effect taught, when salvation proceeds from the grace of the Father in Christ Jesus, by a work called creation, and implying *that* spiritual change which is constantly ascribed in the Scriptures to the Holy Ghost. Are "good works" the result, and has God "before ordained that we shall walk in them?" we have an additional evidence of the obvious tendency of election; and at the same time are instructed in the great and necessary doctrine of *sanctification*. Lastly, does the apostle speak of salvation as though it were already accomplished? it is not possible to avoid inferring hence the important sentiment of Christian *perseverance*. Thus in one general statement, without any forced construction, receiving words in their ordinary meaning, and inferring only so much as must be concluded, if the principles advanced in them be admitted, we find expressed or implied—the doctrines of the Trinity—of election—of the fall—of justification—of regeneration—of Divine influence—of sanctification—and of perseverance. Nor, as it appears to me, if any one of these be denied, is the reasoning of the Apostle conclusive.' pp. 413-14.

The last passage we shall cite, relates to the 'Duty of Submitting System to the Bible.'

'How contemptible, and how criminal, then, is that minister, who is a stranger to the Bible, either theoretically, or practically. What he acts of parliament are to the lawyer, the Scriptures ought to be to the minister of religion. And as the judge sits not upon the bench to legislate, but to execute the laws—so a minister of Jesus Christ is bound expressly by the principles established by his Master. Yet while human laws are deemed so sacred, every shallow speculatist opposes himself wise enough to revise and improve Divine legislation; and modern systems are sometimes less (professedly even) framed upon revelation, than constructed to shew the ingenuity of the inventor, or the ability of the espousers of them—to expose and abuse the conclusions of others—and to set the testimony of revelation at defiance, in every instance in which it is found to impugn the favourite tenets. The strength of a minister of the gospel is to be derived from the Bible: if this bears him out, he has little to fear from the sophistry or the hostility of opponents. That he was mighty in the Scriptures, constituted the highest praise of the eloquent Apollos. To be defective here, is an indelible disgrace to every man who assumes to himself to be a Christian teacher. Whatever be his other acquisitions, he must draw his qualifications for the ministry from the Bible. To say nothing of his obligations, what must we think of the taste of that man who could go to Epictetus, after having been invited to sit at the feet of Jesus—and borrow from human morals, after having been instructed in the sermon on the mount? Who could prefer the stream, defiled by flowing through polluted channels, who might drink at the living fountain-head? Who could desire to employ a torch, to guide him on his way, when heaven's own lamp, the glorious sun, shone with meridian splendour on his path? Who could be so insane as to exclude the light of day from his habitation, in order to give his taper leave to burn? A distinguished French Divine censured those preachers who only borrowed their images and illustrations from heathenism; and said, they reminded him of the "Israelites who went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock." What are we so impoverished, that we can find no resources in the scriptures? As it happened to those Israelites, so will it happen to every man who forsakes the Lord, and makes flesh his arm; who leaves the fountain of living waters, and hews out to himself broken cisterns which can hold no water—who quits the Bible for Seneca—in the day of trial he will be unable to stand. "So it came to pass, in the day of battle, that there was neither sword nor spear found in the hand of any of the people." With what pity and indignation must we not regard those ministers, who borrow their morals from heathen philosophers, instead of the oracles of God; and who prefer the Grove of Academus to the School of Christ!" pp. 719-21.

We have remarked numerous incorrectnesses, some of a kind very excusable, indeed, from the pulpit, but which might well

have employed a little attention in preparing the work for the press. Thus, we read of 'the *spherical course*' observed by the planets in their orbits; of the air as the medium of transmitting light to the eye; and of the *Dial* not going without *winding up*. The words of the Apostle, "Aliens from the commonwealth of Israel," &c. are said to be applicable 'not to *gentiles* alone, but to those who are born in Christian countries.' There is surely some redundancy in such a sentence as this, 'The agency which kindled up the skies, enriched the heavens with stars, fixed in his glorious height the sun as the fountain of light, and feeds the perpetual fires of those magnificent luminaries.' Again: 'to affirm against reason, against evidence, against scripture, and against facts.' If *Greek* must be introduced in an altogether popular work, care should, at least, be taken, that it is Greek: *τη πομπη* is given for *τη πομπη* and *καταχρησμοι* for *καταχρησμοι*. Again, in the Hebrew, we have *יהוה* for *יהוה* and *קמנו* for *קמנו*. We notice these errata the rather as the volume, in other respects, is correctly printed.

We feel impelled to submit to Dr. Collyer, the propriety, in his future publications, of abstaining altogether from the appearance of philosophizing, as well as from his rather too frequent apologies for not philosophizing: such apologies are, at least, unnecessary. The faculty which enables the mind to work its way, to any good purpose, through generalities, is altogether *sui generis*, and is, certainly, not very common; at any rate, it is a department of the intellectual constitution, upon which so little education is bestowed, as to be, in fact, but rarely developed. The ability of reducing abstractions, without losing their philosophical truth, into terms intelligible to persons unaccustomed to the labour of thought, is, it must be acknowledged, possessed by a very small number even of those who themselves think deeply and clearly. A practical and popular writer needs, therefore, by no means think himself bound to make any attempt or pretension of the kind.

Viewing the publications of Dr. Collyer in the light in which, we presume, he would have them viewed,—as designed, chiefly, for the instruction of young persons, there are some modes of expression very usual with him, which do not seem to us likely to produce the happiest effect. We refer to a too frequent appearance of *conceding* to that revolting against the Doctrines of the Gospel, which always characterises the natural mind;—too much of apology for those principles which no apology can render congenial to the tastes of the unrenewed heart. We are aware of no article of Christianity which demands from its advocate that air of timid jealousy, or that substitution of

temerity for courage, which has usually distinguished the defenders of Popish absurdities. Nor do we know of any point of revealed Religion, which contains in it matter of *offence* or of displacency to the mind that is reconciled to God. All that relates to God and to the infinite, is, indeed, incomprehensible, as a subject of simple speculation, by our finite powers; and on this ground, the believer and the unbeliever stand nearly on a level. But the test which distinguishes the one character from the other, is, the *moral* nature of Revealed Truth; and this too is the test which, to a great degree, distinguishes between the spiritual, and the halting, worldly-minded believer. The latter, while he confesses to the truth, is ever stumbling, objecting, reasoning, apologizing: discretion and various external restraints, will not certainly prevent his now and then betraying the secret uneasiness of his soul. The spiritual believer, on the contrary, who has thoroughly quarrelled with the world, (a friendship with which is enmity to God,) and who, being brought nigh, actually lives nigh to the Divine Majesty, reads no "hard sayings" in the sacred volume. Though he does not understand all things, all that he understands, pleases him. Such a person, in speaking of the truths of Christianity, though he cannot communicate to others, through the medium of words, his own perceptions,—for this very reason, that they result from the state of the heart, and are Divinely communicated,—will ever exhibit a reflection of the light that shines within. Expressions, such as those which we quote below, though, perhaps, not very palpably improper, if frequently recurring, can hardly fail to excite in the apprehension of the young and doubting reader, a suspicion that the mind of the Writer is oppressed by the consciousness of difficulties, more formidable, even, than those to which he refers, and that these inexplicable and perplexing doctrines have but a feeble, a forced, or a merely professional hold on his own convictions.* It is, however, easy to imagine, that a lively apprehension of the known or supposed sentiments of those whom he addresses, may invade the tranquillity of a preacher's, or an author's mind. He may appear embarrassed,

* —' Not that I would avoid any Scripture doctrine, or hesitate to go any lengths to which the Bible may lead.'—' To receive the fact, if it be revealed, without affecting to comprehend it; and to state it simply, and sincerely, without venturing to speculate upon it.'—' We must not omit any doctrine, manifestly scriptural, because it is difficult to manage, or to apprehend.'—' If we cannot precisely reconcile the process of Redemption with our general notions of justice, and necessity, goodness, and propriety.'—' However "hard" its "sayings" (speaking of the Bible) may appear, we should consent to them, as well in practice, as in theory.'

where he is only too jealous of exciting opposition, where he would fain conciliate assent. Yet it is well to remember, that he who would convince others, must appear himself convinced. And as the tranquillity and decision of thorough conviction, is, perhaps, of all states of the mind the one which it is most impossible to counterfeit, nothing remains but to *be*, in fact, thoroughly convinced. And herein consists the peculiar nature of religious persuasion, that it can be induced only by a *moral* process. That evidence of the truth of Christian doctrines, which truly satisfies the mind, is acquired only so far as they are *known* to be true, from the unquestionable testimony of individual consciousness. He whose spirit is not heavenly, who is not dead to the world and indifferent to its gewgaws, who does not "pass the time of his sojourning here in fear," yet "rejoicing in hope," may profess, and defend, and that with sincerity, an evangelical creed; but it will ever be to him like 'a garment of sackcloth,' a source, at once, of mortification, and uneasiness. If he becomes not wholly indifferent, he will ever remain perplexed. So long as he continues *honest*, he will be dissatisfied. The rest which he seeks, but never finds, exists only within the near precincts of the Divine presence. To a holy life and a heavenly conversation alone, it is granted to "*know* all things."

Art. V. *Memoirs of Richard Morris*, late Pastor of the Baptist Church, Amersham, Bucks. Compiled by B. Godwin, Great Missenden. 12mo. pp. 95. Price 2s. 6d. 1818.

THERE were several incidents of more than ordinary interest, connected with the early life of the very respectable individual who is the subject of these *Memoirs*, which rendered his friends solicitous to obtain from him, during his life time, an authentic narrative of his history. Their requests were, however, unavailing, till, when nearly in a dying state, Mr. Morris consented to dictate at intervals the substance of the principal statements contained in the present publication, 'in order to leave in the hands of his beloved friends, whom he could serve no longer, a memorial of the Divine goodness and faithfulness.'

Richard Morris was the son of a respectable farmer, resident in the parish of Radcliffe, in Lancashire, where he was born, May 29, 1747. In his twentieth year he went to visit a friend at West Chester, and accompanied him on a journey through North Wales, returning home through Liverpool. This journey gave birth to a strong desire in young Morris, to see more of the world, and concurred with other circumstances to unsettle his mind. Knowing that he had no means of supporting the expense of travelling, he came to a determination to enter the

army, and meeting with an acquaintance who was 'disposed the same way,' he enlisted, with his companion, into the Oxford Blues, at Manchester, and joined the regiment at Stamford.

Instead of experiencing the pleasure he had anticipated, he soon found that a life of riot and dissipation was not adapted to make him happy. His mind had been from his childhood visited with strong religious convictions, under the influence of which he had repeatedly resolved to reform his habits of life, but he appears to have been wholly destitute of correct views of religion. Foiled in his attempts, he at length began to give up the hope of conquest. A trifling occurrence acting with peculiar force upon his imagination, seems to have been the means of permanently arresting his attention, and of giving rise to those workings of conscience, which issued in his conversion. While attending, as a mere spectator, a funeral which he had followed into St. Mary's church at Stamford, his mind being peculiarly solemnized and softened by the scene, the blast of six rumpets, sounded together to set the evening watch, reverberated through the dome, striking the whole audience with awe. It was a natural association of ideas which at such a moment called up with peculiar vividness the thought, that 'he must certainly hear the tremendous sound of the trump of God.' With this impression fresh upon his mind, Morris retired to his room, and endeavoured to lift up his heart to that God whom he knew must be his judge. His prayer was heard, and although he was at this time, as he confesses, 'totally unacquainted with the nature of salvation by Jesus Christ as revealed in the Gospel,' as well as 'with the agency of the Holy Spirit as necessary to bring the soul to a personal acquaintance with it,' yet, he was enabled to break off, from this time, his former habits, and to enter, though with most obscure notions, upon a religious life. The inevitable consequence was, that from this time he was marked out by his comrades and officers, as one deluded by methodistical notions. Some of them derided and persecuted, others pitied him.

The regiment being subsequently quartered at Loughborough, Morris took the opportunity of attending an evening lecture in Mr. Wesley's connexion, from which he derived considerable religious instruction; but his mind was filled with perplexity on many subjects, for want of a friend to whom he could apply for counsel and information. 'A word of Christian advice would,' he says, 'have been very serviceable to me.' He attended the General Baptist and Presbyterian meetings also, without knowing to what denomination they belonged. The discourses which he heard there, did not, however, give him the satisfaction which he sought: 'I therefore determined,' he says, 'to seek direction

‘ from God by prayer and a diligent perusal of his holy word, and said, “Thou shalt guide me by thy counsel.” ’

‘ A clergyman in the church which I at this time attended was much in the habit of abusing the Methodists, as he called them, for believing in the influence of the Holy Spirit, and the doctrine of regeneration; and hearing in the Dissenting meetings the depravity of human nature, and the necessity of renewing grace, the guilt of man, and salvation only by faith in Jesus Christ, together with the production of the “fruits of the Spirit” in the life and conduct, constantly maintained, I became very anxious to know who were right, and what was the way in which God would have me to go. I then felt no attachment to any denomination in particular. I was totally unacquainted with their respective peculiarities, and viewed them all with equal indifference; my sole concern was, to know and embrace the truth. But the reading and hearing of the word of God was so blessed to me, that light broke in upon my mind in a way that filled me with surprise. I wondered that I had so often read, to so little purpose, those parts of Scripture which now afforded me so much consolation and delight; and I was still more surprised to find that men of education should censure and condemn as fanatics, those who believed in the influence of the Holy Spirit, while they constantly used those prayers which supplicate his grace on behalf of the king and royal family, clergy and people, and make constant reference to the influence of this divine agent as necessary to enlighten the mind, to sanctify and renew the soul, to comfort the heart, and to produce the fruits of righteousness.

‘ Being quite astonished at this contradiction, I could not help expressing my thoughts on this subject when I met with a person that I supposed had any knowledge of these things. One day, meeting with a young man from Scotland, belonging to the troop, who appeared to have some understanding in religious matters, I opened my mind to him, so far as to assert my surprise that so very few should attend to these important concerns. But after this man had heard my conversation on these subjects for some time, he turned what I said into ridicule, and adding falsehood to it, he told the officers and men that I thought there was scarcely a Christian in the troop. This brought on me a great deal of persecution, for the men were let loose upon me by the officers, who encouraged them by saying, they hoped the men would remember me for putting out such speeches.

‘ At this time the commanding officer left Loughborough for a few days, and the men, according to a rule among themselves, tried me by what they called a Court Martial, for the alledged crime of scandalizing the regiment. I was then sentenced to be *cold burnt*, and accordingly was tied up in the yard, and a great many pails of water and ice thrown on me, till they were tired of fetching them from the horse-pond; and such was their determination to use me ill, that they placed sentinels around to keep off the people, that none might rescue me. On this occasion the people of the inn behaved very humanely towards me; they put me into a warm bed, sat up with me all night, and paid the greatest attention to me, so that I received no farther injury.

' This treatment I considered it my duty to bear with patience, as I remembered the words of Christ, "If any man smite thee on the one cheek, turn to him the other also." Before my clothes were dry, one of the principal actors in this affair came to me to borrow money, which without hesitation I lent him, recollecting that we are directed to "overcome evil with good." Some of the men appeared ashamed of their conduct, while others boasted of it, and said "I should not have been half so good if they had not washed away my sins at Loughborough." ' pp. 16—19.

His next quarters were at Nottingham, where he had an opportunity of hearing a variety of preachers, among whom he was particularly pleased with Mr. Medley. He had hitherto declined uniting himself with any denomination of Christians. From Nottinghamshire, the regiment was removed to Hertfordshire, and Morris was quartered at Hemel Hempstead, where he attracted the notice, and was at length introduced to the friendship of the Rev. Dr. Jones, a learned Baptist Minister, afterwards of Hammersmith, ' whose behaviour to me,' says Mr. M. ' was in every respect that of a father.' The following incident is highly deserving of being recorded.

' About this time my officers were particularly enraged at me, because some more of the men attended with me at the meeting. While we staid at Hempstead, Captain Joss preached for Mr. Jones one sabbath afternoon; and to prevent our hearing him, our quartermaster gave orders for us to be with our horses at three o'clock, and to wait till he came; for he said he supposed all the troop would be running after the methodist devil. We were obliged to obey his orders, and I suffered a disappointment. This plan the quartermaster found so convenient to keep us away, that he resolved to continue it, and gave orders that we should be with our horses every Sunday afternoon. We then sent a petition to the War Office, drawn up for us by Mr. Jones, addressed to Lord Barrington, containing a simple statement of our grievances, in being deprived of our privilege as Protestant Dissenters, of attending a Dissenting meeting as often as we had opportunity; for we considered ourselves bound by the martial law to attend the Established Church in the morning. We received a very kind and polite answer to our petition, informing us, that though he could not interfere with the orders of the commanding officer, with respect to our being with our horses at a certain hour, yet we might have the privilege of attending the Meeting in the morning instead of the Established Church. Before the receipt of Lord Barrington's answer I was removed to Hertford, where, on the Lord's day, I received a letter from Mr. Jones, with a copy of the letter from the War Office. I therefore acquainted our commanding officer that we had the privilege of attending a Dissenting meeting, which we intended in future to embrace. He said we *must* go to church according to the articles of war, and *should* go. I replied, that as Protestant Dissenters we enjoyed the benefit of the toleration act; and our becoming servants to his Majesty could not

constitute us slaves. As soon as our parade was over on the sabbath morning, I stepped out of the ranks to go to the meeting, and two more of the men followed me, but two others of our friends found their hearts fail them. Immediately a file of men was ordered to take us into confinement, and to keep us separate. We remained in this state till Wednesday evening, when we were sent for by the adjutant, who asked me whether I did not think myself guilty of mutiny. I wished to know on what ground so heavy a charge could be founded. He said we had broken the parade, and shewed contempt of orders. On which I observed, that I should be very sorry to do any thing contrary to good discipline, and wished to know when I might consider the parade to be dismissed. He replied, when the troops are marched to the place paraded for, which was the church. I then told him I did not mean to go to church, as that would be acting below our privileges. We were then dismissed, and ordered back to our quarters. I soon found that within a few days they had received a letter from the War Office; but they took the advantage of a little informality in it, to inflict on us the punishment of confinement. In answer to another letter, Lord Barrington told them, that if he should have occasion to write to them again on the same subject, the letter should be signed G. Rex. This had the desired effect, and we were informed, at the head of the parade, that we had liberty to attend any place of worship, except a Roman Catholic chapel. pp. 24—26.

In 1773, while quartered at High Wycombe, Morris accepted an invitation to address a religious meeting held early on the Sunday morning. This soon came to the ears of his officers, who, as well as the men, resented it as a disgrace to the regiment.

‘ They determined therefore again to try me by one of their mock courts martial. I was accordingly brought to trial in a meadow called the Rye, near the turnpike, and was again sentenced to be cold burnt, and orders were given to forbid any one bringing me dry clothes. This was executed in the most severe manner; but one of my comrades broke through their orders, and brought me some dry clothes, for which he was threatened to have the like punishment inflicted on him the next day. The probability of this brought me, for the first time, to the fixed determination to oppose such illegal treatment. I waited on the commanding officer, and enquired if he knew the manner in which I had been treated by the men. He made no answer to my question, but advised me not to preach, observing that there were proper persons paid for preaching, and he thought it a pity that I should concern myself about religious instruction. I said, in reply, that it was a matter of conscience with me to warn sinners of their evil way; but that had not the men proceeded to the resolution of inflicting the same punishment on my companion, I might have let it pass over as I had done before; but that I was now determined, if the business was not put a stop to, I would immediately complain to General Conway, who, I had no doubt, would see the matter righted. After this, I had to suffer nothing more of this kind. Some unknown

friend also put the proceedings of the Rye into the public papers, and enquired, if the permission of such practices was consistent with the discipline of so respectable a regiment.' pp. 27—28.

The ill treatment which he suffered, excited considerable interest, and was the occasion of introducing him to the notice of Lord and Lady Robert Manners, who exerted their influence, although for a considerable time ineffectually, to procure his discharge. The letter which Lady Manners sent him at this period, will not fail to interest the reader by the simplicity, the Christian condescension, and the admirable piety, by which it is characterized.

The circumstances which eventually led to his discharge, after all the efforts of his friends had proved abortive, furnish a striking instance of the overruled disposal of events the most unpromising, by that All-seeing Providence who is his people's help and shield. They display at the same time the unshaken firmness and independence of mind, which Mr. Morris preserved throughout the trying predicament in which he was placed.

* In the beginning of the year 1775, I was with a detachment of the troops on duty at the Horse Guards; here I received an invitation from Lady Manners, to visit them at Grosvenor Square, the first opportunity which occurred. My duty at this time was that of *orderly man* at St. James's Palace; and as there were two more in the same situation, we agreed among ourselves to wait successively. During one of these intervals from duty, I waited on Lord and Lady Manners; and returning from Grosvenor Square, I met the captain of my troop in the street, who immediately ordered a roll-call, with the pretence of ascertaining who was absent, though he had passed me within half an hour. On my return to the garrison I was ordered into confinement by one of the officers; and the next day I was sent with a strong guard to head quarters at Cranford Bridge. One of my friends in the regiment, understanding that they intended to punish me, advised me to write to some friend in London immediately. I wrote to Lord R. Manners, who came in his carriage the same evening, and desired the officer to place the whole of the blame to his account, as he had sent for me to Grosvenor Square; but the reply was, that they were determined to try me by a court martial. He then requested them to inform him when and where the court martial would be held, as he intended to be present.

* I was kept in confinement for twelve days after this, and heard not a word farther on the subject. Early in the morning of the thirteenth day, I received orders to proceed to the Bush Inn at Staines, there to be tried by a court martial; to which place the officers ordered me to be marched on foot, with my hands cuffed. When I arrived I found the court assembled; and after the accusation had been laid by the captain, I was asked if I had any one to speak in my behalf. I told them I had not, not being aware that Lord Robert had intended to be there, to whom they took care to send the information too late. I was then told that I had liberty to speak for

myself. I began by saying, that the corporal of the guard had told us that if one of the three kept constantly in waiting, the others might be absent for an hour or two at a time. The chairman said, "and 'what then?' I answered, that if he would take down, word for word, what I had already said, I would tell them what then: for, finding that they intended to be severe with me, I determined to keep them strictly to the rules of the martial law. He then enquired, where were the persons who relieved guard with me; but as they had not been ordered on the trial, post-horses were immediately sent to head quarters to bring the corporal into court. When they had asked him a few questions, which proved the truth of what I had stated, they found it necessary to have the man who relieved guard with me at St. James's Palace, before they could go on with the trial; post-horses were immediately ordered to fetch him. One of the officers, being apparently ashamed of the proceedings, and of the disputes among themselves, then shut the door: when another rose up and opened it, knowing that it was contrary to martial law to have the door closed. Just as the post-horses were going for the other witness, one of the officers informed the court that the man could not be in time, for they could not proceed with the trial, legally, after two o'clock. I was then called upon to give the remainder of my evidence against myself; after which I was remanded to head quarters, with orders not to put the handcuffs on again.

The next morning the troop was ordered to Lewisham in Kent, and I with them; and as nothing more was said to me on the subject, I concluded that the affair was closed. One of my comrades thinking the same, as we were walking together in the evening, congratulated me that all respecting the court martial was now over. The next morning, however, proved that we were mistaken; for about five o'clock, orders were given to march me, as a prisoner, from West End into Lewisham; when two of my friends in the same troop came to me very much agitated, and enquired if I knew what was going forward; upon replying in the negative, they informed me that they were getting ready to picket me. I requested them not to alarm themselves, for I was confident they would not do it. Some time after this, during the day, the troops were marched into a meadow, and formed into a circle, with myself in the midst. The sentence of the court martial was then read to me; which was, that I should be severely picketted. Every thing being ready, I was called up by the quarter-master to receive the punishment; but I neither moved nor spoke. Perceiving this, he called out to the guard to bring me up; and they, in obedience to his orders, offering to seize me for that purpose, I declared I would not be picketted. The quarter-master said, "O, you will not be punished then, will you?" To which I replied, that I objected to the proceedings of the court martial as unjust, and therefore appealed to a general court martial. The officers appeared thunder-struck at my appeal: and the adjutant said, in a very serious tone of voice, "Morris, as sure as you are a living man, you are wrong;" and added, "if you will go through the form of the punishment, upon my word and honour you shall not be hurt." To this I made no answer; but several of the men said, that if it

could be allowed, they would as my substitute receive the punishment for me. No reply was made to the offer; but I was marched back again to my quarters, where I had not been more than an hour, when another guard arrived to take me to Greenwich; there I was confined in a room at Salutation stairs, with a sentinel over me day and night. From the patience and composure which I had manifested, the clerk of the troop said, "he should like to have seen me on the picket, for he thought I expected that the Lord would send one of his angels to deliver me."

"I remained in this confinement four days without hearing any more of the matter, when a letter was brought me, by a servant of Lord R. Manners, to enquire how I was, and when they intended to bring me to a general court martial, requesting me to give him the earliest information on the subject. I returned for answer, that he might be assured they would not suffer me to know any thing about it, but that he might gain information by an application to the Judge Advocate. I waited in this situation about five days longer, when I received a message, that Lord R. Manners was waiting in his carriage, at the end of the lane. I accordingly went to his carriage, the sentinel accompanying me, in which I had a long conversation with his lordship. Among other things he asked me if any person had advised me to appeal to a general court martial. I told him that no person had given me advice on the subject; but I appealed because I thought they had acted very wrong towards me. He asked me, if I could say that I was sorry to give the officers unnecessary trouble, as he thought it would be acting like a Christian to make the acknowledgment. I answered, that I was sorry to give any gentleman trouble on my account; I only wished to defend myself against oppression. Four days after this, the corporal of the guard came to me, and informed me that I was set at liberty from my confinement, and was ordered to wait on the commanding officer at Lewisham. When I saw him, I asked if he knew that I was set at liberty; he said yes; and told me farther, to go and settle every thing with the regiment, for I was going to be discharged. Strict orders were given that my pay, and all money lent to the men, with every other demand on the regiment, should be paid up to that day.

"It is natural to suppose, that in the combination of trying circumstances which attended me, I must have had considerable anxiety, but, trusting to the justice of my cause, and to that God who has promised, "As thy day is, so shall thy strength be," and "No weapon that is formed against thee shall prosper," my confidence in his promise never failed, but continued my support and consolation through the whole. The next day I received my discharge, and gave a receipt in full of all demands on the regiment.' pp. 38—44.

It was the expectation of his noble patrons, that Mr. Morris would enter the Church, but reluctant as he felt to act in opposition to the wishes of those from whom he had received such distinguished favours, he could not reconcile himself to the terms of conformity.

"Most of the articles, prayers, and creeds of the Established Church I could," he says, "at that time have agreed to, but could by no means

reconcile myself to the administration of baptism according to the prescribed order of the Prayer-book, by which I should be bound to return God thanks, that the infant so baptized was regenerated with the Holy Spirit of God, received for his own child by adoption, and incorporated into his holy church; when, in truth, it was to be the business of my ministry to shew that every person was in the gall of bitterness and bond of iniquity, unless his understanding was enlightened, and his heart renewed, by the regenerating grace of the Holy Spirit.'

Lord and Lady Manners, however, much to their honour, although disappointed at his decision, continued to extend to him their friendship. Mr. Morris soon after joined the Baptist denomination, which has been indebted to the Baptismal ritual of the Church of England for many similar accessions. In 1776, he was ordained to the pastoral office at Woodrow, near Amersham, in Buckinghamshire, and subsequently removed to Amersham, where he continued till his death. Here, as 'the means of support which his little flock were able to afford him was very slender,' he carried on an extensive business.

'In 1789, about fourteen years after his coming to Amersham, he conceived the project of establishing a cotton manufactory in the town. With this view he entered into partnership with Messrs. John and Thomas Hailey, and soon began building. By his own personal labour and superintendence, he fitted up all the apparatus of machinery necessary for spinning, weaving, and bleaching. In all manner of brass and iron work he was remarkably ingenious and clever, though quite self-taught. He constructed many philosophical machines, some of which he sold, and others kept for his own use; which he not only put together, as a watch-maker does the machinery of a time-piece, but he actually wrought a great part of the brass and iron work with his own hands.' p. 58.

He also applied himself to land-surveying and architecture with considerable success. The meeting-house of Mr. Douglas at Reading, as well as that at Amersham, together with some large breweries, manufactories, and other buildings at the latter place, were erected by Mr. Morris, on his own plan. Such a man could not fail to be highly respected. We are accordingly informed, that his influence, in the neighbourhood in which he lived, was considerable among all parties. He closed a long life of usefulness, July 28th, 1817, in the 71st year of his age. A very high testimony to his Christian character, is given in the present volume, by one of his brother ministers, who preached his funeral sermon.

Mr. Godwin deserves the thanks of the religious public, for the very interesting compilation which he has furnished, as well as for the cheap form in which it is given, by which means it will, we hope, obtain an extensive circulation. The Editor modestly disclaims any pretensions to literary excellence, but the work stands in no need of an apology.

Art. VI. *Letters from Illinois.* By Morris Birkbeck, Author of "Notes on a Journey through France," and of "Notes on a Journey in America," &c. 8vo. pp. vii. 114. Price 5s. 1818.

THESE Letters were originally written either to intimate friends, or in reply to applications for advice or information made to the Author, by strangers who were desirous of trying as a cure for discontent, the remedy of emigration, which he represents as having, in his own case, succeeded to admiration. Mr. Birkbeck has been induced to publish them, 'in the hope that, as a collection, they may be useful to others, as well as to the individuals to whom they were severally addressed.'

To any person seriously contemplating an 'exile from the land of his fathers,' the minutely specific information contained in these Letters, will be invaluable. To general readers they may appear rather barren of interest, as they offer little to gratify curiosity, in addition to the details given in the Author's "Notes" on his journey.

The date of the latest of these letters, carries down the history of the infant colony to—we were going to say, *Lady Day*; but so Popish a designation has doubtless no place in the Illinois calendar; neither would *Quarter-day* sound less obsolete in the ears of these independent Back-woods' men. 'Think of a country,' exclaims Citizen Birkbeck, 'without excisemen, or assessors, or collectors, or receivers-general, or—informers or paupers!' The date of the latest Letter, is, March 26th ult. at which period, the colony was beginning to assume, as the spring advanced, 'a most encouraging aspect.' The Author must be allowed to give his own account of affairs.

'Our English friends are gathering round us; and so far from being solitary, and doleful, and desolate in this remote region, you must reverse all this to form any notion of our condition.'

'The toil and the difficulty, and even the dangers, attending the removal of a family from the hills of Surrey to the prairies of Illinois are considerable: and the responsibility is felt, at every step, a load upon the spirits of a father, for which his honest intentions are not at all times a sufficient counterpoise. To have passed through all this harmless, and even triumphantly, to have secured a retreat for ourselves, and then, turning our backs upon care and anxiety, to be employed in smoothing the way, and preparing a happy resting place for other weary pilgrims, is an enjoyment which I did not calculate upon when we quitted our old home.'

'*"A lodge in some vast wilderness"* was the exchange we contemplated; fortifying our minds against the privations we were to experience, by a comparison with the evils we hoped to retire from: and now, instead of burying ourselves in a boundless forest, among wild animals, human and brute, we are taking possession of a cheerful abode, to be surrounded by well informed and prosperous neighbours. How sincerely do I wish you and yours could be

among them, without the pain of moving and the perils of the journey!" pp. 90—91.

Mr. Birkbeck's 'plan of colonising extensively, with a special view to the relief of his suffering countrymen of the lower orders,' had not, however, proved as yet successful. He had transmitted to Congress, a memorial, soliciting the grant (by purchase) of some unsurveyed land twenty miles north of his own settlement, to which he might be able to invite any number of his countrymen, with the view of forming a distinct colony; but there was reason to fear that, together with several similar petitions, it had proved abortive on the ground of general objections, certainly of no great weight, or at least not in application to the present case. All that Mr. B. had in view, was, as he himself states it, to open 'an asylum, in which English emigrants with capital, might provide for English emigrants without it;' the title of the lands to remain in the United States until the purchase should be completed by actual settlers. A considerable number of emigrants may still, he conceives, be benefited by the arrangements now in train for their reception on a contracted scale.

Our Author was waiting, with some impatience, for the season of commencing farming operations. He was to begin work in March, and hoped to be settled early in May, in a convenient temporary dwelling, formed of a range of cabins of ten rooms, which his family would occupy until he could accomplish his purpose of building a more substantial house. Materials were in forwardness for constructing a wind-mill, which was expected to be in order in time to grind the fruits of the ensuing harvest. Steam-boats had already begun to ply on the Wabash, and a naval establishment occupied the attention of our Colorists themselves. 'We Americans,' says Mr. B. facetiously, 'must have a navy.'

'We are forming two pirogues out of large poplars, with which we propose to navigate the Wabash: by lashing them together, and laying planks across both, we shall have a roomy deck, besides good covered stowage in both, and take a bulky as well as a heavy cargo. And we hope to have a shipping port at the mouth of Bonpas, a considerable stream which falls into the Wabash at the point where the latter makes a bold bend to the West, and approaches within a few miles of our prairie.'

Thus established in this 'land of liberty and hope,' our Author speaks of life as appearing to him there 'only too valuable, from the wonderful efficiency of every well-directed effort.'

'Such is the field of delightful action lying before me, that I am ready to regret the years wasted in the support of taxes and pauperism, and to grieve that I am growing old now that a really useful career seems just beginning. I am happier, much happier in my prospects:

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'Such is the field of delightful action lying before me, that I am ready to regret the years wasted in the support of taxes and pauperism, and to grieve that I am growing old now that a really useful career seems just beginning. I am happier, much happier in my prospects:

I feel that I am doing well for my family; and the privations I anticipated seem to vanish before us.' 'Yet England was never so dear to me as it is now in the recollection; being no longer under the base dominion of her oligarchy, I can think of my native country, and her noble institutions, apart from her politics.' pp. 9, 22.

Thus far the picture is certainly highly pleasing, nor do we doubt the truth of the colouring. Cordially do we wish that Mr. Birkbeck may see his most sanguine anticipations exceeded in the growing prosperity of his infant colony. But he himself invites our attention to his plan in a point of view which cannot fail to excite some painful regrets. He asks—'What think you of a community not only without an established religion, but of whom a larger proportion profess no particular religion, and think as little about the machinery of it, as you know was the case with myself?' If by an established religion, Mr. B. meant simply, a religious establishment, and by the machinery of religion, a State apparatus, and a pompous ritual, we should, of course, have little fault to find with his policy: but the indications which these Letters, as well as Mr. B.'s former publications, afford, of his decided irreligion, are too unequivocal to be mistaken. The following is the only account he gives of the state of the community in his neighbourhood in respect to religion.

'What in some places is esteemed a decent conformity with practices which we despise, is here altogether unnecessary. There are, however, some sectaries even here, with more of enthusiasm than good temper; but their zeal finds sufficient vent in loud preaching and praying. The Court-house is used by all persuasions, indifferently, as a place of worship; any acknowledged preacher who announces himself for a Sunday or other day, may always collect an audience, and rave or reason as he sees meet. When the weather is favourable, few Sundays pass without something of the sort. It is remarkable that they generally deliver themselves with that chaunting cadence you have heard among the quakers. This is Christmas day, and seems to be kept as a pure holiday—merely a day of relaxation and amusement: those that choose, observe it *religiously*; but the public opinion does not lean that way, and the law is silent on the subject. After this *deplorable* account, you will not wonder when you hear of earthquakes and tornados amongst us.' pp. 23—24.

'Now, having this "upward road" thus clear before us, when we shall have settled ourselves in our cabins, and fixed ourselves to our minds as to this world, what sort of a garb, think you, shall we assume as candidates for the next?—To my very soul I wish that we might assume none,—but the character of men who desire to keep their conscience void of offence towards God and towards man:—"*Nil conscire sibi, nulla pallescere culpa.*" Another foolish wish! you will say. We shall have people among us, I dare say, who will undertake to teach religion; the most arrogant of all pretensions, I should be apt to call it, had not frequent observation convinced me

that it has no necessary connection with arrogance of character. But however that may be, teachers, no doubt, will arise among us.—This most sensitive nerve has been touched, and already I have had the pleasure of two communications on the subject of religious instruction; both from strangers.

‘One of them, who dates from New Jersey, writes as follows. “I have read your notes on a journey from the coast of Virginia to the Illinois territory; and I sincerely wish you success in every laudable undertaking.—The religion of Jesus Christ, disentangled from the embarrassments of every sect and party, I hope you will encourage to the utmost of your power and abilities. In the genuine, uncorrupted, native, and pure spring of the Gospel, you view the world as your country, and every man as your brother. In that you will find the best security and guarantee of virtue and good morals, and the main spring of civil and religious liberty,” &c. &c.—As this gentleman’s good counsel was not coupled with any tangible proposition, his letter did not call for a reply; in fact, the writer did not favour me with his address.

‘My other zealous, though unknown friend, who dates still more to the north than New Jersey, informs me that many are coming west, and that he wants to come himself if he can “pave the way.” “We must,” he says, “have an Unitarian church in your settlement, wherever it may be, and I will, if I live, come and open it. I am using every means in my power to promote the principles in and ultimately to raise a congregation, and give, if possible, a mortal stab to infidelity and bigotry.” To this gentleman I replied as follows:—“As to your idea of coming out in the character of a minister, I have not a word to say, dissuasive or encouraging. For myself I am of no sect, and generally in my view those points by which sects are distinguished are quite unimportant, and might be discarded without affecting the essence of true religion. I am, as yourself, a foe to bigotry; but it is a disease for which I think no remedy is so effectual as letting it alone, especially in this happy country, where it appears under its mildest character, without the excitements of avarice and ambition.”—So endeth the first chapter, of the first book, of our ecclesiastical history.’ pp. 91—94.

It is not within our province to call Mr. Birkbeck to account for his private sentiments in religious matters. We cannot but wish that he had abstained from the profane jest on his title-page, and, for his own sake, we wish that a different tone of sentiment pervaded his “Letters.” We are, however, well persuaded that he will act wisely to ‘let bigotry,’ and Socinianism, and religion too, ‘alone.’ The time will come when these busy worldlings will be instructed by their own wants, into the necessity of what now they imagine they can dispense with; when, in a very different respect, ‘life,’ as its last moments are fast ebbing away, ‘will appear only too valuable.’ ‘Teachers,’ no doubt, ‘will arise,’ and in the hour of pain or of sorrow, and in the crisis of nature, they will be listened to. And let not our

Colonists dream that the Bible will *then* appear to be a useless article among the *stores* of a Back-wood settlement. That land of liberty and of hope ! it *must* help to colonize the Grave ; and those who seem there to have their goods laid up so safely for many years, may have, in a night, their souls required of them.

Art. VII. *The Consolations of Gospel Truth.* Exhibited in Various Interesting Anecdotes respecting the dying hours of different persons who gloried in the Cross of Christ ; to which are added, some affecting Narratives describing the horrors of unpardoned Sin, when Death and Eternity approach. By John Pike, Minister of the Gospel, Derby. 12mo. pp. 192. Price 3s. 6d. Derby, 1817.

THE title-page sufficiently describes the nature and design of this little compilation. The Editor quotes, in his Preface, a remark from *The Spectator*, that ‘ there is nothing in history which is so improving to the reader, as those accounts which we meet with of the deaths of eminent persons, and of their behaviour at that dreadful season.’ The narratives comprised in the present selection, are principally adapted to ‘ display the consolations of the Gospel in a dying hour.’ The names of Risdon Darracott, James Hervey, Harriet Newell, Toplady, La Flèche, Janeway, Mrs. Housman, M. Homel, &c. which appear in the Contents, will indicate the sources from whence these specimens of the power of religion are derived. ‘ The authenticity of many of the facts,’ Mr. Pike remarks, ‘ is well known and undisputed.’ It would have been as well, however, if he had in every instance referred to the authority on which they rest, or the work from which they have been taken. Notwithstanding the respectable attestations of the authenticity of the case of William Pope, we are inclined to doubt the propriety of its publication. The extreme difficulty of distinguishing between the operations of a wounded conscience, and the morbid horrors of a distempered mind, which they may at length induce, renders it next to impossible to draw any certain conclusions respecting the actual case of the wretched individual. Thus much only it is necessary, or perhaps safe, to urge as the lesson which such scenes supply ; the tremendous folly and danger of deferring repentance to a period when it may become physically impossible,—when the mind, unable to endure the stings of remorse, becomes the easy prey of the horrors of phrensy. Scarcely less terrible, however, is the stupid apathy with which numbers pass into eternity, whose guilt may not have been less aggravated than that of an Altamont.

The general character of the selection is highly respectable, and we hope that its usefulness will answer to the design of the pious Editor.

Art. VIII. *Iceland ; or the Journal of a Residence in that Island, during the Years 1814 and 1815.*

(*Continued from our last Number page 30*)

THE journey north-eastward from Holum, was over tracts of inconceivable wildness and desolation ; vast fields of lava and volcanic sand, with grand mountains on the distant horizon, and sometimes nearer at hand ; torrents to be forded, and ravines and chasms to be avoided. In one of the most extensive views, the Author says, ' to whatever side we turned, ' nothing was visible but the devastations of ancient fires, or ' regions of perpetual frost. We were not only far from the ' habitations of men, but deserted even by the beasts of the field ' and the birds of the air. Here " no voice of cattle is ever " heard : both the fowl of the heavens and the beast are fled ; they " are gone." ' Volcanos that have never been explored, nor even obtained names, rose in the distance, in beautiful pyramidal forms, most of them partially covered with snow, and with cones appearing quite red, from the scoræ which form their external substance. The track was found or made with difficulty for many miles, and for twenty hours, along the side of the Arnarfell Yokul, ' a prodigious ice mountain.' In one stage, a sufficient hint of danger was given by some heaps of bones, which were considered as proof that the horses of some former travelling party had perished under the severities of the progress.

The travellers came at length to the rough and rapid descent from this dreary but majestic scenery, into the green and inhabited valley of Eyafjord, which by contrast appeared to them enchantingly beautiful. For Iceland, there is a considerable population in the tract round this inlet, assembled in little companies at a number of farm-establishments well stocked with sheep and cattle, the principal riches of the Iceland peasant. A short sojourn among them gave opportunity to observe their domestic economy, their amiable character, and especially the state of their necessities and wishes with respect to the possession of the Bible. Our Author may well be believed when he says, that had his preceding exertions and fatigues been greater than they were, they would have been much more than compensated by the pleasure of witnessing the animated interest which was universally manifested in the object of his visit. He describes with much feeling the earnestness to obtain the sacred treasure, and the grateful and exulting emotion of the individuals to whom his yet very scanty store could afford the privilege of purchasing a copy of the New Testament, or the gift of one in a case of extreme poverty, or in the instance of some friendly service received, of which repayment, except in this form, would not be accepted.

In the house of the Sysselmand, or chief magistrate of the

district, Dr. H. found a respectable library; and in the more select collection of his wife, a woman distinguished for piety, were observed 'Hervey's Meditations, Newton on the Prophecies, Blair's Lectures on Christ's Sermon on the Mount, 'Sherlock on Death, &c.' The Sysselmand has substituted, in his family, the reading of the historical books of Scripture, for that (which, it seems, is still very general) of the romantic pagan histories denominated Sagas. The description of this magistrate's method of family worship, introduces a highly gratifying, but, by comparison with our own country, mortifying statement, respecting the habits of the Icelanders in general.

'The exercise of domestic worship is attended to, in almost every family in Iceland, from Michaelmas to Easter. During the summer months the family are so scattered, and the time of their returning from their various employments so different, that it is almost impossible for them to worship God in a collective capacity; yet there are many families, whose piety is more lively and zealous, that make conscience of it the whole year round.'

There being no public service in the vicinity of the station in this valley where our Author happened to be on the Sunday, he ascended an eminence for the purpose of solitary devotion, and was reading in the Psalms, when, he says,

'I heard the notes of harmony behind me; which, on turning about, I found proceeded from a cottage at a little distance. The inhabitants, consisting of two families, had collected together for the exercise of social worship, and were sending up the melody of praise to the God of salvation. This practice is universal on the island. When there is no public service, the members of each family, (or where there are more families they combine) join in singing several hymns; read the gospel and epistle for the day, a prayer or two, and one of Vidalin's hymns. Where the Bible exists, it is brought forward; and several chapters of it are read by the young people in the family. What an encouragement for the distribution of the Scriptures!'

The inhabitants of the district of Eyafjord, are described as the most enlightened and intelligent on the island. They pay great attention to the education of their children; and from the superior fertility of their soil, they are better supplied with the means of obtaining books for their instruction; at the head of which books, however, it had hitherto been out of the power of many of them to place the Bible. This will not appear strange when we advert to the circumstance mentioned in this part of the book before us, and which has already been introduced among the many curious anecdotes circulated respecting the Bible, that previously to Dr. Henderson's visit to the north of Iceland, there had been a long and earnest dispute between a church on the mainland and one in the island of Grimsey, at

the distance of sixty miles from the coast, for the right of possession of an old copy of the Scriptures, which had been lent, a great while since, from the former to the latter, and was by both held too valuable a treasure to be surrendered.

Before proceeding on the tour of the eastern coast of the island, our Author made a short excursion westward, accompanied by a clergyman of the name of Jonson, of very extraordinary literary attainments, and, by Dr. H.'s description, not less distinguished by his moral and religious ones. An unexpected gratification, in this excursion, was an interview with Thorlakson, the translator of Milton, and most noted modern bard in this region, once so prolific of poetry. On Dr. H.'s authority we may believe, that the performance has great force and representative truth, even though we were to make considerable allowance for the pleasing impression made by the worthy old man's kind and primitive manners, and for Dr. H.'s quite inevitable partiality for every thing bearing the solemn and romantic character of Iceland. Only three books of this translation were ever printed. Genius, virtue, and theology, have never been less commutable for wealth and state than in the instance of Thorlakson, who was found by our Author in the receipt of ecclesiastical emolument to the amount of six pounds, five shillings sterling per ann. to be divided with a curate. He was accustomed to work with his family in the hay-field, notwithstanding his age and infirmities, and was accommodated, for the uses of both a study and bed-room, with an apartment of the dimensions of eight feet by six; in which temple of the muses it was, that he had followed throughout the stupendous career of the Author of *Paradise Lost*. But, doubtless, his place of study would often be the open scene of nature, in a region of which the landscapes and aspects might well compensate the diminutiveness of his habitation.

From the several intelligent clergymen with whom Dr. H. conversed, he learned

'that the standard of morality was never higher in the north of Iceland, than it is at the present day. Crimes are almost unheard of; and such as do make their appearance are of the less flagitious and notorious kind. The sin of drunkenness, to which certain individuals were addicted, previously to the commencement of the war, has been in a great measure annihilated by the high price of spirituous liquors.'

The Traveller's progress brings successively in view many curious pictures of manners and customs, under the forms of domestic arrangement, rites of hospitality, religious worship and instruction, relics of superstition, and civil regulations. In the last class, there is a practice which must have a strong plea of necessity to make it comport with the general kindness of the Icelandic character.

‘When any family happens to be so reduced that it can no longer maintain itself, it is separated, and the members placed out in different households; and if the husband, or wife, belong to a different part of the island, he is passed on to his native parish, perhaps never more to behold the wife of his youth. On such occasions, a scene presents itself the most affecting that can possibly be conceived. Though there may not be a single morsel in the house, with which to satisfy the craving appetite of four or five young starvelings, and though they are themselves emaciated with hunger, still they cleave to one another, and vow that famine, and even death itself, would be more supportable than a separation.’

At Husavik, Dr. H. was hospitably entertained by a Danish factor who deserves to be mentioned with distinction, as being, according to Dr. H.’s best information, ‘the only Dane on the island who practises family worship.’—At Reykium, he observed the operations of several great boiling springs, which would have appeared magnificent objects had he not first beheld the Geysers, the sublimest spectacle of the kind probably on the whole earth.

The high and disastrous distinction held in the history of most other countries, by dreadful commotions, wars, and battles, is held and rivalled in that of Iceland by the sublimer tumults and devastations of volcanic fire. The visible monuments of these events have a magnificence and permanence strikingly contrasted with the slight and vanishing traces of most of the tragical events in the human history. The *Krabla Yokul* is one of the most memorable and formidable names in the history of Iceland. At a great distance from its position, the traveller was encountered by the signs of its character and memorials of its operations.

‘Having gained the extremity of the sand, I encountered a prodigious stream of lava, which having insinuated itself into the valleys that open into the plain where it has collected, I had to cross several times before I reached the limit of the day’s journey. Of all the lavas I had yet seen, this appeared the freshest and most interesting. It is black as jet; the blisters and cracks are of an immense size; and most of the chasms are completely glazed, and present the most beautiful and grotesque stalactitic appearances. In some places it is spread out in large round cakes, the surface of which is covered with round diminutive elevations, resembling the coils in a roll of tobacco. Where the fiery stream has met with some interruption, and got time to cool, a crust has been formed, which, on a fresh vent having been opened below for the egress of the lava, has broken, and, intermingling with the more liquid masses, has been heaved and tossed about in every direction, and now exhibits the wildest and most fantastic figures, which the imagination may easily convert into various objects of nature and art.’

‘According to the accounts given by those who’ (between the
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years 1794 and 1795) 'witnessed the eruption, the stone-flood, (Stroik) as they very emphatically called it, ran slowly along, carrying every thing before it, and burning with a blue flame, like that which proceeds from sulphur, yet but partially visible, owing to the dense smoke in which it was every where enveloped. During the night the whole region appeared to be one blaze; the atmosphere itself seemed to be on fire; flashes of lightning darted along the horizon, and announced to the inhabitants of distant districts the terrific scene exhibited in this quarter. Having overflowed the greater part of the lowlands, the lava was at length poured into the lake of Myvatn, which it filled to a considerable distance, forming numerous little islands, and destroying the fish with which it was stocked.' 'The lake, which is reckoned to be about forty miles in circumference, has been so filled up with the torrents of lava that, at its extreme depth it does not exceed four fathoms and a half, and, in most places, only between two and three fathoms deep.'

The description of the tract bordering on this lake; the dark gloomy appearance of the lake itself, boiling here and there above the chasms in the lava at the bottom, and throwing up columns of steam; the volcanic mountains by which it is in part environed; and 'the death-like silence which pervades the whole of the desolated region;'—present a most solemn and impressive picture, strikingly resembling, as Dr. H. suggests, but we should presume greatly surpassing, the scene of the Dead Sea and its precincts. On this dreary ground he was very naturally surprised to be met by the family of a Sysselman, consisting partly of women and young children, on a journey of five hundred miles, to a new station to which the magistrate had been appointed; a journey which, for such travellers, through such a country, was a daring and perilous undertaking.

A stage or two more brought our adventurous Traveller to the Sulphur Mountain, with its mines, and its boiling and exploding pits of sulphur and mud. The incessant eruptions, and smoke, and roaring of these pits, together with the hot, brimstone, treacherous consistence of the soil in the vicinity, forming but a crust over a vast sulphurous fiery quagmire, he describes as quite terrible. It was a worthy prelude to a spectacle of still more appalling aspect. At the moment of his retreating from the 'burning marl,' his attention was seized by an immense volume of smoke, ascending with velocity from some chasm or recess about two-thirds up the side of Krabla, which was at no great distance. With great difficulty and protracted exertion he and his guide, (whose unaffected dread of the attempt, it required some promises of remuneration to counteract,) made their way to a position whence they suddenly beheld beneath them what Dr. H. could not doubt to be the crater of this tremendous volume; and beheld it in a state which might suggest the image of the imperfect troubled repose of some dreadful monster, re-

tained in a feverish slumber till the time return for him to rise up again in his might to renew the work of destruction.

'At the bottom of a deep gully, lay a circular pool of black liquid matter, at least three hundred feet in circumference, from the middle of which a vast column of the same black liquid was erupted, with a loud thundering noise; but, being enveloped in smoke, till within about three feet of the surface of the pool, I could not form any idea of the height to which it rose.

'From every circumstance connected with the vast hollow in which this pool is situated, I could not but regard it as the remains of the crater; which, after having vomited immense quantities of volcanic matter, has loosened the adjacent parts of the mountain, to such a degree, that they have fallen in, and left nothing but the boiling caldron to mark its site, and perpetuate, in faint adumbrations, the awful terrors of the scene. The surface of the pool may be about seven hundred feet below what appeared to be the highest peak of Krabla.'

He descended to the brink of this dreadful abyss, and he adds,

'Nearly about the centre of the pool is the aperture, whence the vast body of crater, sulphur, and bluish black bolus is thrown up; and which is equal, in diameter, to the column of water ejected by the Great Geyser at its strongest eruptions. The height of the jets varied greatly; rising, on the first propulsions of the liquid, to about twelve feet, and continuing to ascend, as it were, by leaps, till they gained the highest point of elevation, which was upwards of thirty feet.'—'During my stay, the eruptions took place every five minutes, and lasted about two minutes and a half.'

The Doctor employs the most emphatic terms to describe the awful impression here made on his mind, 'an impression,' he says, 'which no length of time will ever be able to erase.' He regretted that the necessity of expedition in prosecuting his journey, forbade him to ascend to the summit of the mountain. The evening of this same day was not deficient in excitement, for to a number of untoward circumstances was added, the extreme peril of life with which the traveller crossed a large river, running at the rate, as he judged, of eight miles an hour. For keeping the right direction, for a number of miles over a wild and diversified tract, in the darkness of night and mist, the entire responsibility was devolved on an old horse, who gave excellent proof of his sagacity, and brought the traveller to the desired station, the residence of a numerous and delightful family, whose innocent simplicity is placed at the distance of thirty miles from any possible contamination of society.—Another adventure, of no very gentle stimulus, was the passing of men and horses over a mighty torrent, confined within a narrow rocky channel, upon a wooden bridge so slender, decaying, and crazy that he says, 'I have no manner of doubt but a

' person of powerful muscle could shake the whole structure to pieces in less than a quarter of an hour. Alighting from my horse, I went to the bridge, and, after having looked a minute or two, into the profound chasm, through which the light brown torrent rolled and boiled with the most tremendous fury, I took hold of the ledges, and shook the bridge with the utmost ease.'

' Some miles further up, there is another mode of crossing this river, called by the natives *at fara á Kláfa*, which is still more terrific. Two ropes are suspended from the edge of the precipice on either side, on which a basket or wooden box is hung, sufficiently large to contain a man and an ordinary horse-burden. Into this box the traveller must descend, and pull himself by means of a rope over the yawning abyss while, owing to the looseness of the main ropes, the box sinks with rapidity till it reaches the middle, and threatens, by the sudden stop it there makes, to dislodge its contents into the flood. The principal danger, however, attends the passage of the horses. They are driven into the river a little higher up; and, if they do not swim to a certain point, formed by a projection of the rock, they are precipitated over a dreadful cartaract, and seen no more. If measures be not soon taken to repair the bridge, the *Kláfa*, dangerous as it is, will be the only means of conveyance over the *Yokul* river.'

At the end of the next stage, he was surprised by a phenomenon, most extremely rare, it should seem, in any part of the Island, at least any part at a distance from *Reykjavik*,—a depraved profane family, whose conduct had been so irregular and offensive as to incur, from the *Sysselman's* court, a sentence of corporal punishment on the younger members, and a considerable fine on the parents. The account of what was seen, and afterwards learnt, of this household, exhibits nothing that would produce any excess of surprise if related of an English family, excepting perhaps the share of mental faculty implied in some of their modes of mischief. And how delighted must *Dr. H.* have been to be able to say, 'The character they exhibited was in perfect contrast to any I had hitherto observed in Iceland,' if he could forget in what country it was that he was to publish the description!

Various rich and beautiful subjects of the mineral kingdom were displayed in great profusion, at different places in the progress. At the factory of *Diupavog*, the most southerly harbour on the east coast, *Dr. H.* found 'a pretty voluminous circulating library.' The noblest mountain scenery was continually appearing and changing on his view. A magnificent cascade, of the depth of 140 yards, augmented the sense of danger in a pass which at first sight appeared insuperable. A torrent from the icy mountains, running in thirty channels, several of them a hundred yards broad, and taking the horses up to the middle, was, contrary to the advice of the clergyman

in the neighbourhood, forded in haste, for fear that delay should render it quite impassable. Most of this clergyman's auditory had always this flood to cross to attend Divine service, an adventure of very great management and dexterity when it is crowded with floating masses of ice.

' Sometimes they are so numerous, and follow each other in such close succession, that the river cannot be forded at all on horseback; it being impossible to turn the horse with the agility requisite in order to elude them. The passenger is then obliged to wade, at the risk of his life. Sira Berg' (the clergyman) 'informed me that being once called to visit a dying parishioner, he went over in this way, though, at times, the water took him up to the breast. He had provided himself with a long pole, in order to examine the ground at every step; while he had to look around him, with the utmost alertness, lest fresh masses of ice should overtake him, bear him down before them, and, forcing him upon other pieces, cut him asunder.'

This worthy pastor received the present of a Bible, and welcomed the prospect of a larger supply for his people, with a joy proportioned to the fact, that 'he had been endeavouring to procure a copy for his own use these *seventeen* years past; but had at last given up all hope of ever obtaining the treasure.'

From an eminence of the coast a little way beyond this stream, Dr. H. contemplated a panorama which he pronounces 'the most novel, magnificent, and unbounded that he ever beheld.' Its termination to the west was, the Oraefa Yokul, the highest mountain in Iceland. The view of this expanded sublimity was followed by the spectacle of a prodigious natural colonnade, partly erect, and partly in ruin, and strongly suggesting the image, on a great scale, of the dilapidated structures of ancient Greece.

Passing some wild ruins of dilapidated mountains, and a plain once well inhabited, but now a scene of gloomy desolation, in consequence of dreadful floods from the glaciers by which it is environed,—our Author came to a spot of which he had been warned by Captain Scheel, as the most formidable to the traveller of any in the island, the passage of the torrent of Breidamark Yokul. The danger of this passage is heightened into sublimity by the most strange and magnificent character of the whole locality. At a short distance from the sea, a mountain consisting wholly of ice, stands across, and blocks up, a wide valley which extends considerably back between the icy mountains. A powerful stream, descending from these mountains, has to force its way through this enormous bulwark of ice! But we shall do best to transcribe Dr. H.'s description:

'The position and origin of this Yokul are quite peculiar. It is

not so much a mountain as an immense field of ice, about twenty miles in length, fifteen in breadth, and rising, at its greatest elevation, to the height of about four hundred feet above the level of the sand. The whole of the space it occupies has originally been a beautiful and fertile plain, which continued to be inhabited for several centuries after the occupation of the island; but was desolated in the dire catastrophe which happened in the fourteenth century, when not fewer than six volcanos were in action at the same time, and poured inconceivable destruction to the distance of near a hundred miles along the coast. While the snow-mountains, in the interior, have been discharging their waters through this level tract, vast masses of ice must have been carried down by the floods, some of which, being arrested in their progress, have settled on the plain, and obstructing the pieces which followed, they have gradually accumulated, till, at last, the fresh masses that were carried to either side by the current, have reached the adjacent mountains, and the water, not having any other passage, has forced its way through the chasms in the ice, and formed channels, which, with more or less variation, it may have filled to the present period.

The most marvellous fact of all is, that this enormous mass of ice is actually in motion toward the sea, from which it was, fifty years since, at the distance of five miles, according to the statement of respectable travellers, whereas the distance did not appear to Dr. H. to exceed one mile; and he observed that at one place it had advanced, plowing, as it were, its way in the sand, so as to pass beyond the line of one part of a track made but eight days before. It is not improbable that one day, under the pressure of an extraordinary accumulation of water behind, a great chasm will be made, by a portion of this vast barrier being disrupted and propelled down to the sea. Or if not, the whole continuous mass will, in no very long time, as Dr. H. remarks, advance to the shore, and leave no way of communication by land between the tracts adjoining to its two extremities. As the case is, the passage is most perilous. The torrent retains, in rushing down to the sea, the violence with which it forces through the mountain of ice. It is continually detaching and carrying down masses of ice. It changes its channel, according to the varying points of its more successful perforation. When our Author advanced to dare the passage, the guide was astonished to find empty the channel in which the main stream had flowed but eight days before. On proceeding forward, however, it was not long before they came to see and hear such a challenge of their courage, as Dr. H. confesses he could not have dared to accept but on the strength of religious considerations. 'We had not ridden a quarter of a mile ere we were convinced, by its tumultuous roar, and the height of its breakers, that the river not only existed, but was as impetuous and dangerous as ever.' In fording it, a self-defensive movement in-

instinctively made by our Author's horse, had nearly thrown him off, and the strongest sense of extreme danger attended every step till attaining the opposite bank. Several other branches but little less formidable, were also to be crossed : of one of these, he had not, he says,

'gained the bank two minutes when a huge piece of ice, at least thirty feet square, was carried past me with resistless force. The foaming of the flood, the crashing of the stones hurled against one another at the bottom, and the masses of ice which, arrested in their course by some large stones, caused the water to dash over them with fury, produced all together an effect on the mind never to be obliterated.'

This transit was made in view of the grand *Oraefa Yokul*, which extends itself in lower eminences to the sea, while its summit rises, in pure eternal snow, to the height of more than six thousand feet. An interesting extract, descriptive of an ascent to one of its peaks, is given from the manuscript journal of Mr. Paulson, a surgeon, pronounced by Dr. H. the best informed naturalist in the island, and who has traversed inquisitively the greatest part of it, with a special attention to its volcanos, keeping, throughout, an accurate journal, which would form, if published, our Author asserts, a far better description of Iceland than any that has yet appeared. The route along the west, at the base of this noble object, lay, in one part, through a scene of indescribable wildness and desolation, the ruins, literally so, of a lower range of the vast mountain mass, which, 'in 1362, burst with a dreadful explosion, and completely devastated the coast in the vicinity.'

It was not very far forward to a tract bearing the mighty traces of another tremendous catastrophe, 'anexudation from 'the western division of the *Oraefa Yokul* in the year 1727.' Amidst the quaking of the whole mountain and contiguous country, the opening of innumerable chasms, and the eruption of fire, and ashes, and rocks, there were poured down immense torrents of hot water and mud; a glacier, dissolved and loosened at its basis, slid down to the coast; and the tract, as an inhabitable ground, was in great part destroyed. Some of the people, and many of the cattle perished, notwithstanding the warning given by the frightful preceding signs. A letter, in which all this is related by a sensible eye-witness, is given from a work published at Copenhagen. The traveller afterwards passed a low mountain consisting chiefly of ice, and like that of *Breidamark*, movable on its basis, but unlike in the remarkable circumstance that it alternately advances toward the sea, and recedes. The recession takes place after it has thrown out prodigious temporary torrents from under its foundation; which suggests to Dr. H. a very simple and probable theory of its

movements, namely, that it slides back on an inclined plane, after the escape of the enormous accumulation of water behind, which had propelled it by the pressure, and the forcing of a passage through caverns and under its basis.

A few stages forward brought the adventurer upon the region of intermingled lavas and sections of beautiful pasture ground, in front of the Skaftar Yokul, which is at the distance of, perhaps, fifty miles back from the sea. This Skaftar is the most tremendous name, excepting those within the economy of religion, ever pronounced in Iceland. In the year 1783, this mountain shook, and darkened, and devastated the island with such a dreadful power of volcanic fire as has no recorded parallel. The agency was on so vast a scale, and of so prolonged a duration, that the subterraneous fires of half the globe might have seemed hardly sufficient for the awful phenomena. Yet the mighty element, in drawing together its forces in preparation, could afford, as a slight precursor and omen, a month before, and at the distance of two hundred miles, a submarine explosion, which ejected so immense a quantity of pumice that the surface of the ocean was covered with it to the distance of a hundred and fifty miles, and the spring ships were considerably impeded in their course. It was in the beginning of July that the operations began, on the predestined ground; they raged with inconceivable power, in all manner of horrible and destructive phenomena, for several months; and the final eruption is said to have been as late as the following February. The awful sounds and concussions, the intense darkness, relieved only, at times, by flames and lightnings, the great rivers transformed into torrents of fire, which were confined but for a short time to these channels, their inundation, on all sides, of tract after tract of the cultivated country, and the dismal rain of ashes and other volcanic substances over the whole territory,—must have appeared to the inhabitants as a premature fulfilment of the Divine predictions of the destruction of the world.

The mountain, as now beheld in its quiescent state, bears the aspect of being dreadfully competent to the recorded operations. Our Author, who saw it at a distance, describes it as 'consisting of about twenty red conical hills, forming so many emitting furnaces of that awful fire.' And he says, the direction of some of the fiery streams of that eruption, proves the existence of other craters, not within the same landscape. The conflict, of no long duration however, between the torrents of fire and several great rivers, which soon vanished at the presence of the mightier element, must have been transcendently portentous and terrible. The channel of one of these rivers, is described as passing between high rocks, and as being 'in many places from 400 to 600 feet in depth, and near 200 in breadth.' The lava not only

filled up this channel to the brink, but overflowed to a considerable extent.

The ashes from the eruption covered the whole Island, and spread far beyond it; 'empoisoning,' says our Author, 'what-ever could satisfy the hunger or quench the thirst of man and beast.' Famine and petilence were the consequence: a considerable proportion of the people, and a vast number of the cattle and horses, perished; and the condition of the inhabitants bears, at the present time, melancholy traces of the effects of the awful visitation. A recent traveller, we recollect, mentions as one of these effects, a greater degree of gravity in the character of the people, and a prevailing aversion to all gay amusements. We will acknowledge that though we cannot wish such a sublime *preaching* as this in Iceland, might be addressed to the people of one of these more southern countries, to impress on them a sense of the majesty of the Almighty, and a loathing of many of their frivolous pursuits,—we should be delighted to see such a *mournful* result from the gentler modes of Divine admonition.

We might almost regret that it could not comport with either the leading object of our Author's expedition, or the necessity of haste imposed by the decline of the brief season allowed to travellers in Iceland, to divert so far inland as to be able to make a slight survey and description of some portion of this unparalleled assemblage of the "vials of wrath." But there is to a considerable degree a general sameness in the visible character of volcanos; and the lavas and devastation of the region over which he had to pursue his journey, most impressively illustrated, by the distant effects, the tremendous capacity of the destroyer—Fire.

Amidst so much evil invested with sublimity, he had, at one place, a spectacle of evil in its most wretched and revolting character, in the appearance of the inhabitants, very few indeed, of one of the four hospitals established in the Island for incurable lepers. The description of the disease, in its complete state, is most frightful. The leprosy in Iceland is judged to be identical with that of the East, which has such a prominence among the plagues described in the Bible, and which has in former ages been one of the most dreaded scourges of Europe, now happily, in a great measure, exempted from it. Its having a considerable number of victims in the south and west quarters of this northern island, 'is ascribed to the inhabitants of these parts 'being mostly employed in fishing, the rancidity of their food, 'their wet woollen clothes, an insalubrious air, and their not 'paying due attention to habits of cleanliness.'

It was but for a short time, however, that our Author's attention was suffered to be withdrawn from visions of magnificent

solemnity. He soon came on the ground lying between the sea and the *Kotlugiá Yokul*, another of the most memorable agents in the history of Iceland, which records eight eruptions of this mountain; the last, which was contemporary with the great earthquake at Lisbon, was by far the most dreadful. A column of flame, so high as to be seen at the distance of a hundred and eighty miles, might seem, to a poetic or superstitious imagination, to express up to the sky the terrible exultation of the subterranean power which was venting its rage through three apertures almost close together. The immense floods of hot water, which the volcano alternately emitted, bore down vast masses of ice, with rocks, earth, and sand, destroying a large tract of the country, and driving into the sea such an enormous accumulation of these materials, 'that it was filled to the distance of more than fifteen miles; and in some places where formerly it was forty fathoms deep, the tops of the newly-deposited rocks were now seen towering above the water.'

Scarcely less peril than that of the passage of the *Breidamark* torrent, awaited the Traveller in the fording of two powerful rivers: one of them, a quarter of a mile wide, and of impetuous current, bore away a few days afterwards, two travellers and their horses, the one to the sea, the other to a sand bank, whence, in consequence of his horse attracting the attention of persons on the land, he was by their assistance, with difficulty recovered. At the other river, Dr. H.'s first venturous attempt was foiled; and he was reduced to pass a rainy and gloomy night, alone, unsheltered, under the open sky. It is gratifying to hear him tell, that the gloom around him, aggravated, as it might naturally be supposed to be, by the anticipation of the next hazardous experiment, did not in any degree penetrate to his mind, which was animated to a state of high delight and confidence, by thoughts of the Almighty Preserver and Redeemer;—a fact serving to shew that religion saves a great expense of philosophy and laboriously sustained heroism. It should occur to the English reader, who always finds a commodious bridge or boat to carry him over any considerable stream he wants to pass, or an inn, probably, at no great distance if an extraordinary flood should compel him to wait,—that he cannot well form a competent idea of such a situation as that in which our Author was placed, in this and several other instances; or of the pleasure which he must have felt in the morning, on finding the torrent somewhat fallen, and a friendly peasant, who had over night in vain attempted to ride through it in order to become his guide, again advancing to meet him for this kind and valuable service.

But there was no deliverance, had he wished it, from the presence of the monuments of the triumphant operations of fire. His road lay near the basis of the *Solheima* and *Eyafjalla Yokuls*,

the latter of which is estimated at the height of 5,500 feet. Both are volcanoes, though not recently in action. Of the former it is related, that it was thrown, at the time of the last eruption of *Kotlugiá*, 'into such violent convulsions, that it rose and fell by turns, and was at last raised so high that it appeared double its former size.' The statement is given on the authority of *Povelsen*, and most probably partakes somewhat of the exaggeration incident to the terrified minds of the reporting contemporaries.

On the road towards *Oddè*,—a place of literary celebrity, from the residence and seminary of *Sæmund*, the editor of the *Edda*, and several worthy successors,—he was appropriately accompanied by a peasant who had a question in theology for our Author to discuss, and was able to give him a long detail of English history of the time of *Cromwell*. The view of *Mount Hekla* from *Oddè*, greatly disappointed an imagination early accustomed to shape it in a form of magnitude and magnificence worthy to stand representative and chief of all the volcanic tribe in *Iceland*.

In prosecuting his journey over a wide and desolate region of fractured lavas, with craters here and there, he was very naturally surprised to meet on so dead and ghastly a field a fine herd of rein-deer, which were only one portion of the flourishing prosperity of three that were introduced from *Lapland* in 1770. He safely reached his winter station, *Reykjavik*, on the 20th of September, 'after an absence of fifty-eight days, and performing a journey of more than 1200 British miles.'

At *Reykjavik*, he passed the winter of eight months, without ever, excepting once, going further than a quarter of a mile from his lodgings. A good supply of books which he had brought from *Copenhagen*, the frequent society of a sensible Englishman, with whom he had accidentally become acquainted, and the composition of his journal from his travelling notes, helped his patience under the tedious confinement. It was unfortunate with respect to social resources, that the arrangements connected with the object of his sojourn, should have assigned him such a place for so long an abode. He says,

'*Reykjavik* is unquestionably the worst place in which to spend the winter in *Iceland*. The tone of society is the lowest that can well be imagined. Being the resort of a number of foreigners, few of whom have had any education, and who frequent the island solely for purposes of gain, it not only presents a lamentable blank to the view of the religious observer, but is totally devoid of every source of intellectual gratification. The foreign residents generally idle away the short-lived day with the tobacco pipe in their mouths, and spend the evening in playing at cards and drinking punch. They have two or three balls in the course of the winter, and a play is sometimes acted by the principal inhabitants. To these purposes they appropriate the court-house, and without ceremony take the benches out of the

cathedral, to supply the want of seats. An instance has even been known of the same individual, who performed one of the acts in a play till late on Saturday night, making his appearance on the following morning in the pulpit, in the character of a teacher of religion!

The influence of such a state of society on the native Icelanders, in and about Reykiavik, is very apparent. Too many of them seem to imbibe the same spirit, and their "good manners" are evidently getting corrupted by the "evil communications" of the strangers by whom they are visited.

English charity could not refuse its contribution in aid of this *improvement*. Our government has sent to reside at Reykiavik, in an official capacity, a notorious 'character',* to use the vulgar term, at whose appointment Dr. Henderson expresses, in private, his wonder and indignation. The choice of Iceland, exactly Iceland, the least contaminated part, excepting Piteairn's island, of the whole human world, as a receptacle for the refuse of English or Irish morality, does certainly indicate a very singular association of ideas.

How much it were to be wished that this one corrupted spot of so favoured a region could be bounded by some moral barrier, equivalent to what is sometimes drawn round a city where the plague is raging, to preclude its influence from acting on a people whose general state of understanding, and conscience, and practical habits, as described by our Author, cannot be contemplated without the most animated delight, mingled with such an apprehensiveness for its permanence, as would lead us to invoke for its guardians an unmitigated continuance of their poverty, and even a repetition of their earthquakes and eruptions, rather than it should be lost, or impaired. But we will hope, that their being at length put in ample possession, for the first time, of the Holy Scriptures, will be effectual for even more than the preservation of their present moral condition, without a severe co-operation of these formidable auxiliaries to the discipline.

In the picture of this enviable mental and moral condition, great prominence is given to the mode of passing the long evenings of winter. The whole family, including the servants, are assembled in the principal room, where the lamp is lighted at three or four o'clock in the afternoon. Each takes in hand some kind of work, excepting one, who is reader to the company. 'The reader is frequently interrupted, either by the head, or some of the more intelligent members of the family, who make remarks on various parts of the story, and propose questions, with a view to exercise the ingenuity of the children and servants.' The books are the sagas, or such other histories as can be obtained on the island. These, from the extreme scarcity of printed books, are often manuscripts copied by the industry of the parties themselves, who very commonly write a hand of great

* Reynolds.

beauty. Dr. H. earnestly hopes, that books of a more instructive order will be furnished to them, in requital of the benefit which the learned of Europe have received 'from the ancient labours of the Icelanders.' Already the historical books of Scripture, have in some families superseded this favourite lore.

'At the conclusion of the evening labours, which are frequently continued till near midnight, the family join in singing a psalm or two; after which a chapter from some book of devotion is read, if the family be not in possession of a Bible; but when this sacred book exists, it is preferred to every other. A prayer is also read by the head of the family, and the exercise concludes with a psalm. Their morning devotions are conducted in a similar manner, at the lamp. When the Iclander awakes, he does not salute any person that may have slept in the room with him, but hastens to the door, and lifting up his eyes toward heaven, adores Him, who made the heavens and the earth, the author and preserver of his being, and the source of every blessing. He then returns into the house, and salutes every one he meets, with "God grant you a good day."'

It is to be mentioned as a striking peculiarity of the general mental and religious cultivation of these Islanders, that it is but in a very trifling degree that they are indebted for it to schools or any kind of public institutions for education. It is substantially owing to the diligent care universally exercised by the parents in improving the minds of their children; assisted in a small degree indeed by catechetical examinations now and then publicly held by the clergymen in their parishes. Amidst the mortification of contrasting such a moral economy with the vaunted state of our own country, it is impossible not to exult that *anywhere* society and human nature should nationally stand so high.

At the middle of May, 1815, our Author set out on his tour of the western coast, in spite of representations against travelling so early in the season. He had much difficulty to obtain horses in any tolerable condition for the service; for all the horses, except perhaps some favourite saddle-horse, are turned out at the beginning of winter, to subsist as they can, till its termination, 'by scraping away the snow, and picking up any scanty remains of vegetation, or frequenting the beach at low water, and eating the sea-weed that is cast ashore.' They are consequently reduced to so miserable a state of leanness and weakness, as to be unfit for service till a little refreshed by the return of spring; nor till then, is there any practicable travelling to require their being summoned back to their labours. This denial of all but the most poor and precarious subsistence would seem very hard if it were not a matter of necessity. The whole stock of the better kind of hay, is required for the cattle; which are kept in the house during the winter, after having

been out on the mountains all the summer. A small allowance of an inferior kind of hay, made from a very coarse wild meadow grass, is afforded to the sheep, to supply the deficiency of what they can find, on being turned out during the day time, with boys sometimes to scrape away the snow for them.

The first stages of this second progress were enlivened by the appearance and the comparative luxuries of several fine farm-establishments, at one of which was the rare spectacle of a water-mill for grinding corn, there being very few but hand-mills on the island; at another, was the only printing-office in Iceland, and that, unhappily, unemployed, owing to the offence justly taken some years before, at the irreligious and acrimonious quality of its productions.

A stratum of *Surturbrand*, or mineralized wood, boiling springs, volcanic spiracles like huge chimnies, left the traveller's mind no chance of slumbering on his journey, or subsiding to the quiet state of perception appropriate to an ordinary scene of the earth's appearances: and he was soon again to be in sympathy with *fire*, among the cones, and craters, and vast lavas of the Skardsheidi, the Hytardal, and another volcano, rising in neighbourhood and rivalry to one another. The emotions of the former year were revived in contemplating, from the summit of one of the cones, the majestic assemblage; emotions with which there was no difficulty in harmonizing those which were excited by the screaming of a party of eagles, by a psalm sung in a volcanic cavern, and by a delightful example of domestic worship, in the family of the pastor of one of these wild districts. In fact, there is nothing that can harmonize so many emotions, preserving at the same time the full tone of each, as piety.

In the series of commanding objects, the next in order, rising insulated in the midst of a wide plain, almost entirely deluged with lava, was 'the grand circular crater of Elldborg,' a denomination signifying 'the Fortress of Fire.' To judge by both the description and the drawing, this must be one of the most striking spectacles on the island. A large conical eminence, rising for the most part with a beautiful regularity, terminates, all round, in a nearly perpendicular wall, of 'dark 'vitrified lava,' eighty feet high, and giving the idea of an enormous fortification, forming a crown to the whole top of the hill. With laudable perseverance of difficult labour, this grand fabric was scaled by Dr. H. and several clergymen, who, though residing not far off, had probably never been so ambitious before. They circumambulated the slight and treacherous rim, of 1800 feet in circumference, and descended to the obstructed aperture at the bottom of a basin two hundred feet deep, once the dreadful caldron which threw out the deluge of fire. The view from this magnificent rampart included some

more of those portentous red cones, which had so long been to our observer the types of irresistible and destructive power.

A much larger volcanic eminence, named Buda-Klettur, and the basaltic wonders of Stappen, kept in exercise the never-exhausted feelings of curiosity and admiration, during part of the progress towards the magnificent Snaefell-Yokul. This mountain was at first dimly seen, early in the morning, at a great distance, 'communicating a dunnish hue to the surrounding atmosphere;

'but in a short time it began to assume a more lively aspect, and continued to brighten till the sun was fully risen, when it shone forth in all its splendor, glistening with a dazzling lustre as it received his beams, and towering to an elevation of near five thousand feet above the level of the sea.'

The ascent to the icy summit of this noble mountain, was an enterprise which Dr. H. and a Danish gentleman, who accompanied him, were gravely dissuaded by the good people of the neighbourhood from attempting; with an assurance of its impracticability, and a warning of the presumptuous temerity involved in the very design.

'They regard the mountain with a kind of superstitious veneration; and find it difficult to divest their minds of the idea that it is still haunted by Bárdr, the tutelary divinity of the Yokul, who will not fail to avenge himself on all that have the audacity to defile, with mortal breath, the pure and ethereal atmosphere of his lofty abode.'

At the return of the adventurers, it was difficult to make these simple people believe that the exploit had actually been accomplished, as in the case of the similar achievement of Messrs. Bright and Holland, of Sir G. Mackenzie's party, who had however, been prevented by an impassable chasm, from attaining quite the pinnacle of the summit. To reach this point, Dr. H. had to tread the brink of a precipice of more than 2000 feet deep, and nearly perpendicular, forming the one side of an awful chasm. A mist shrouded the base and vicinity of the mountain; but the distant prospect was of sublime expansion. Our Author encountered in his ascent none of those fissures in the snow and ice, which former adventurers had found so inconvenient and dangerous. The difference in his favour is ascribed to the earliness of the season, which had not allowed time for the melting of the snow drifted over those chasms, but which therefore exposed him, possibly, to the unseen and treacherous danger, that one of these frail vaultings of snow should break under him.

The peninsula of Snaefellness has a population much out of proportion to that of the general state of the inhabited parts of the island, owing to its being so eligible for fishing stations. And, owing at once to the numbers and the occupation, the

moral condition of this one Syssel, as reported by Dr. H., makes a grievous approach to that of some five hundred districts of the British Isles. It is, any where in the world, a pernicious thing for many human beings to exist near together; and the employment of fishing being the only one in the hamlets of this peninsula, abandons the people, in the intervals occasioned by stormy weather, to idleness, drunkenness, and the usually and naturally attendant vices, repressed in some respects, but aggravated in others, by extreme poverty.

The Traveller acknowledges to have felt no small alarm at one spot on this part of the coast; a very narrow pass, over most rugged and difficult ground, between the sea on one side, and stupendous overhanging precipices on the other, with vast projecting masses of rocks, apparently threatening every instant to fall, and often actually fulfilling the menace, to the destruction of numbers of adventurous passengers. The evidence of some such disruptions having thundered down within a few preceding hours, gave a lively stimulus to his fears, the signs of which, however, he was bound to repress in consideration of his company: two young ladies of the friendly family of a Danish administrator, who happened to be not at home, would pay their guest the compliment of attending him some distance, in company with the clergyman of the station, who was to be his guide; and they performed the service with an easy defiance of the terrors of the pass; of which, nevertheless, the dangers are so really imminent, that many of the natives prefer a long circuitous route to avoid it. In the morning of the following day, Dr. H. was roused from his repose in his tent, (he very seldom slept within any house,) by a prodigious sound, apparently from a cause very near him.

'On drawing aside the curtain,' he says, 'I found that a disruption had taken place in the face of a mountain at no great distance. The air was nearly darkened with the quantity of dust that was borne upwards by the wind, and immense masses of rock were hurled down, tearing the ground as they rolled along, and, giving a fresh impulse to the rocks and gravel that had already fallen, the whole rushed down with amazing velocity into the plain.'

It was somewhat fortunate that he should, for once, witness the actual occurrence of a striking phenomenon. It is possible that some captious reader might otherwise be found to hint a suggestion of its being very strange that during a traverse of so many hundred leagues, during so many months, there should be no instance of the actual contemporary spectacle of one of any class of those mighty movements, with the memorials of which almost the whole region is described as covered. It might have been suspected that a fervid imagination has a little magnified their importance or their multitude.

Can these enumerated monumental results of the great agencies of Nature in past time, presented in close succession throughout the tour, be all really of so magnificent an order, if the traveller may at this time compass the whole island, and scarcely witness, excepting the Geysers, one *present* display of those agencies which he can describe as eminently grand? To such an insinuation, if such there were, it might be replied, that the tour of the whole island would not be likely to make the traveller the spectator of a greater number of transient, grand phenomena, than he would have witnessed in remaining stationary, for the same number of months, in any one spot where the great but slow agencies of Nature were in the course of producing such phenomena; as an object moving in a shower of hail or rain, would not receive a greater proportion of the falling element than if standing perfectly still the same length of time. Five or six months of travelling were thus but equivalent, with respect to the sight of *contemporary* mighty operations, to remaining so long fixed in any one of a hundred different spots of Iceland. Now, then, imagine the case that there had been a hundred observers placed during those months in these hundred stations, and that they had subsequently brought into one collective description all the magnificent transient phenomena they should have witnessed. If, on the average, each of them had to relate no more than two or three prodigious exhibitions, the whole assemblage would, nevertheless, form an amazing display of what had taken place within that short period. It would, by the rule laid down, contain a hundred times as many wonders, of *present occurrence*, as our Author witnessed in his whole tour. It would in fact contain a far greater proportion; since a very large part of his time was necessarily spent in passing over tracts where, from the nature of the place, nothing extraordinary was likely to happen, even in the course of many years; whereas, the hundred observers might all have remained stationary, during the whole time, in situations where the great operations of Nature, tending to great catastrophes, were evidently going on. But what a majestic picture would thus be furnished of the continual achievements of that agency, slowly productive of extraordinary phenomena as it may appear, in the descriptive narration of a single observer!

Nevertheless, it will strike every reader that time has wrought a very great change in the island with regard to the power of fire. In this respect, it looks like the vast deserted metropolis of some ancient and fallen empire. In contemplating the unnumbered volcanos, and the immensity of lava and other vestiges of the rage and dominion of fire, it is inevitable to believe, that there have been times when eruptions and earth-

quakes were of far more frequent occurrence than during the last few centuries, or in perhaps any age since the island was colonized; though since that period there have been twenty-three recorded eruptions of Hekla. This appears to have been the most active in maintaining the formidable sublimity of Iceland; but half a century has now elapsed since its last eruption. In some of the mountains whose extensive lavas proclaim their original character, Snaefell Yokul, for instance, the power of destruction has slumbered ever since the occupation of the island.

The observations at some spots on the southern shore of the Breidaford, especially at Helgafell and the neighbourhood, give occasion to introduce some amusing reminiscences, historical and legendary, of the first rude pagan settlers in this part of the island. It retains the fame, and, as Dr. H. is satisfied, a substantial monument, of the residence and proceedings of Thorolf, a bold Norwegian nobleman, who took possession of the tract, a little before the end of the ninth century, and distinguished himself and the place by a fanatical devotion to the worship of Thor. This grim Moloch of the North was never sparing in his demands of human blood; and the report of the present existence of one of his most tributary altars,—that on which were sacrificed the culprits condemned in Thorolf's public court of justice,—induced our Author to an active search in and around the spot indicated by ancient remains to have been a place of convocation: the following is the result.

'We fell in with an immense number of small square heights, which are evidently the ruins of the booths used by the people at the public assembly. We here instituted a strict search after the *Blot-steinn*, or Stone of Sacrifice, on which human victims were immolated to Thor; but sought in vain in the immediate vicinity of the booths, none of the stones in that quarter answering to the description which had been given of it. At last we descried a large stone in the middle of a morass at some distance, which, though rough and unshapen, was determined to be the identical "Stone of Fear," by the "horrid circle of Bruno," in the centre of which it is situated. The stones which form this circular range; appear also to be of a considerable size; but as they are now almost covered by the morass, it is impossible to ascertain their depth, except by digging. The circle itself is about twelve yards in diameter, and the stones are situated at short distances from each other. The *Blot-steinn* is of an oblong shape, with a sharp summit, on which the backs of the victims were broken, that were offered as expiatory sacrifices, in order to appease the wrath of the offended deity, and purge the community from the obnoxiousness of guilt. Within the circle, called in Icelandic *dómkrúgg*, sat the judges, before whom the accused, with their advocates and witnesses, were convened, while the spectators crowded around the outside of the range in order to hear the trial.'

At Hvam, the necessity imposed on the Traveller of reposing, after a stage of great fatigue, in an Icelander's bed, in consequence of having left his tent and bedding behind in order to make a collateral excursion, excited, he confesses, some apprehension, perhaps as much as any of the secondary class of the torrents, chasms, and impending rocks at other places in his progress; and he mentions circumstances little adapted to allay it. His insupportable sleepiness, however, was victorious, and he did not pay the dreaded fine for his long and delicious slumber: thanks to the care of his hospitable entertainer, as shewn in the new and cleanly appearance of the furniture of his couch. He very rarely adverts to the kind of danger here alluded to; but as it exists very extensively, it must form a deduction from the pleasure of a sojourn among the worthy people of Iceland. He found the family of the little farm remarkable for piety, cheerfulness, loquacity, and inquisitiveness. Their curiosity was directed particularly to the condition of the British farmers. This he mentions to have been frequently the case among these peasants; and he had great difficulty to answer their inquiries in a manner that should not give them a mortifying sense of contrast. His usual expedient to prevent or soften this, was to dwell strongly on the insignificance of the inequality of condition during the brief abode on earth, while eternal existence is in prospect. And this was, of course, a more consolatory suggestion than to have repeated to them the expression which he had heard from one of the most intelligent of their clergymen, 'Our poverty is the bulwark of our happiness.' Such religious observations, he says, were always well received, and seldom failed to elicit corresponding sentiments.

(To be concluded in the next Number.)

ART. IX. SELECT LITERARY INFORMATION.

*** Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its Plan.*

The Editors of the Biblical Register are sorry to be under the necessity of informing their Friends, that the encouragement which it has received, has not been such, as to justify individuals in continuing a Publication, at a very heavy certain loss, from which, under any circumstances, they would not derive any profit; and that therefore no additional number will be printed. The seven Numbers which have already appeared, may be had of Simpkin and Marshall, Stationer's Court, Ludgate-Hill, and J. Low, Gracechurch-street, stitched together, price 3s. These contain, amongst other important and interesting matter, a full account of the plan of Organizing and Conducting Bible Associations; Historical Accounts of the Society for Promoting Christian Knowledge, and of the Naval and Military Bible Society; Reviews of various Pamphlets for and against the Bible Society, &c. &c.; and are embellished with a Portrait of the Emperor Alexander.

Dr. Ayre, of Hull, will soon publish, in an octavo volume, Practical Observations on the nature and treatment of those disorders which may be strictly denominated Bilious.

Dr. A. B. Granville has in the press, Memoirs on the Present State of Science and Scientific Institutions in France; interspersed with anecdotes, and illustrated by numerous plates and tables.

Dr. Clarke Abel will soon publish, Personal Observations made during the Progress of the British Embassy through China, and on its Voyage to and from that country, in a 4to. volume, illustrated by engravings.

Mr. J. W. Whitaker, of St. John's College, Cambridge, has in the press, a Critical Examination of Mr. Bellamy's Translation of Genesis; comprising a refutation of his calumnies against the English Translators of the Bible.

Mr. John Nichols is preparing for publication, in three octavo volumes, the Miscellaneous Works of the late G. Hardinge, Esq.

Dr. Spiker's Travels through England are published at Berlin, and an English translation is preparing for the press.

Dr. Andrew Duncan will soon publish, an Account of the Life, Writings, and Character of the late Dr. Alex. Monro, delivered as the Harveian oration at Edinburgh for 1818.

John Galt, Esq. is preparing the Second Part of the Life of Benjamin West, Esq.

M. A. Picquot is printing, a Chronological Abridgement of the History of Modern Europe, compiled from the best English, French, and German historians.

Mr. William Carey has in the press, a Biographical Sketch of B. R. Haydon, Esq. with Critical Observations on his Paintings, and some notice of his Essays in the public journals.

Dr. Hallarau has in the press a second edition, with considerable additions, of his Practical Observations on the Causes and Cure of Insanity.

In the press, an Historical Account of Discoveries and Travels in Asia. By Hugh Murray, F.R.S.E. Author of an Historical Account of Discoveries in Africa. In 3 vols. 8vo. with maps.

In the press, a Geographical and Statistical Description of Scotland. By James Playfair, D.D. F.R.S. and F.A.S.E. Principal of the United College of St. Andrew, and Historiographer to his Royal Highness the Prince Regent. In 2 vols. 8vo. with a map.

In the press, Sermons: By the Rev. C. R. Maturin, Curate of St. Peter's, Dublin. In 8vo.

Dr. Alexander Monro, Professor of Anatomy in the University of Edinburgh, has in the press, an Account of the Small-Pox, as it appeared after Vaccination. Including, among many Cases, three which occurred in the Author's own Family. In octavo, with plates.

Preparing for publication, H. Butterworth's Catalogue of Modern Law Books, intended as a Guide to the purchasers of legal works.

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additions, of the Elements of
or Juridical Medicine. By
Edward Male, M.D. Physician
General Hospital, Birmingham.
new edition, with great addi-
the Epitome of the Practice
High Court of Chancery. By
Penables, Esq. Author of the
of Costs in the Court of Chan-

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on of the Personal Estates of
By Francis Mascall, Esq.
at's Inn, Barrister-at-Law.
proprietors of the Rev. Mr.
dition of Dr. Johnson's Dic-
to inform the public, that
shortly publish an Abridgement
valuable work, by Alex. Chal-
F.S.A.
Jamieson, Author of a Treatise
onstruction of Maps, &c. has
in press, a Grammar of Logic
grammar of Rhetoric. These
are constructed upon principles
as adopted in didactic books,
Mr. Jamieson's edition of
Elements of Useful Know-
The Grammar of Logic will ap-

pear early in September, and that of
Rhetoric in the end of Autumn.

Mr. Nichols has published, Poems,
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las Hardinge, Esq. M.A. Fellow of
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terary History of the Eighteenth Cen-
tury." In this volume, among other
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tain George Nicholas Hardinge; also of
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graving of his bust, &c.

X. LIST OF WORKS RECENTLY PUBLISHED.

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THE ECLECTIC REVIEW,

FOR SEPTEMBER, 1818.

Art. I. 1. *A Treatise upon the Poor Laws.* By Thomas Peregrine Courtenay, Esq. M.P. 8vo. 1818.

2. *Considerations on the Impolicy and Pernicious Tendency of the Poor Laws; with Remarks on the Report of the Select Committee of the House of Commons upon them; and Suggestions for improving the Condition of the Poor.* By Charles Jerram, A.M. Vicar of Chobham, &c. 8vo. 1818.

3. *A Summary View of the Report and Evidence relative to the Poor Laws, published by Order of the House of Commons, with Observations and Suggestions.* By S. W. Nicoll. 8vo. 1818.

4. *Observations on the Circumstances which influence the Condition of the Labouring Classes of Society.* By John Barton. 8vo. 1817.

5. *An Inquiry into the Nature of Benevolence, chiefly with a View to elucidate the Principles of the Poor Laws, and to show their immoral Tendency.* By J. E. Bicheno, F.L.S. 8vo. 1817.

6. *Minutes of Evidence taken before the Committee appointed to consider of the several Petitions relating to Ribbon Weavers.* Ordered by the House of Commons to be printed, 18th March, 1818.

MORE than four hundred volumes on the subject of the Poor Laws, are enumerated by Sir Frederick Eden, and still this vast and intricate subject, vast as regards its bearings upon human happiness, and intricate on account of its involving in the discussion the fundamental principles of political science, is continuing to employ and to baffle the sagacity of our legislators and philosophers. Not fewer than sixty-six statutes (forty of the number during the present reign) have been passed since the famous 43d of Elizabeth, (which was itself a digest of all the existing laws on the subject,) in order to give perfection to the present system. And now, the eventual abolition of the whole, the clearance of the Statute-Book from the total nuisance of the Poor Laws, is represented as the only adequate remedy for this gigantic mischief, 'the political plague of

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'England.' One writer, whose name it very considerable weight,* has not scrupled to say, 'No Scheme for the amendment of the Poor Law merits the least attention, which has not their abolition for its ultimate object.' And even the Committee of the House of Commons seem to be of opinion, that their abolition would be decidedly beneficial, could it be effected with safety. In the interim, some remedial regulations are on all sides admitted to be indispensably necessary, in order to arrest the accelerating progress of the evil. 'The strongest conviction of the impolicy and mischievousness of the system, has as yet,' remarks Mr. Courtenay, 'induced no man to propose its total and immediate abrogation;' while those who are for proposing palliatives, are 'willing that every partial amendment should have a tendency towards a general abandonment.' As to the possibility of introducing a reform, however, there fortunately exists a diversity of opinion which will, we hope, secure the requisite suspicious examination of any legislative project of the nature of experiment. It will be well if the clamour and misapprehension which have spread through all ranks, on the subject of the Poor Laws, and the vehement eloquence with which the dangers arising from the Law of Relief have been aggravated, should not favour the passing of enactments not less injurious, in some points of view, than the evils they are ostensibly designed to remedy.

All that we shall attempt in the present Article, is, to introduce our readers to a general view of the question itself; we shall then proceed to examine the measures proposed, by way of mitigating the existing burden. There are a few previous considerations which, although some of them may appear little better than truisms, the reader may find it very convenient to carry with him into the investigation.

In the first place, whether there exist a Law of Relief, or not, there will always remain a portion of the community in a state of poverty. Whether the Poor Laws tend to lessen, or to increase, the sum of Pauperism, they are not the cause of poverty. This is a state which, under any conceivable circumstances of society, must be incidental to a large portion of the labouring classes. When the population of a country has attained the point at which the supply of labour is fully adequate to the demand, the wages of labour are not likely to remain much higher than suffices for the bare subsistence of the labourer and his family. This is poverty, when a man can earn no more than he must expend in the supply of his daily wants; and when his earnings fall below the sum requisite for his main-

* Ricardo "On the Principles of Political Economy and Taxation." p. 113.

tenance, his poverty sinks to the point of indigence. Those of the labouring classes whose earnings are casual or uncertain, are, it is obvious, in perpetual danger of falling into temporary indigence. A depreciation of labour below the price of subsistence, will have the effect, without any fault on the part of the suffering class, of placing them in the permanent condition of paupers. This depreciation may take place in particular branches of labour, without implying any redundancy in the population, or in the general supply of labour. It may arise from local and temporary causes. It is indeed, the inevitable consequence of the fluctuations which take place in the demand for the commodities which labour is employed in producing; and unless the hands which have been habituated to one species of labour, could be immediately employed in a totally different species of manufacture, occasions of local and partial distress must occur continually in every country, the capital of which is liable to undergo any change in its application.* It is ridiculous to advert to 'the race between population and provision,' in proof of the necessary existence of poverty, since, in point of fact, it has, in this country at least, nothing to do with the cause of pauperism. If the whole capital of the country could be more beneficially employed in commercial enterprise or in manufactures, than in agriculture, and it was found more advantageous to import corn than to grow it, the quantity of provision obtained by home cultivation would be indefinitely lessened; but we should have in that case no more to fear from the geometric increase of population, than we have at present; nor would there be necessarily any increase in the number of poor. The 'demonstrations of Malthus' on this subject, to which Mr. Jerram and some other writers appeal, may therefore be safely left out of the present question. There have been commercial states which have subsisted and risen to wealth and opulence, without any part of their resources being derived from agriculture. Were a nation wholly dependent, indeed, upon the physical powers of the soil of its own territory, long before the check of famine should be suffered to operate upon the population, we should expect that at least its waste lands should be brought universally into cultivation, and that the thousands of acres occupied by park-land and pleasure-ground, should not be put quite out of the calculation, nor yet the exhaustless provision of the waters which wash its shores. And before the poor were left absolutely to starve for want of a sufficient supply of food, the claims of a numerous rival class of superfluous consumers, such as dogs and hunters, might be reasonably called in question. After all, the remedy of Emi-

* Hence the impolicy of the old Apprentice Laws.

gration, in the case of any real excess of people, remains to be extensively applied. That excess, however, must have relation to something different from the quantity of provision derivable from the soil.

In order to the production of any species of commodity, two things must co-operate, Labour, and Capital. Labour, unassisted by some species of Capital, is under scarcely any conceivable circumstances, adequate to give existence to even the rudest species of produce. But some—in fact the greater part of every civilized community, must of necessity be destitute of capital; must be in the condition of mere labourers, who, as such, are dependent upon the Capitalist for his co-operation in giving employment and efficiency to their industry. The general prosperity of a country depends upon the increase of its capital keeping pace with the increase of the supply of labour; nor is there any possibility that the combination of these should ever fail to procure the supply of the utmost wants of the population. But where, in the natural progress of society, the capital of a country accumulates in the hands of a few, while the numerical proportion of labourers has become greatly increased, although the quantity of labour may not upon the whole exceed the demand, yet, it is obvious that the dependence of the labourer upon the capitalist places him in a much more precarious situation than formerly. The object for which the capital of the one, and the labour of the other, are brought to co-operate, is, the production of the means of subsistence and wealth; and the basis of the contract, the only bond between them, is reciprocal benefit. If, therefore, the prospect of benefit to the capitalist be by any circumstances cut off, the withdrawal of his capital from that branch of productive industry, follows of course, and the labourer in that branch is left to form, if he can, a connexion with some new employer. The capital exists the same, but it is diverted into a different channel. The quantity of labour to which it gives an efficient direction, may also be the same, but a different species of labour is set in action by it, and a connexion is formed with a different class of individuals. The division of labour, which has conducted so powerfully to the increase of wealth, has rendered the labouring classes at the same time more dependent, and more exposed, on any considerable fluctuations of capital, to sink into helpless indigence.

Whatever moral claims an individual who has contributed to the wealth or convenience of another, may have upon his benevolence, it is obvious that the labourer has no right to expect that his employer shall continue to occupy his capital, in putting in action a species of labour which has ceased to be beneficially productive. In other words, no man has a natural right to be

employed by another, no abstract right to employment. He is not entitled to say, You shall purchase my labour, although it cannot benefit you. There is no doubt that the Law of Relief, which directs the parish to find employment for the able-bodied poor, is founded upon a false view of the fundamental principles of political science. There is either capital enough in the country to give employment to the supply of labour, or there is not. If there is not, it is useless to divert it from the support of the workmen it is putting in action, to the relief of the pauper. If there is, it must be because the particular species of labour to which the individual was habituated, has ceased to be beneficial to the capitalist, that the demand for it has subsided. In either case, additional employment can be created only by the increase of capital; and that which cannot be furnished, the poor have surely no right to demand, any more than the Legislature has the power to compel its production.

It is a very different question, whether labour, when actually co-operating with capital in the production of wealth, shall have its due remuneration in the shape of wages. Between the propositions, that every labourer has a right to be employed, and that every labourer who is employed shall be adequately paid for his labour, there is a most material distinction. The state of dependence in which the labouring classes are at all times placed, more or less, upon the holders of capital, tends to render them content with a very small share of the produce of their labour; and as the amount of the wages of labour, is always so much deducted from the profits of the capitalist, there is a constant conflict of interests between the workmen and their employer, who, under circumstances leading to a depreciation of the particular kind of labour, has often taken advantage of his power, to reduce the wages even below the price of subsistence. By this means, it is often pretended that he is enabled to give employment, with the same capital, to greater numbers than he could support, were he to give the full wages of labour.

It is easy to perceive the fallacy of this pretext for what amounts to a most unjust as well as a most impolitic species of oppression. It is unjust in two respects; first, to the labourer, not the less because he consents* to work upon the condition of

* Cases, however, have occurred, in which the consent of the workmen has been altogether dispensed with. In the evidence of Mr. Peter Gregory, before the Committee appointed to consider of the petitions relating to the Ribbon Weavers, the following question occurs: 'Have the masters reduced the wages of weaving without notice?' The answer returned is; 'Yes: in many instances, when a man has taken in his work at the end of the week, the master, without any previous information, has insisted upon paying less than he did the preceding week, and the weaver, being reduced to extreme poverty, has been obliged to submit.'

reduced wages, since the circumstances of which so unfair an advantage is taken, cannot be said to leave him the power of option. He must submit, or starve. Yet the fair price of labour is still his due, and no variations in the profits of stock, can be allowed justly to affect the value of labour. That which determines the share of produce which equitably belongs, in the shape of wages, to the labourer, is either the price of subsistence, (that is to say, the value of money in relation to the necessities of life,) or the quantity of capital which must be associated with the given proportion of labour, in order to render it productive. This last, however, will operate in contributing to fix the price of the commodity, rather than in determining the value of labour. The variations in the demand for a commodity, which affect its market price, produce, of course, a very great rise or depression in the profits of the capitalist; but, so long as the price of subsistence continues the same, the equitable value of labour remains undiminished; it is therefore the grossest injustice for the capitalist to seek to repair his losses, by a tax upon the industry of the labourer, in the shape of a reduction of his wages, when the speculation in which his property is embarked, is purely his own, and the average profits upon his stock have been, as they almost always will be found to be, proportioned to the *degree* of speculation involved in the concern. Those who have no other resource than that physical power of labour which just suffices for their daily maintenance, are, in this case, made ostensibly to share, as partners, in the loss, although they had no corresponding share in the gain of their employer.

The practice of reducing wages below the means of subsistence, is unjust, however, in another respect. The labourer is in the first instance oppressed; and this oppression falls upon him just in proportion to his honesty and independence in struggling with the reverse in his circumstances. For let these fail him, and, by becoming a pauper, he at once transfers the burden to the community, who, according to the present system, are bound to make up the deficiency in his wages. That is to say, the capitalist, in consequence of the reduction in his own profits, claims the right of appropriating a certain portion of labour *gratis*, and this method of diminishing his own risk or his own loss, at the expense of the community, he represents as a favour done to the public, since, as he argues, the burden of pauperism is lessened just so far as he furnishes the wages of employment. But in the first place, no individual has a right, because the supply of labour may at any time reach the point of excess, to serve himself with a double quantity at the same price, since it cannot be pretended that he is not benefited by the whole which he employs. A fall in the market price of his commodities, may leave him smaller profits upon his stock after he

has paid the wages of labour ; but the labour itself has had the same share as formerly in the business of production, and has lost nothing of its efficient character. The same quantity of labour is still as necessary, and essentially as useful to the agriculturist or to the manufacturer, as before ; only, the results are not so profitable ; the surplus of the expense of production is not so great, and the motive to that particular mode of employing capital, is correspondently weakened. More labour for the same wages, therefore, is requisite, in order to allow of the profit remaining the same. But the question is, Has the employer any right to this additional quantity of labour at the public expense ? It is not that he does not require the labour, (for he would not employ men in any work which did not promise to be beneficial, nor yet that he does not require the number of labourers, for it is very seldom, we apprehend, that two men are engaged to do what one man could accomplish, except in the case of roundsmen and parish labourers,) but that he is not so well able to afford the price of labour, and could not otherwise purchase so much in quantity, as formerly. But the purchase of labour, that is to say, the employment of the labourer, if it be at a price insufficient for his maintenance, is obviously no benefit to the community. In the case of every honest hard-working labourer who, while in full employment, becomes added to the ranks of paupers, society suffers a positive injury. We are not to look at the sum of relief merely, which is to be extracted from the community in form of a rate, in order to make up the deficiency of wages, but we are to consider the numerical amount of individuals thus relieved, which, upon the system alluded to, is frightfully increased. And it is this very system which converts the bounty into an individual right, which leads the labourer to demand at the hands of the parish the means of subsistence, not as alms, but as wages, and which, while it negatives the efficiency of labour, destroys the motive to industry. Surely, nothing can be more equitable than that employment and maintenance should go together ; that the labourer should have his hire ; and if in any particular branches of productive industry, capital and labour are no longer capable, to the same extent as formerly, of beneficial co-operation, let them be suffered to flow into a different channel. For since there can be no redundancy of labour, unless there is either a diminution or a misapplication of capital, a real want of employment must be the effect, not of an excessive population, but of some other cause probably of a local and temporary nature.

These remarks are directly applicable, it is true, only to the case of the forced depreciation of labour, when, for the same work, inferior wages are given. Where labour is adequately remunerated, the necessity of partial relief may be consequent

upon partial employment. But it is notorious, that, to a considerable extent, there has prevailed a systematic commutation of wages for poor's rates; a practice which the intelligent author of the "Summary View" justly stigmatises as both 'injurious' in its consequences, and scandalously dishonest.'

'If the actual value of a man's labour is 15s. per week; he is perhaps paid 5s. by his employer, and 10s. by the parish, i. e. if he has a family. Now as far as wages are paid by the rate, it is a positive injustice to those who do pay rate, but who do not employ labourers. It is equally unjust to a labourer without a family; his work is worth 15s., and he is to receive 5s. only, or 5s. with some small addition. He is obviously cheated of 8 or 10s. weekly. But he may go elsewhere—there is no labour (employment) elsewhere to be got, or the same fraud prevails.

'But the great mischief of the plan is, that the parochial part of the wages is given indiscriminately, so much per head. Every one is upon the parish; most persons receiving very largely; industrious or indolent, it is all the same. Here is very clearly an inherent system of progression, the wonder is, not that the rates amount to 8 or 9s. in the pound; but that they amount to so little. In fact, all the poor are to be well fed at all events; the whole that can be expected in a parish acting thus, will be idleness, poverty, and poor rates.' p. 74

The agricultural capitalists were, we believe, the class who first commenced this ruinous system. It was alleged to be burdening hard upon the farmer, that he should have to sustain the burden of maintaining all the poor in employment:—just as if he could possibly employ them without profiting by their labour! When, therefore, the failure of crops and other circumstances occasioned a diminution in their profits, they hit upon the expedient of reducing the wages of labour, and making up the deficiency by a rate. This short-sighted policy, which in many instances cost them, in the shape of an increased rate, more than they nominally saved by the reduction in the price of labour, has been adopted in turn by other classes, to an extent far more injurious. The Minutes of Evidence relative to the Ribbon-weaving trade, contain some highly important representations as to the effects of this system of depreciation. It appears that in the city of Coventry, the aggregate amount of the poor's rates, in the period between January, 1817, and January, 1818, was, nineteen shillings in the pound in the great parish called St. Michael, and fifteen shillings in the parish of the Holy Trinity. The population is about 18,000, out of which nearly one-third receive relief. Of 3,519 houses, 1,100 only are rated to the poor; the remaining inhabitants being incapable of contributing. The greater proportion of the persons relieved, are stated to be those who are employed in the Ribbon Trade, and the increase in the poor's rates is unequivocally ascribed by the witnesses to *inadequate wages*. 'The ribbon weavers in Coventry,' affirm

Mr. Carter, (the Town clerk of Coventry, and one of the Directors of the Poor,) 'are all inadequately paid.' There is a practice of taking what are termed half-pay apprentices, which has had the effect of greatly increasing the rate. 'The master (by the agreement) is to have one-half of the apprentice's earnings, and the apprentice the other half, and to maintain himself or herself.' The consequence is, that not being able to maintain himself, and the master not being bound to support him, the apprentice becomes a burden upon the poor's rate. This system, of course, has the effect of employing and introducing into the business more hands than the business itself is capable of maintaining; and similar results will follow the adoption of a corresponding policy in other branches of labour. The farmer, by being allowed to employ more than he can afford to maintain, while the rate is looked to both by the employer and the labourer to make up the deficiency, is favouring, to an unnatural degree, the production of the supply of labour, beyond what is required by the capital which is to employ it. The half-pay apprentice scheme in the ribbon trade, has inevitably had the effect of reducing wages, and the reduction of wages that of bringing the fathers of families to distress, and to the parish.

Two years ago, a general agreement was entered into by the masters, to pay the journeymen according to a fixed scale of prices; but this agreement was not uniformly adhered to *for a single week*, and above a year ago they altogether departed from it! Instances, similar to the one referred to in a preceding note, are affirmed to have occurred, in which weavers, defrauded of their fair pay, have in vain applied to the magistrates, who could give them no redress. The following question is put by the Committee.

'Would it in your judgment and belief, be attended with advantage, were the justices in quarter sessions to regulate the prices of labour in the silk trade, in the same way as in London and Dublin?—I have no doubt of it; and I have been assured also, that that will be the effect, by most of the principal manufacturers in Coventry, provided it could be done as a general measure for the whole of the silk manufacturers through the kingdom.'

One very important remark deserves to be noticed, since it seems to bear immediately upon the fact, that the rise or fall of wages, is a circumstance having no necessary connexion with the demand for the commodity. In reply to the question, What would be the effect of a regulation of prices by the magistrates, upon the interests of the journeymen, when trade was very slack, the witness, Mr. Peter Gregory, states that he has

'endeavoured to ascertain whether those persons, paying the lowest price in a depressed state of trade, on that account manu-

factured more goods than when they paid a higher, and the result of these inquiries has been in the negative; that those paying the lowest price did not thereby employ their hands any better.'

The same witness gives it as his opinion, that the low rate of wages will never, in a general way, operate with the manufacturer, as an inducement to employ hands in making articles on speculation; the chances of an advantageous opening which shall adequately remunerate such an employment of capital, being too small to operate as a temptation.

A respectful address is inserted in the Minutes, from the Weavers, the Retailers, and the Community, to the Ribbon Manufacturers of Coventry, containing a manly and dispassionate remonstrance on the unprecedented and unjustifiable reduction in the price of labour.

'The trade,' say these Gentlemen, 'we know, is depressed; but when equally depressed on former occasions, was it deemed necessary, was it ever attempted, was it even in the heart of the manufacturers, to reduce their hands to vassalage and ruin, by lowering the price of their labour beneath the standard of the trade? *We do not intreat you to give out more work than you can sell, but we ask you in the name of generosity, of citizenship, and of equity, to give a living price for what you do make.*'

Those masters who are desirous to pay fair prices, are, it is obvious, where such a plan is generally acted upon, compelled to the contrary, in order to be able to compete with their neighbours. The emigration of the most ingenious workmen, both throwsters and machinists, the loss of machinery, and eventually *the loss of market*, all naturally follow as the consequences of this ruinous system.

We now turn to the evidence of Mr. William Hale, in respect to the contrast presented by the state of things in Spitalfields. There is perhaps no individual in the kingdom, to whom the poorer classes are under so substantial obligations, as they are to this intelligent philanthropist; no one who has displayed more practical knowledge and experience on all parochial and charitable concerns. His evidence on subjects connected with the Poor Laws, has been repeatedly called for by Committees of the House of Commons, and it is always highly deserving of attention. As the point to which we may appear to have too long diverted from the main subject, is, in fact, one of radical importance, as the alarming increase of the poor's rates, has taken place chiefly, if not exclusively, in manufacturing districts, and as the principle which we are now examining, has begun to be universally acted upon, we shall make no apology for detaining our readers a little longer with the details of evidence produced before the Committee, but proceed to lay before them the substance of Mr. Hale's testimony. His silk manufactory is

in Spitalfields, and of course falls under the operation of the local Acts, passed in the 13th, 31st, and 51st of the present reign, for regulating the wages of the weavers within the county of Middlesex.

‘ Previous to the Act of the 13th of the present King, were there frequently disputes between the masters and men in the silk trade, in regard to the prices of labour?—Very frequently; they increased at last to such an alarming degree, that the Legislature thought it right to interfere, for there were many acts of violence and some murders committed, and a great deal of property was destroyed by the journeymen, which belonged to the respective masters that did not pay what was considered the standard price; certain individuals were sent out of a night with cutlasses, swords or knives, to cut up the silk and weaving utensils, and thus property was destroyed to the amount of one or two hundred pounds a night.

‘ Was it in consequence of those disturbances that that Act was made?—Yes.

‘ What have been the results of that Act with respect to the Trade?—The results of that Act have secured to the industrious journeymen what may be considered as a fair price for their labour, has kept the district perfectly quiet, *and in a great measure has prevented the exorbitant rise of poor rates, which we must have had recourse to, to make up for the deficiency of the earnings of the industrious poor,* had they been oppressed to that degree, which it was very evident, if left without any kind of legislative interference, many manufacturers would have availed themselves of in the hour of distress.

‘ You are satisfied, from your own experience, that the regulation of the price of wages by the magistrates, has been beneficial to the masters and the men?—It has secured to the journeyman, what I conceive to be a fair reasonable price for his labour, and which he is justly entitled to. I am not aware that if there had been an Act of Parliament in favour of the journeymen, that more plain goods would have been made in Spitalfields; but it has operated in this manner; when trade has been very flat, manufacturers in the country have availed themselves of the distress, and have suddenly made more figured goods, because they could get them done so very cheap, whilst we are obliged to pay the full price in Spitalfields; that has operated to the injury of the journeymen in our district, by removing many of the figured or fancy works, and they are made at reduced prices in the country; but as it regards the staple works, or plain goods, that we make in Spitalfields, I do not apprehend that it has been any injury to the manufacturers or journeymen in our district.

‘ Are you aware of any serious inconvenience to the Trade, if any general enactment should take place, to regulate the price of labour in the silk trade throughout the country?—I wish to be understood, as confining my observations entirely to the silk trade in this respect, because there is an amazing difference in the linen, cotton, and woollen business, where it is a nice point how low you can bring them to market, so as to compete in foreign markets; but the duties

on the importation of the raw silks are so very high, it is morally impossible for us, if we could make them without paying any thing for labour, to compete with the markets on the Continent.

‘What is your own opinion with respect to the repeal of the Acts in question, as it regards Spitalfields?—I think it would be a most unfortunate circumstance, as connected with the journeymen themselves: I allude to no individual, but my experience has led me to know, that many would be tempted in the time of adversity to screw them down so much, that men would be under the necessity of working very hard for what would not procure them bread enough to eat; they would then be driven to the poor’s rates, and thus sink in the scale of society; and it would operate much to the deterioration of their morals, as well as produce an alienation from that country and government under which they could not live by honest means.

‘You have served parochial offices in Spitalfields?—Yes, I have; I have been treasurer of the poor’s rates many years.

‘You have had great opportunities of investigating the state of the poor in that district?—I have; and I have seen the effect of the principles which I have now stated, when acted on in other trades; and have witnessed their very baneful effect on the morals of the people, as well as the injury done to the parish in which they reside.

‘Was there not a very considerable distress a year or two ago amongst the labouring classes in Spitalfields?—The distress which is alluded to now, was not confined to the silk trade. Indeed, if I were to speak as treasurer of the parish, I should give it as my opinion, that the silk trade, under the severest pressure, never brings us half the burthens that other trades do; for, generally speaking, the weavers are better paid for their labour; when there comes a general depression of all descriptions of trade, we suffer a great deal more from journeymen shoemakers, journeymen bricklayers, carpenters, bricklayers’ labourers, and others. It is a mistaken notion in many gentlemen, to suppose that the distresses of Spitalfields arise entirely from the silk manufacture: it is the local situation of the place, in consequence of the multitudinous cheap lodgings to be obtained there, which cannot be had in the city, and which naturally force all the labouring poor of every description to the eastern part of the district, from the city; consequently, in a very peculiar season of distress, our chief resource is to assess the poor to support the poor.

‘Then you do not attribute the distress which prevailed at that time in Spitalfields, at all to those Acts of the 13th and 51st of the King, which regulated the wages of the weavers?—I do not, I think if it had not been for those Acts, it is possible a few more people might have been partially employed in Spitalfields; but this would have increased the quantity of goods unsold at the same period, so that there would have been less made some months after; besides, the *universal reduction of wages* would have greatly increased pauperism, and produced a moral degradation in the sufferers, which can be sufficiently appreciated only by those who have witnessed its baneful effects in swelling the tide of human depravity; therefore, taking the whole together, I think the Acts are very beneficial to the district.

‘What are your poor rates?—6s. in the pound (at rack rent.)

‘What were they at the time of the great distress twelvemonths ago?—No more, I believe. If we had attempted at that time to increase the rate, the aggregate amount of the sum collected, would have been less than it is now, (less at a seven shillings rate than at a six shillings rate) because most of them are poor people. At the same time we kept getting very much in debt.

‘Was there not a very considerable contribution at that time, which materially assisted your expenditure for your poor?—Yes; and at the same time relieved many hundreds of deserving characters; but, as might be naturally expected, when it was made so public, many came and sought lodgings there, hearing money was to be given away, who, but for that circumstance, would not have come into the parish: when the public subscriptions ceased, they had recourse to parochial relief, and as a casual poor, we are under the necessity of maintaining them.

‘In the course of your experience, have you observed, that when families have received parochial aid, they have afterwards been disposed to become independent of the parish again, and do without that help?—I have very rarely met with an instance of the kind. When once an individual partakes of that relief, the little hedge of his independence is broken down, and his usefulness is lost to society.

‘Have you not found that those persons who are independent of parochial relief, pay more attention to the education of their children and the comforts of their family, than those who have been in the habit of applying to the parish for support?—A great deal. I have invariably found, that when once a man or woman descends to partake of parochial relief, his usefulness to society is lost; it is the individuals who can say, “Thank God, I have never been a pauper,” and who will try to get work, and will submit to many privations and live on a scanty supply of provisions, and undergo many severe trials, in order to keep up that little hedge of independence, who are valuable servants; when once they have submitted to pauperism, they will never strive half so much against it as they did before.

‘Do you conceive, that from the operation of the Silk Acts in the county of Middlesex, a great number of individuals and families have been preserved from the parish, who otherwise would have applied for parochial relief?—Most assuredly, for had the Act been done away, *we should have got into such a system of paying a low price for wages, that our poor would have been placed upon a similar footing with those in agricultural countries, where many of them, who do not receive half the wages they ought for their labour, have the other half from the parish*; the consequence would have been, that numbers of individuals would have had to contribute largely to the parochial fund, to pay wages which they had no right legally to be called upon to pay; but the greatest mischief would have been this, it would tend to vitiate the habits of the poor, to break down their national independence, and to bring them into degradation and disaffection to the government.

‘Have you had any revolutionary disposition in your parish?—Never.

‘There has been a general submission to the laws?—More so than in any part of the country where so great a number of the poor have

congregated together. There are many charitable societies in Spital-fields; and among others I cannot forbear mentioning the Benevolent Society, in which a number of gentlemen have gone from house to house, from cellar to garret, and from garret to cellar, investigated the causes of distress, and relieved persons at their own houses; and these unexpected reliefs, coming from unexpected benevolence, are more regarded and more thankfully received by the poor than ten times the sum from the poor rate, where they conceive they have a right to claim it.—*Minutes of Evidence*, pp. 39—44.

To resume the general inquiry: We have shewn that the Poor Laws are not the primary cause of poverty; that poverty must necessarily exist, but that this necessity does not arise out of the alleged pressure of the principle of population upon the means of subsistence; that the fluctuation of capital or any material change in its application, must give rise to local distress and plunge the labourer into indigence; that the labouring classes indeed have no right to demand employment, employment, or the purchase of labour, being regulated by the quantity of capital capable of being devoted, with advantage, to the particular branch of productive industry; but that the labourer is in the fullest sense worthy of his hire, and has a right to demand that share of the produce of his labour which is requisite for his maintenance. The Poor Laws, in holding out the promise of employment, proceed, it has been admitted, upon an erroneous principle; but this affords not the slightest ground for condemning the whole system of relief. The Poor Laws have for their principal object to afford necessary relief to the impotent poor; and this is to a very great extent their actual operation. The indiscriminate condemnation of the system, entirely overlooks this, which is one of its most important features. ‘No man,’ however, as Mr. Courtenay well remarks, ‘ought to make up his mind to the abolition of the whole code of Poor Laws, without satisfying himself of the truth of one or other of the following propositions:

- ‘1. That miserable poverty will not occur.
- ‘2. That occurring, it will be relieved by private benevolence.
- ‘3. That it ought not to be relieved, but left to operate as a punishment or as a warning.’

The first supposition no man in his senses will maintain. In proceeding to examine the second, a previous question arises as to the right of the indigent poor to relief. Before the idea of handing over the indigent population to the precarious patronage of private charity, can claim a moment’s serious attention, the nature of the relation in which the poor in general stand to the State, deserves to be distinctly understood.

And first, as to the matter of fact, it may not be wholly superfluous to remark, that the poor of this country have a

statute right, when suing as paupers, to obtain from their parish, the means of sustenance; a right of precisely the same description as the right of the clergy to the tithes, and having indeed the same origin. In that very species of property to which pretensions of so lofty a nature are sometimes made on the ground of indefeasible, prescriptive right, the poor were once equally interested with the clergy themselves, a third part being reserved for their use. The original pretence for appropriating livings to religious houses, was, that a perpetual provision might thereby be made for the sick and necessitous; and bequests to an immense amount have been made with this view, of which the poor have been shamefully defrauded. We lay no great stress upon these circumstances, because to talk of unalienable or Divine rights in reference to the poor, though as much to the purpose as in reference to any other sort of political rights, could not be made to pass now a days for argument. Long before the dissolution of the monastic orders in the reign of Henry the Eighth, the distressed poor had ceased to be the recipients of any just proportion of the funds destined for their relief. Nevertheless, theirs it was, by canon and by custom, and the seizure of the church property involved, at the same time, an arbitrary appropriation of the property of the poor. It is true, that the money thus distributed was a bounty; that is, its distribution was discretionary. The same may be said of the funds devised to charitable institutions in general for the education as well as for the maintenance of the poor; but their application to other purposes is not the less a public robbery.

The tendency of this species of provision, was, it may be admitted, to encourage mendicity and pauperism, but it accorded with the institutions and spirit of the times. Mendicity is the inseparable attendant upon that superstition which attributes to alms-giving a meritorious and even expiatory efficacy; vagrants were the *deposit* of the feudal system. The lawless conduct of this miserable description of poor, who were in fact little better than out-laws, rendered them the constant object of legislative precautions and severities. Mr. Bicheno, in his interesting sketch of the origin of the poor laws, has given a detail of the bloody and disgraceful edicts by which, at successive periods, it has been attempted to suppress or to extirpate vagrancy. The principal Act now in force, is the 17th George II c. 5. by which vagrants are to be publicly whipped, or sent to the House of Correction, or sent into His Majesty's service, or transported. All gipsies fall under this description: they are accordingly hunted like beasts of prey from township to township, and exist in a neighbourhood only by sufferance. At the same time that these measures were adopted for the purpose of

repressing the wilful poverty which was supposed to originate in idleness, the Legislature found themselves under a sort of necessity to provide for the relief of the impotent poor. Indeed, the indiscriminating severity of the enactments against vagrancy, and the indefinite nature of the offence, rendered some species of legal provision for those who were thus cut off from the last resource of indigence, an act, we might almost say, of justice. One part of the system necessarily arose out of the other. The poor were forbidden to beg; as some compensation for this restriction, they were not allowed to starve.

Begging by a license, under seal, from a justice, was allowed by a statute of Henry VIII.; but five years after, an act was passed, directing the officers of every place to provide for such persons, by voluntary alms collected in boxes every Sunday and holyday from the parishoners, the express object of which enactment was to obviate the necessity of their 'going openly in begging.' By degrees this collection, from the necessity of the case, and from the attempts made to evade the voluntary contribution, assumed more and more the form of an assessment. By the act 5th Elizabeth, c. 3, the justices had power to assess any inhabitants who refused to contribute, in any weekly sum they thought fit. The 39th of the same reign first gave authority to the overseers to raise the tax upon occupiers of land. At length, in the 43rd of Elizabeth, the principle of compulsory assessment was fully established.

Thus the Poor Laws, it is evident, grew out of the previous enactments; they were a collateral branch of the laws against mendicity; they were designed to take away all excuse from vagrants, and to render the suppression of this class of persons practicable. Nor ought it to be concealed that they have in great measure answered this end. The Poor Laws, in connexion with the Vagrant Laws, have kept down mendicity, by destroying the plea, as well as intimidating the tone, of the beggar. So long as the latter remain in force, the continuance of the former might seem to be only equitable. This consideration must be allowed to deserve at least some attention, in connexion with the *rights* of the poor.

And here it may be as well just to advert to the only alternative of which the circumstances of the times, as it appears to us, would admit;—the system of parochial relief, or, an unbridled, dissolute, and rapacious mendicity. Unpopular as any defence of the Poor Laws is likely to be at the present moment, there is, we think, a great deal of force in the remarks which Mr. Nicoll has introduced upon this subject.

'Be the demerits of the Poor Laws,' says this Gentleman, 'what they may, they possess counterbalancing advantages of no inferior value. Allowing that fraud is in many cases successful, and indolence

in others encouraged, on the whole a large proportion of the labouring classes of this country are sober, decent, orderly, possessed of many comforts, and content with their station. There is no one circumstance more marked by the foreigner, than the means of enjoyment possessed by the lower orders of this kingdom. Suppose we could not absolutely connect this state of things with the Poor Laws as an effect proceeding from them; yet, as it has clearly arisen whilst these laws were in full operation, it would be bold indeed to determine the contrary; that is, absolutely to *deny* all connexion. I do not hesitate very much to attribute the comforts and respectability of the labouring class, to the general and compulsory right of maintenance, precluding, or at least greatly checking a system of vagrancy.*

‘When, from the reverses to which commerce is at all times liable, ten, twenty, thirty thousand inhabitants of a single town, are reduced to distress, what, short of compulsory support, could ward off the horrors of famine? Without this preventive, the most dreadful diseases would arise in one generation, and be communicated to others. Vagrancy must become almost universal; for it is only by securing subsistence to the pauper at home, that you can pretend to exclude him from seeking it abroad; and than vagrancy there is no more determined enemy of health, morals, and industry. The plan might commence with the inhabitants of towns in a state of decay; but the idle, the profligate, and the dishonest of all other places, would join them; and so the practice would spread without limit.

‘Even amongst the well disposed poor, cases of distress from illness or the pressure of a family, must at all times be numerous; and where now occasional relief retains a man in his village, the want of that relief would throw his whole family into a state of mendicancy. At first his children would apply in their immediate neighbourhood, next the circle would be somewhat enlarged, the mother would then join the party, and at length the whole family would take their station with the permanent and hardened beggar.

‘The Poor Laws have unquestionably checked the system of Vagrancy in a very great degree. If they do not hereafter *extirpate* it, the fault lies with the constable and the magistrate. Though the vagrant, when stationary, adds somewhat to the burden of his particular parish, do not the united theft and extortion to which his vagrancy gives rise, add ten times more to the burden of the kingdom at large?

‘We have florid descriptions of the mischief introduced by these

* ‘Styrye relates (Annals, v. 10, p. 290,) that there were at least three or four hundred able-bodied vagrants in every county of England, who lived by theft and rapine. Harrison computes (Description of Britain, B. II. c. xi,) that Henry the Eighth, in the course of his reign, hanged threescore and twelve thousand great thieves, petty thieves, and vagabonds. In the reign of Queen Elizabeth, the annual executions of thieves, amounted to about four hundred; and martial law was at one time proclaimed against the vagabonds who infested the streets of London.’ *Grahame on Population*. p. 39.

laws. I would that equally striking ones were given of those they have removed or palliated; of a wretchedness of a great part of the poor where they do *not* prevail. The poor of Scotland are frequently mentioned; hear what is said by Fletcher and Salton: "There are at this day in Scotland, besides a great many poor families very meanly provided for by the Church boxes, with others who by living upon bad food fall into various diseases, 200,000 people begging from door to door." What a proportion of the population of Scotland a century ago! Four or five years ago, Edinburgh was so overrun with beggars, that a most complex institution for suppressing mendicity was formed; it had perfect success; but no one can review the organization of this plan, without seeing that nothing but a state of mendicity far exceeding any thing known in England, could have so stimulated a whole city.* *Summary View*. pp. 45—7.

The Poor Laws do not, then, as has been represented, rest upon the mistaken principle, that every member of the community, unable to labour, has an abstract right to the means of sustenance; they do not recognise in the pauper any natural right to *demand* relief, but they confer that right, as a sort of compensation for the restriction which the laws of society impose upon his natural freedom, and as a bond of attachment to those laws. The relief of the poor is not the object at which these enactments terminate; they originated in policy, not in humanity; and they were designed, by the redress of an existing evil, to meliorate the condition of society. So far as they have had this effect, it is obvious that they have proved indirectly a benefit equally to the rich.

'What the law, and nothing but the law has given, the law,' it is admitted, 'may wholly withdraw.' But have the

* The enormous extent to which Mendicity prevails in the Italian States, has been remarked upon by every traveller. Bonaparte, by one of the most salutary exertions of despotic power, redressed, to a considerable extent, this grievous nuisance. A gentleman who visited Turin, in 1816, complains that at that period, 'all the most frequented parts were infested with insolent or wretched beggars, a great proportion of whom are disabled or deformed, and whose number and sturdy importunity are an absolute persecution to strangers. The French suppressed this practice, and provided a house near the city for the reception of such persons; but the restored government, as I was credibly informed, dissolved the institution on account of its expence, and because it originated with the French; turning the numerous mendicants loose upon the public; as strong a trait of weak prejudice and wicked parsimony as can be found, I should think, in any court or administration. (Sheppard's Letters, p. 57.) The necessity of combining some species of legislative provision with prohibitory severities, would seem to be uniformly recognised.

poor, in truth, under no circumstances, 'a distinct (political) claim upon the property of the country at large, any more than any single pauper has on any private fortune?' Mr. Nicoll, whose words we are now using, has too hastily, we think, conceded the negative. In the case of the discharged seamen, for instance, surely their immediate claim to legal provision must be acknowledged. Men who have been forced into that precarious service, and who, when the demand for the horrid and unprofitable species of labour in which they have been employed has subsided, are placed in circumstances of indigence, which no forethought or industry of theirs could possibly obviate, have, we must always contend, the strongest claims to a resource in some fixed legislative provision. Nor is the difference between the arbitrary system of pressing, and the more insidious method of recruiting, sufficiently great to render the claims of the discharged soldiery to the same species of relief more questionable. The numbers of both these classes who were suddenly added to our unemployed and half employed population throughout the kingdom, at the conclusion of the War, very sensibly contributed to aggravate the pressure of the poor's rates: this is specifically adverted to in the Minutes of Evidence relating to the poor of Coventry. The above mentioned classes of unemployed labourers, may, perhaps, be considered as amounting only to an exception; but the exception is quite strong enough to overturn the assertion that the poor can have no moral or political claim, antecedent to the actual enactment of a legal provision, upon the property of the country. We think the case, if not equally strong, is clearly analogous, when political events occasion the sudden withdrawal of the funds for supporting any other particular species of labour. Whether the poor's rate be the best possible method of meeting such emergencies, may be questioned, but to some species of legislative provision the poor under such circumstances are in equity entitled. No one will dispute that they are then proper objects of relief, and, if of relief at all, of adequate relief; but adequate relief could be furnished only by some legislative provision. Private benevolence, it is a trite remark, is incomparably the most beneficial in its influence upon the moral character of the claimant; but at a period of general distress, this source of relief is precisely the least adequate to the suddenly augmented demand. The late distresses exceeded the utmost power of spontaneous liberality to alleviate them. Had there existed no compulsory means of relief, instead of partial disorders and local tumults, there would have been a universal ferment.

'Had one combined sympathy in suffering, raised every part of the kingdom to the same tone of discontent, neither Reports of

Committees, penal enactments, nor military force, could have warded off the horrors of insurrection.—Suppose the benevolent had given in charity alone, what they have now given in charity and rates combined; what portion of the whole sum raised for the Poor, in the late season of distress, would this have amounted to? Not one fifth. Subtract four-fifths of the support the Poor have received, and they must have been lost from want.' Nicoll's *Summary View*. p. 87.

Those who grudge the labourer his *living* wages, would not, we may be well persuaded, have been very forward to give in charity a tenth of what is wrung from them by the parochial assessment, had they been wholly relieved from the burden of the rate. It is all very well to quote the maxim, *Pas trop gouverner*, and to talk of leaving the population to the natural operation of the self regulating principle of supply and demand; but while protecting enactments are continually being passed in favour of different classes of capitalists, and sufferers in foreign countries, as well as in our own, are permitted to indemnify themselves out of our taxes for losses which this country has only been remotely instrumental in occasioning, it should seem to require more than the ordinary *sang froid* of a theorist, to dispute the equitable pretensions of our own poor to a similar interference on their behalf. Just to stop short, in the full career of legislation, at this point, to pass over the class the most deserving of the best attentions of a wise policy, because as articles of commercial use there is a surplus of the human production, would argue the most depraved selfishness.

But, in fact, the same specious objections which are urged against the legislative provision, are applicable to any other mode of relief; and why indeed, if the poor have no claims, should they be relieved at all? The idea of private relief, as superseding the compulsive maintenance, is mere delusion. We have already remarked that it would be inadequate to the relief of *real* indigence; but private relief, if carried to the implied extent, would become in effect public relief. The existence of such a source must be known; becoming known, it would as surely give rise to expectations on the part of the poor, and as directly tend to an improper reliance upon that means of relief, as in the case of the legal provision. A system of voluntary charity, in order to be effectual and impartial in its administration, must assume the form of an organized society, and to the funds thus obtained, the poor would soon learn to consider themselves as much entitled, as they do now to the legislative provision. A habit of receiving the alms of private beneficence would soon be formed, and it would equally give rise to a sense of right in the minds of the poor, to what should thus have been expressly provided for them. They would rarely be brought into contact

with their real benefactors; the distributors of the charity therefore would come to be regarded as the only persons with whom they had to deal. Can it be imagined that less deception in such a case would be practised by the indolent and the worthless? On the contrary, since those whose feelings prompt them to acts of beneficence, are far from being always disposed to be at the pains of closely investigating the obtruded cases of distress, or of hunting out for objects of compassion in the dark recesses of modest indigence, might we not have reason to fear, that exactly the least deserving class of poor, the practised impostor and the importunate mendicant, would engross the diminished funds of benevolence? For mendicity must in such a state of things exist and prevail. Mendicity feeds upon private charity, and the extent to which charity would then be practised, would act as a bounty upon pauperism.

What was the effect of the unavoidable publicity of the subscriptions for the Spitalfields poor? Hearing that money was to be given away, hundreds came and sought lodgings in the district, who, when those subscriptions ceased, relapsed into indigence, and became a burden upon their adopted parish. And who were relieved by the public contributions? Of course, the most distressed,—that is, those who appeared the most distressed, from the rags which half covered them, although in some cases, the gin bottle might, perhaps, upon a narrower search, have accounted for part of that appearance. Much real misery was doubtless relieved, and the most miserable are not always the least deserving; but the more decent poor, who had struggled with the times, and still preserved some little shew of comfort, were, in numerous instances, either passed over as if they would be degraded by the alms, or denied relief from the idea that they less needed assistance. This undesigned partiality is almost inseparable from private charity. Relief given in this manner, is doubtless more grateful to the poor, and in a general way it will be more thankfully received. It has been said, too, that it has no tendency to degrade the character. But all these assertions proceed upon the mistaken supposition, that the same good which may be done by private occasional charity, would follow from the practice of voluntary relief on a plan co-extensive with the unrelieved indigence of the whole population. Of the sturdy mendicant and the parish pauper, if there is any difference between them, it cannot be doubted that the former is the most insolent and the most degraded. Take away the license of the one, and the resource of the other, and you leave the sufferer under real indigence, to all the exasperation of want, under circumstances which would palliate any act of desperate outrage. One dreadful risk alone is now left him, and upon this he will stake his all. Men will not starve

while philosophers are speculating about the natural operation of supply and demand. The only legislative expedient that would then remain, would be, to revive the old vagrant laws, add deeper horrors to our criminal code, and bring into action that *positive* check to the superfluous population—the gallows.

Among the eccentricities of eloquence which have been employed in reference to the present subject, one of the most extraordinary passages occurs in an article which appeared in a distinguished Critical Journal, the writer of which deliberately avows, that ‘sooner than have such a system’ of assessment as that at present in force, he ‘would sit down under mendicancy in its *very worst form*; he would let it roam, unrestricted and at large, as it does in France; he would suffer it to rise, without any control, to the height of *unlicensed vagrancy*; being thoroughly persuaded, that under such an economy the whole poverty of the land would be disposed of at less expense to the higher orders, and with vastly less both of suffering and depravity to the lower orders.’ Nay, he appears to charge the Poor Laws with opposing the plan of Divine Providence, by a systematic attempt to extinguish the condition of poverty! ‘The zeal of regulation against the nuisance of public begging,’ the Reviewer confesses he has ‘*long thought* a violation of some of the clearest principles both of Nature and of Christianity.’

The Rev. Mr. Jerram, than whom we must be allowed to say, while we thus withstand him openly, a better man does not exist, has taken a nearly similar view, not of the design indeed, but of the operation of the Poor Laws, as superseding private benevolence. By the compulsory assessment, ‘the *means* of charity,’ he says, ‘are cut off; the sources from which the benevolent feelings are to flow are dried up.’

‘How can the individual whose *last penny* is extorted from him by the parish rates, indulge his wish to assist a brother in real distress? Hence many a case of great and unmerited affliction is past by for want of supplies to meet it. The patient and silent sufferer would have received a cordial,—but the obtrusive and rapacious hand of self-brought want arrested it in its course. The child of misfortune, who had seen better days, and who retires into a corner to escape the gaze of those who had envied him in better circumstances, would have received a portion of “the children’s food,”—but the boisterous claimant, who had been rampant in vice, rushes before him, and seizes the prey.’

Is Mr. Jerram a poet? Is it possible that so grave a personage as one of His Majesty’s Justices of the Peace, can be the author of this fancy-sketch? And can he really be of opinion that the funds of charity are exhausted? He must be no friend then to penny-a-week associations. Saving Banks too, have

come into vogue quite too late, if the poor's rates have extorted from the parishioner his 'last penny,' so that though he labours ever so hard, he has nothing to give to him that needeth. But we are well persuaded that from the pulpit the much respected Vicar of Chobham would hold quite opposite language; that when he lays aside Malthus for the Bible, his own heart will lead him to deprecate all such hollow apologies for selfishness, as the above paragraph undesignedly conveys.

We are not insensible that the Poor Laws, as at present administered, have a ruinous as well as a demoralizing operation. How to remedy the abuses which, in connexion with the circumstances of the times, have led to this state of things, is a very delicate and intricate problem. The *principle* of the System of Relief, properly understood, we regard as equitable, and what is equitable must consist with true policy. Nothing, at least, that we have as yet met with, has appeared to demonstrate the contrary; but it cannot be denied that the system has been perverted on all hands by selfish indolence and selfish rapacity. We shall in our next Number resume the subject, and shall then proceed to examine more in detail the alleged evils of the system, and the proposed remedies.

Art. II. *Journey through Asia Minor, Armenia, and Koordistan, in the Years 1813 and 1814; with Remarks on the Marches of Alexander, and Retreat of the Ten Thousand.* By John Macdonald Kinneir. 8vo. pp. 603. Map. price 18s. London. 1818.

(Concluded from page 116.)

THERE is something strangely seductive in the genuine spirit of travelling, and Mr. Kinneir seems to have been under its full influence. Undismayed by former disasters, and not satisfied with prior acquisitions of knowledge, he prepared for further investigations in the same region, but in a different direction. Mr. Chavasse, of the Honourable East India Company's service, proposed to accompany him, and on the 29th April, 1814, they set out, with Costamboul as their first object. Mr. C. does not seem to have been altogether disposed to profit by his companion's experience, and with somewhat too high a spirit, which indeed he manifested on other occasions, determined on retaining the European dress, and Mr. K. contrary to his own judgement, chose to follow his friend's example, that they might be on equal terms, and share alike every danger and every privation. After encountering many difficulties at the very out-set, and even being compelled to change their route, they passed up the gulf of Nicomedia, and reached in safety that city, at one time the capital of Bithynia. At Sabanjah, where they were detained by the difficulty of procuring horses,

they met two Tatars, carrying with them in safe custody, the head of a rebel Pasha. Here they were compelled, by the inundations, to take a circuitous route along a highly romantic road to Gaiwa, the Aga of which place requested a pair of spectacles and a *spy-glass*, in return for his exertions to procure horses. By this time Mr. K. had made an unpleasant discovery. His Tatar, Mahomed Aga, began now to unfold his character; he was insolent, selfish, cowardly and treacherous, and to his gross and infamous misconduct nearly the whole of the misfortunes which made this journey so calamitous, were to be attributed.

At Terekli, numerous remains of antiquity indicated the site of the ancient Heraclea. After a very delightful ride through wild and broken scenery, the travellers reached Tereboli. About seven miles from this last stage, which they quitted late in the evening, they came suddenly upon a large caravan, halting in a small recess of a forest, and refreshing themselves round a blazing fire. In the greatest alarm, the party sprung to their arms, and began a random fire, to terrify the supposed banditti, who, with some trouble, quieted their fears and passed quietly on. Had Mr. K. and his companions been really robbers, nothing could, as he remarks, have saved the caravan, since the fire rendered every object conspicuous, while the assailants would have been concealed by the darkness and by the trees. About six miles further on, they encountered two suspicious looking men, well mounted, and completely armed, who passed along their line, and then headed the horses, disarming the valiant Tatar; but when Mr. Kinneir and Mr. Chavasse rode up with cocked pistols, the plunderers disappeared in an instant. From Modoorly, they travelled by night through a fine mountainous country, the effect of which was much increased by the roaring of cataracts, the noise of saw-mills, and the frequent kindling of immense fires. At length, they reached Boli, the ancient Hadrianopolis. At Geirida, they found four of the Sultan's Tatars still waiting for horses, after a detention of many days; a bribe, however, procured them instantly for the Europeans, who set off, leaving the Tatars cursing both them and 'the post-master.' Their next day's journey led them over part of the Asiatic Olympus, which separated Bithynia from Galatia, and in the course of it they met many parties of Armenians travelling in search of employment. On the banks of the ancient Parthenius, they discovered several curious excavations, and among them one which occupied the whole of an insulated rock. On the 14th of May they reached Costamboul, and were billeted by the Pasha, on an Armenian Priest. They found here the former physician of Chapwan Oglu, and Mr. Kinneir renewed with him the acquaintance of the preceding summer. The death of that Chief was, as we have before

stimated, followed by the ruin of his family, from whom the Sultan had extorted not less than six millions of piastres. In consequence of this catastrophe the Doctor had left Ooscat, and entered into the service of the Pasha of Costamboul. Here Mr. Kinneir was detained by the intrigues of his Tatar, who, being paid by the month, had, it seems, determined to throw as many difficulties as possible, in the way of their progress. He had contrived also to seduce Mr. K.'s servant, a native of Pera, the Franks of which place are stigmatized in a note, as being a 'most profligate and unprincipled' race.

'On the eve of our departure, the females of the family with whom we had lodged assembled round the door of our apartment, in expectation of a present, the papas or priest having adopted this plan of reimbursing himself for the expense we had occasioned him. We gave each of them a couple of rubas, with which they appeared perfectly satisfied. The Pasha supplied us with excellent horses, which carried us to Tash Kapri in six hours.'

This a place of some importance, containing four thousand inhabitants, who have extensive manufactories of various articles. The next day's journey was through a very fine country, but bearing throughout the marks of bad and oppressive government. The miserable inhabitants of the few scattered cabins complained that the recesses of the mountains could not shelter them from the tyranny and rapacity of their rulers. Passing through scenery of the richest kind, adorned with an infinite variety of fruits and flowers and the surface of the ground broken up in the most picturesque forms, the travellers reached the beautiful and romantic town of Weiwode.

'A short time after our arrival we received a visit from one of those mendicants called dervishes, who in expectation of a present, was lavish in his abuse of the French, and praise of the English: he brandished a pipe of an enormous size, and exhibited various gesticulations, until I ordered my servant to give him twenty paras, when indignant at the smallness of the sum, he threw it with wrath upon the floor, and rushing from the apartment, swore that the French were a noble and generous people, but the English a set of infidels, who could not escape damnation. These dervishes are a sort of privileged people, and are treated by all the Turks with great respect and attention.'

During the next stage, they were benighted on the banks of the Kizil Ermak, the ancient Halys, in a wild, but luxuriant country, infested by banditti. Mr. K. and Mr. Chavasse rode forward, in hope of discovering some village in which they might take shelter; but the night closing on them, with a dark and tempestuous sky, they determined to return, and rejoin their baggage. The party rested therefore, or rather halted in the open air, amid a heavy rain. The next day, after

crossing the Kizil Ermak, the finest river in Asia Minor, they reached Vizir Kapri, or the Vizir's Bridge, 'the capital of a rich district.'

'We remained several hours standing in the streets of Vizir Kapri, before the Aian or Aga would deign to give us an apartment. —During this time a mob collected round us, for the majority of them had never before seen a European; and I heard one of the Soorajees uttering imprecations against us for keeping his horses so long unladen. He said it was a high farce to see gours lodged in private houses, whilst the faithful were obliged to be contented with the accommodation of a coffee-house. We were at last shewn into a room, but preferred spreading our carpets in an open veranda, where we ran less risk of being annoyed with bugs and other loathsome insects.'

At Konak, Mr. K. had to encounter at once the intrigues of his old Tatar, and the airs of the Zabit. To the latter he behaved with a dignified contempt, which brought him a little to his senses.

Adverting to the badness of his fare in this village, Mr. Kinneir takes occasion to express his conviction that the more moderate the diet, the more fatigue and hardship the frame is capable of sustaining. He states it to be his invariable practice during a journey, to abstain from 'animal food, wine or spirits.' Mr. Chavasse, he remarks, who at first 'thought it impossible to exist without beef or mutton,' 'in a very short time became a convert,' to his system. With respect to mere stimuli, as wine and spirits, we are quite disposed to agree with Mr. Kinneir; but in regard to abstinence from animal food, we question the correctness of his conclusions. Where the constitution has been already accustomed to it, its continuance would seem necessary to the full maintenance of muscular strength; and it is not improbable that the melancholy catastrophe which befel Mr. Chavasse, might be partly owing to the debility occasioned by unaccustomed abstinence. It has been quoted as the statement of the physician who attended the lamented Burckhardt in his last illness, that he never met with a case in which the constitution made so little effort to recover itself; and it is we believe, a well known fact, that Mr. B. had accustomed himself while sojourning in hot climates, to the use of vegetable food. Indeed, we have ourselves understood, that even in India, not only are Europeans superior in muscular strength to the abstinent natives, but their powers of endurance are also greater.

At Samsoon, the Amisus of antiquity, one of the most flourishing towns of the ancient Pontus, the travellers reached the Euxine, along the shores of which part of their journey lay. At one of their halting places, they were quartered on a Greek

family. The females, taking them for plundering Turks, set their tongues in instant and incessant motion; but they were speedily and effectually silenced by an intimation that they might expect double pay. The best apartment was dusted out, the carpets and cushions drawn from their repositories, and fruit, flowers, and fish set before the guests. The country through which they were now travelling, seemed principally allotted to the pasture of brood mares. At Unieh, but a slight corruption of CEnoe, the house where they were lodged was small, but they procured a 'sumptuous dinner,' and under the notion, generally too correct, that Europeans drink to excess, their purveyors brought in 'three large bottles of excellent wine and a decanter of brandy.' The despot of the Greeks, who had shewn them all this attention, had the misfortune to be a creditor of the Pasha of Widin, and whenever he ventured to express an humble hope of repayment, his noble debtor 'threatened to cut off his head.' With a view to secure protection at the Porte, the luckless Greek obtained from his visitors, a letter of introduction to Mr. Pisani, the Dragoman to the English Embassy at Constantinople.

From this place the party travelled, through the finest and most luxuriant landscapes, to Keresoun, the ancient Cerasus, whence Lucullus first introduced the cherry into Europe. Here they were for the first time absolutely unable, by threats, bribes, or intreaties, to procure horses, and they were compelled to embark in a felucca, which, after a very delightful coasting voyage, landed them at Trebisonde. At Platana, a place where they had stopped on the coast, Mr. C. was robbed of his coat and waistcoat, and the Aga declined interference, on the plea, probably a just one, that he had no means of detecting the offenders. Apprehending, however, that further steps might be taken, he followed the travellers to Trebisonde, and begged that no complaint might be made to the governor, who would doubtless use it as a pretext for levying a heavy contribution on the inhabitants of Platana. As he seemed much agitated, and as the value of the articles was trifling, they promised forbearance; but in the mean time, the Tatar had related the affair to the Mutesellim, who sent word that he had ordered the head of the master of the Coffee-house to be struck off, and the village to be fined. The Tatar, it appeared, had affirmed that there was a large sum of money in the pockets, though he knew perfectly well that there was nothing more than a few piastres and a pocket compass. Mr. K. wrote to the Mutesellim, requesting that no further notice might be taken of the transaction. This circumstance, though trifling in itself, exhibits a pretty fair specimen of the way in which justice is administered in Turkey. As a further illustration however, it is stated, that

as the Aga requested concealment from apprehension of the governor's rapacity, the latter, on precisely similar grounds, exacted a written promise that no complaint should be made to the Pasha, who would probably have made it a pretext for extorting from his governor ten thousand piastres.

Trebisond is a place of considerable trade, and contains some handsome buildings. At Maturage, fifteen miles from Trebisond, it was necessary to take a guard, and on the following day's journey, Messrs. K. and C. were placed in circumstances of considerable peril. They were on the lofty mountains of Koat Dag, the mist fell thick and fast, and as the night advanced, the cold became increasingly intense. Intending to push forward at a brisker pace, Mr. K. ordered the Greek servant to follow him, and on a peremptory refusal, demanded his pistols. Instead of delivering them up, the Greek threw off his turban and cloak, and dismounting, presented one of the pistols to Mr. K.'s breast, threatening with expressions of the utmost fury, to kill him. Mr. Kinneir was quite unarmed, but Mr. Chavasse would have shot the villain upon the spot, but for Mr. K.'s interference. The Greek ran to his horse, mounted, and galloped on before, still, however, keeping them in sight. The guard was in the rear, and Mahomed Aga looked on with the utmost indifference. At the village where they stopped, the Greek kept out of the way during the night, but in the morning came to make his peace, still reserving the pistols, and when Mr. C. endeavoured to seize them by force, some of the guards interfered to prevent him from effecting his purpose. A contest immediately ensued, in which resolution prevailed over numbers, and Mr. K. and his friend secured the object of contention. The guards were 'sulky,' and muttered threats, firing off their carbines for the purpose of intimidation; but the Greek exhibited signs of penitence, employing the Tatar as his mediator, and at the next halt, procured his pardon, at the request of the master of the Khan and several other respectable persons, but principally, Mr. K. remarks, because his masters 'had it not in their power to punish him, and would have been much in want of his services.'

The travellers were now among the mountains of Armenia, and in addition to the bleak and unsheltered exposures of elevated ranges, had to encounter the privations and sufferings arising from want of accommodation. The dwellings in these dreary tracts, are usually underground, the roofs covered with grass, and the goats and sheep grazing on them; the door is the only opening for light and air, and cows, sheep, and dogs are permitted to share the accommodations of the family. Under these circumstances, it will be readily believed that Messrs. K. and C. would prefer the most casual and imperfect

shelter to such miserable abodes. The natives of these exposed ranges, are a 'short, stout, and active race of men, remarkably 'dark in their complexions.' Like most mountaineers, they are brave and hardy, patient of cold and fatigue, and their favourite pastime is the chase of the stag. Their dress is picturesque, 'consisting of a cap or turban, a short jacket, and 'wide brown woollen trowsers.' Their deportment was courteous, and they betrayed no rude curiosity, though they had never before been visited by Europeans. Byaboot, the residence of a chief, stands on lower ground, and from the depth of snow, is, during four months of the year, cut off from all communication with the surrounding villages. No wood can at any time be procured nearer than three days' journey, and the poor are compelled to use as fuel, cow-dung baked in the sun. Byaboot is defended by moveable towers, constructed of logs of wood, musket-proof, and triangular in shape, with raised turrets at the angles. The Aga 'took a fancy' to Mr. Chavasse's gun, and withheld the horses to secure his point; but on an intimation, that if the party were detained much longer, complaint would be made to the Pasha of Erzeroum, he desisted from his claim, and sent the horses.

The road now lay over the Cop Dag, said to be equal to Ararat in height, and whose dependent ranges and valleys presented a scene of striking grandeur. After crossing the Euphrates, they entered on the immense plain of Erzeroum, tolerably well cultivated, but bleak and desolate in appearance, from the absence of trees and the lowness of the habitations scattered over it. At Erzeroum they were visited by the Pasha's physician, whose appearance and medical qualifications were of no common kind. He was short, hump-backed, and bandy-legged, had an extravagant beard, and long coarse black hair. His dress consisted of a shabby blue coat with an embroidered vest; his pantaloons were of green Angora shawl; his cap was of yellow silk with silver trimmings, and a long orange coloured pelisse covered his coat. This grotesque personage was a Venetian, and had formerly been Sir James Mackintosh's butler. His errand was to make inquiry, on the part of the Pasha, into the adventures of Napoleon.

'The natives of the east have always taken great interest in the fortunes of this extraordinary man. His name and exploits had become familiar to them: they looked upon him as the favoured of heaven; and the exaggerated statements of his power were well calculated to make a strong impression on the minds of men naturally fond of pomp and grandeur. The thinking classes of the Turks and Persians contemplated in him their future protector against the hostile intentions of Russia, and listened at first with doubt and afterwards with consternation to the reports of his defeats and rapid overthrow.'

Erzeroum is one of the most extensive and important Pashalik in the Turkish dominions, inferior only to Egypt, and equal to Bagdad. It stretches from the frontiers of Russia to those of Persia, and includes in its superintendence the Begs of Koordistan. Ahmed, the Pasha at the time of Mr. K.'s visit, is described as a man of ability, accomplishment, and liberality. He had distinguished himself in the Russian war, and was made Grand Vizier; but having been beaten by Kutusof, he was sent into honourable exile at Erzeroum. The province carries on a considerable traffic in leather, copper from mount Taurus, and other articles raw and manufactured; it is, besides, remarkable for the size and excellence of its cattle.

In arranging the journey through Koordistan, Mr. K. was anxious to follow the track of the ten thousand, and with that view chose the route by Betlis and Sert. On the first day's journey they lost their road, and it was with much difficulty that they recovered it. From the summit of Hamur Tegh, they contemplated the plain through which the Morad or Water of Desire flowed 'in a thousand serpentine curves;' and in the remote distance they distinguished the snowy peak of the Sepan Dag, which hangs over the lake Van, and is said to be too lofty for ascent. Its form is conical, and it exhibits volcanic appearances: obsidian is found along the borders of the lake. Descending into the plain, they halted at an encampment of Koords, and found a cordial reception from the chief, a man of courteous and polished manners.

'He beckoned us to sit down, and ordered coffee to be served and dinner to be prepared. The tent was about fifty feet in length and thirty in breadth, made of coarse black woollen cloth, supported by nine small poles. The walls were made with cane bound together by twisted purple silk, and about four feet high; one end was allotted to the women, and the other to the chief, who sat on a silk cushion, having on each side long felts spread for the accommodation of the visitors. Soon after we were seated, he addressed the Tatar, desiring to know what sort of a place England was, since he heard the people there were wise, and made excellent cloth and pistols. Mahomed Aga, with great gravity, assured him that it was a city two hundred hours in circumference, completely filled with emeralds, rubies, and all sorts of rich merchandize; an account which seemed to excite the surprize of the Koord, although he did not express a doubt of the Tatar's veracity. He then ordered his horses to be brought out for us to look at, and we afterwards sat down to dinner, which consisted of a large dish of meat, two plates of cheese, two bowls of sour milk, and abundance of good bread, served up on a leather cloth.'

At an Armenian village called Leese, Mr. K. was visited by a party of Lesgæ.

'These people are the scourge of all the neighbouring countries,

being generally employed as the guards of great men ; they are mercenary troops, armed with carbines, pistols, and daggers, and during the period for which they engage themselves, will serve with great fidelity, even against their nearest relations. They are of a middle stature, firmly built, of black complexions, and a fierce menacing air.'

In the present instance, they were a detachment from the guard of the Pasha of Moush, who was encamped in the neighbourhood, and who had sent them with assurances of protection, which afterwards turned out to be in expectation of a valuable present. With a view to secure this, he threatened to send them by a different road from that which they had indicated. Mr. K. suspecting that the intrigues of his Tatar had some share in this, sent his servant with a resolute message, which produced the desired effect, and procured for them a guard, and permission to travel as they pleased. The ragged regiment appointed to escort them, was commanded by an old and strange looking Koord, who, however, conducted himself with great kindness and propriety. About half way on their first day's journey, Messrs. K. and C., who were in advance, met with the following adventure.

' We encountered a party of the Lesgæ, who eyed us with a suspicious look, and seemed doubtful whether or not they might venture to attack us ; they passed on, however, and soon afterwards we met some others of the same stamp, well mounted and armed, as were also the former. I was a few yards in advance, and they endeavoured to intercept me, but I avoided them : they then made a push at Mr. Chavasse, and stopped the Sooragee, demanding, with a menacing air, whither we were going : they held a parley for a few moments, and one of them cocking his carbine, rode up and seized a baggage horse. The guide and his attendants were not with us ; but nevertheless, when we perceived that the Lesgæ had seized the baggage, we spurred our horses towards them with our pistols in our hands ; finding us prepared and determined to resist, they abandoned their prey, and turning round, fled at full gallop, to call in, as we supposed, the assistance of their companions. During the whole of this scene Mahomed Aga remained absolutely in a state of stupor, with his back towards the banditti, betraying in his countenance symptoms of the most abject fear ; and when Mr. Chavasse called on him to advance, he looked at him without appearing to understand what he said. The Koord and his followers coming up soon afterwards, we pursued our journey without further molestation.'

At Betlis they were left by their guide, whose close and diligent attention they recompensed by an additional present. Being dissatisfied, he found a pretext for requiring more, which being complied with, he then proposed to raise an additional ten shillings by way of *loan*. Not succeeding in this last application, he rushed from the room in great wrath, abusing the infidels till he quitted the house.

Betlis is a handsome well built city, with a fine old half-ruined castle in the centre; the streets are steep and the houses are constructed of hewn stone. It is of great antiquity, having been founded, if our readers are disposed to believe the tradition of the Koords, a few years after the flood, by one of Noah's immediate descendants. The population is considerable, and consists of about an equal number of Christians and Mahomedans. Great attention is paid to the gardens, and notwithstanding the gross ignorance of the people, who are described as a rude, brutal, and contentious race, the construction of their aqueducts for the purpose of irrigation, manifests considerable skill in practical hydraulics. Betlis is nominally in the Pashalik of Moush, but is really subject to the 'Khan of the Koords,' as its feudal lord. The Beg or governor treated the Europeans with great courtesy.

'He was a tall, handsome man, polite in his manners, and in all respects very different from his wild and clownish followers. He seemed very desirous of examining our arms, but expressed great contempt for our pistols, which, he said, were much too short, and not sufficiently ornamented. He had been in Egypt, and talked of Sir Sidney Smith, and other English officers, as if he then knew them intimately. The Koords delight in arms more than any other race of men I have ever met with, and pride themselves on the beauty of their horses, and value of their accoutrements. When a Koordish chief takes the field, his equipment varies but little from that of the knights in the days of chivalry; and the Saracen who fought under the great Salahadeen was probably armed in the very same manner as he who now makes war against the Persians. His breast is defended by a steel corslet, inlaid with gold and silver; whilst a small wooden shield, thickly studded with brass nails, is slung over his left shoulder when not in use. His lance is carried by his page or squire, who is also mounted; a carbine is slung across his back; his pistols and dagger are stuck in his girdle, and a light scymitar hangs by his side; attached to the saddle, on the right, is a small case, holding three darts, each about two feet and a half in length; and on the left, at the saddle-bow, you perceive a mace, the most deadly of all his weapons; it is two feet and a half in length; sometimes embossed with gold, at others set with precious stones; and I remember to have seen one in the ancient armoury of Dresden exactly similar to those now used in Koordistan. The darts have steel points, about six inches long, and a weighty piece of iron or lead at the upper part, to give them velocity when thrown by the hand.'

The guard from this place required the incessant vigilance of Mr. K. and his companion, to prevent them from plundering their baggage. They insisted on mounting the loaded horses, and were continually straggling from the road, with the evident intention of disappearing in the woods with their spoil. It was afterwards ascertained that they supposed Mr. Chavasse's port-

mantenas were filled with gold. At their next halt, the Aga made very pressing overtures for the amber head of Mr. Kinneir's pipe, which, with a hundred piastres, procured him a passage through this place. Sert, the next important stage, appears to represent the ancient Tigranocerta, and is a place of some importance, in a tolerably cultivated country. The inhabitants of the surrounding tract are wild, savage, and faithless, but strongly attached to their chiefs, their mountains, and their national independence, which they boast of having maintained since the days of Noah, and which is secured by their defiles, passes, and inaccessible rocks. The Aga at first treated the travellers negligently, and pointed them to the lower end of the apartment; but on their haughty rejection of this incivility, he laughed heartily, and assigned them the place of honour next to himself. At this part of his work, Mr. Kinneir introduces, in a note, a very singular story. He had been much annoyed by the applications of invalids, who, as usual, supposed that all Europeans must be infallible physicians, and after observing, in connexion with this, that the Easterns also attribute to the Franks the possession of the philosopher's stone, he relates the following circumstance.

'A few days before my arrival at Bassora, Mr. Colquhoun, the acting resident at that place, received a message from an Arabian Philosopher, requesting a private interview, in order to communicate a most important secret. Mr. C. consented, and next morning the mysterious stranger was introduced to him. Embracing the knees of the resident, he said that he was come to supplicate the protection of the English from the cruel and continued persecution of his countrymen, who, having understood that he had the power of transmuting the basest metals into gold, daily put him to the torture to wring his secret from him. He added that he had just made his escape from Grane, where he had long been starved and imprisoned by the Sheek, and that he would divulge every thing he knew to Mr. Colquhoun, provided he was permitted to reside in the factory. My friend agreed to receive him, and in return he faithfully promised to afford a convincing proof of his skill. He accordingly retired, and soon afterwards returned with a small crucible and chafing dish of coals, and when the former had become hot, he took four small papers, containing a whitish powder, from his pocket, and asked Mr. C. to fetch him a piece of lead: the latter went into his study, and taking four pistol bullets, weighed them unknown to the alchemist; these, with the powder, he put into the crucible, and the whole was immediately in a state of fusion. After the lapse of about twenty minutes, the Arabian desired Mr. C. to take the crucible from the fire, and put it into the air to cool: the contents were then removed by Mr. C., and proved to be a piece of pure gold, of the same weight as the bullets. The gold was subsequently valued at ninety piastres in the bazar. It is not easy to imagine how a deception could have been accomplished, since the crucible remained un-

touched by the Arab after it had been put upon the fire ; while it is at the same time, difficult to conceive what inducement a poor Arab could have had to make an English gentleman a present of fifty piastres. Mr. C. ordered him to return the next day, which he promised to do, but in the middle of the night he was carried off by the Sheck of Grane, who, with a body of armed men, broke into his house, and put him on board a boat, which was out of sight long before day break. Whether this unhappy man possessed, like Leon, the secret of making gold, we are not called upon to determine ; but the suspicion that he did so was amply sufficient to account for the unrelenting manner in which he would seem to have been persecuted by his countrymen.'

The only difficulty in this relation seems to lie in the statement, that the weight of the gold and that of the lead were equal ; all the rest might obviously be nothing more than dexterous sleight-of-hand. But even this admits of explanation, and the supposition of what was probably the case, the weights being no more than a fair approach towards an equality. It was far more probable that a man possessed of the means of infinite wealth, should make a clear escape, than seek refuge in an asylum near at hand ; and it does not even appear that he really sought that, for the narrative states that he returned to his own dwelling instead of remaining at the factory. The story is certainly a strange one, but it does not seem that Mr. C. quhoun was sufficiently jealous of imposition, and the whole business was possibly nothing more than a scheme framed by the Arab and the Sheck, to extract money from Mr. C., who, if he had taken steps to rescue the alchymist, would probably have found the Sheck willing enough to part with his captive for a valuable consideration.

Mr. Kinneir endeavoured to prevail on the chief of Sert, to pass them forward to Jezira ; but this he declined, stating that the place was a mere hold of banditti, and refused to hazard his followers on so perilous a track. Messrs. K. and C. determined therefore to proceed towards Merdin. On their road they halted at a village inhabited by a strange sect, ' who were ship or rather deprecate the devil,' whose name ' cannot be mentioned in their presence without exciting an indescribable sensation of horror.' They entertain an hereditary abhorrence of the Mahommedans, by whom they have been fiercely persecuted. At page 414 of this volume, it is said they are at *amity* with the Christians ; it is however clear, that it should have been at *enmity*.

Near a village called Kiverzo, they found a Turkish detachment besieging some refractory natives who had taken refuge in a church, before which these valiant and scientific warriors had been encamped during two months, and it was still in the full possession of its little garrison, of which not a man had

been even wounded. After detecting and counteracting an intrigue of the Tatar's, they proceeded under the charge of the Kia's standard-bearer, whom they dismissed at Kian Khoi. The Aga of this place was a 'boisterous ruffian,' and it was with great difficulty that they succeeded in making him tractable. On the 17th of July they reached Merdin, and in comfortable quarters congratulated themselves on having passed through the most dangerous portion of their journey. From the moment of their departure from Trebisonde; to their arrival at their present resting-place, they had indeed been in a state of constant anxiety and hazard; and the danger to which they were exposed from their own guards, was scarcely less than that which they risked by travelling in a country overrun by banditti. Little, however, did they anticipate that the worst was yet to come, and that their present ease and enjoyment were but to enhance the misery of the condition into which they were shortly to be cast. On making inquiry respecting the journey to Mosul, they were advised to wait for a caravan, as the road was exposed to the predatory excursions of the Zezidees, the sect before described as paying a species of worship to the devil, and who, it is here said, assemble every year at a deep cavern supposed to communicate with the infernal regions, and to throw into it jewels and pieces of gold, as deprecatory offerings.

After visiting the ruins and catacombs of Dara, the travellers reached Nisibin, a village built on the ruins of the ancient Nisibis. Here Mr. Chavasse became most alarmingly ill, having caught a severe cold at Merdin, by exposure to a strong draught of air, immediately after using the warm bath. For several days he had laboured under severe head-achs, and his disorder now increased so rapidly, that he grew delirious; but calomel and a night's rest so far restored him, that he rejected Mr. Kinneir's plan for returning to Merdin until his entire recovery, and expressed his anxiety to proceed. Unhappily for Messrs. K. and C., a considerable number of travellers, merchants and Tatars, had assembled at Nisibin, with the intention of forming a cafila or small caravan; and though the Europeans were anxious to proceed alone, for both greater safety and speed, they were ultimately compelled, by the intrigues of Mahomed Aga, to journey in company with the others. After a few days rest, they quitted Nisibin; but on the very first day's journey, Mr. Chavasse's delirium returned. They halted at a camp of Tye Arabs, whose Sheck at first promised compliance with Mr. K.'s wish for a separate escort, but afterwards suffered himself to be influenced by the dastardly Mahomed Aga, and withdrew his promise, stating to Mr. Kinneir that men were not to be spared for a separate guard, and that there was no alternative but accompanying the caravan to Jezira ul Omar, the

peuties ; but he was absent, and the only treatment which Mr. Kinneir had it in his power to adopt, was altogether ineffectual, as Mr. Chavasse's brain was affected, and in the course of five days no amendment took place. Mr. K.'s last resource was in the skill of Dr. Hine, physician to the presidency at Bagdad, and he procured a raft with a 'pavilion' to be constructed, for the purpose of conveying his friend down the stream of the Tigris to that place. The float was conveniently constructed, and every method was devised to secure a current of fresh air ; but it was all in vain : nature had been exerted beyond her strength, and her powers of reaction were exhausted. On the 10th of August, Mr. Kinneir thus writes :

'Mr. Chavasse seemed better this evening ; he got up and swallowed some bread and wine, and talked sensibly, though despondingly, saying, he felt conscious that his end was approaching, and that he only feared death on account of some relations to whom he was much attached. I endeavoured to comfort him, but he soon afterwards sunk exhausted on his couch, and at midnight breathed his last, without pain and without a struggle. He was a young gentleman of the most amiable and engaging manners, of great natural and cultivated talents ; an excellent classical scholar and mathematician, and the inventor of many ingenious instruments for the promotion of science. On the morning of the 11th of August, I paid the last duties to his remains, which I buried in a retired spot on the banks of the Tigris, and the remembrance of his amiable qualities and untimely fate has made an impression on my mind which neither time nor situation can ever remove.'

On the 13th, Mr. Kinneir entered Bagdad after a journey in which he had displayed the utmost self possession in most trying circumstances, and during which he had sustained privation and suffering with the greatest fortitude. With respect to Mahomed Aga, he was overtaken by justice, and in a way somewhat poetical. During the latter portion of the journey, he had endeavoured, by servile and obsequious behaviour, to efface the recollection of his insolent and treacherous conduct ; but on their arrival at Bagdad, Mr. Kinneir 'got him dismissed with disgrace, and rendered incapable of ever serving the English in future.' But his career was short, for on his return to Constantinople, he was killed by a *coup de soleil*.

The country round Bagdad possesses few attractions, and the Pashalik is nearly confined to the walls of the city. Bassorah, to which Mr. K. subsequently journeyed, has of late years become a considerable mart for horses, on the characters and various breeds of which Mr. Kinneir furnishes some interesting information. We think, however, that he is altogether wrong, as a military reasoner, when he considers velocity of charge as equivalent to weight. In our Indian army the large native

horse is used; Mr. K. prefers the lighter and more enduring Arab. In this he may on some accounts be right; but he forgets that too great velocity is not only injurious to the closeness of a charge, but renders the after formation of cavalry always difficult and almost impracticable. It is altogether absurd to endeavour to enforce his argument by referring to the irregular horse of Nadir Shah.

The noted date plantations in the vicinity of Bassorah, have recently suffered much by inundations in consequence of neglecting to repair the embankments of the Euphrates. The branches and fruit of the date tree are liable to the destructive attacks of a worm, which in some parts of Arabia, is destroyed by a very simple process. The proprietor places near the tree a nest of black ants, which never fail to discover and devour the depredator. From Bussorah, Mr. Kinneir embarked for Bombay, in the Honourable Company's cruizer the *Vestal*; but his baggage, stores, and collections, were shipped in a smaller vessel, which was captured by an Arab pirate, occasioning a loss to Mr. K. of nearly 1500*l*. A few brief but important remarks are inserted in this part of the volume, respecting the impolicy of fostering the naval power of our selfish and dishonourable ally, the Imam of Muscat. Mr. Kinneir reached Bombay on the 13th of October.

We shall not attempt to analyze the chapter on the invasion of India, as without a great sacrifice of space, the subject could not be made intelligible. It would be necessary also to comment somewhat at large on its contents, and which we fear would be but very partially interesting. It may be sufficient to remark, that it would seem that Russia alone could undertake this enterprise with any chance of success, and even that power, we feel persuaded, would fail in carrying an efficient army through all the obstacles which lie in the way of its advance. For reasons previously assigned, we shall also pass over at present those parts of the volume which contain geographical illustrations of ancient history.

The Appendix contains many valuable papers of inscriptions, itineraries, calculations, bearings, and other useful materials.

We are by no means satisfied with the map. The execution is not good; the chart-like outline of the coasts, without shade to relieve them, renders the whole map a scene of confusion, and makes it peculiarly inconvenient when we wish to take in, at a slight and hasty glance, the relative situation and bearing of any particular region. The errors of orthography are innumerable and without excuse. Not to dwell on a number of minor imperfections which we had noted for animadversion, the map might have been made much more complete and interesting, from the valuable indications afforded by the *Journal*

itself, but which seem to have been altogether neglected. Instead of relying on the assistance of Mr. Arrowsmith, we wish Mr. Kinneir had, as Mr. Elphinstone has done in the construction of his admirable map of Afghannistan and the adjacent countries, made it his own business to embody in his draught, all his personal observations to their utmost extent, and all the information he could by exertion procure. In the tracing of the coast of Caramania, we cannot discover that any use has been made of Captain Beaufort's observations and excellent map. We observe indeed on Mr. Kinneir's, the date of May, 1816, while Captain B.'s was not published till 1817; yet as Mr. K.'s book is but very recently come out, sufficient time has been afforded for every necessary correction and addition.

Art. III. *A Tribute to the Memory of a Young Person lately deceased*, in which some of his Letters are introduced, and a Variety of Reflections, intended for the Use of the Rising Generation: To which is subjoined a Sermon preached by the Rev. T. Langdon, on Occasion of his Death. Second Edition. fcp. 8vo. pp. 112. Price 2s. 1817.

THE subject of this Memoir was a grandson of the late venerable Dr. Fawcett, of Yorkshire, distinguished for nearly half a century among the Dissenters in that county, for his pious labours in preaching, writing, and instructing youth; labours prosecuted, with a resolution and industry not to be surpassed, under the frequent and sometimes severe pressure of personal affliction.* The aged relative survived a little while the youth who had been to him an affectionate and favourite friend and companion; and it was his wish that some memorial should be written of virtues which had so early bloomed to be so early removed; which he had fondly anticipated he should leave to be long progressive and useful on earth, but which he was destined so soon to meet in heaven.

The young man, after a considerably protracted alternation of appearances, which excited the fears and the hopes of his friends, finally sunk in a consumption in his twenty-first year. Sentiments of piety seem to have mingled with almost his earliest exercises of thought; and they were combined with a love of knowledge, and with natural dispositions singularly innocent, affectionate, and in every way amiable. Exactly these qualities, with a constantly progressive confirmation of their principles and extent of their disclosure and exercise, formed his character throughout the advance to his manhood and premature de-

* An account of the long life and indefatigable exertions of this excellent man, is intended to be published by his son, the Author of the present Memoir, and parent of the interesting youth who is its subject.

parture. He was unassuming, grateful for kindness, sympathetic with suffering, ready to subject his youthful schemes and pursuits to the interest of his relatives; he was at once reflective and cheerful; delighted with the novelties and varieties of nature and art, yet patient of assiduous labour; pleased with society and friendships, but disgusted at levity and dissipation; in all his pursuits and situations governed by conscience and the fear of God. When the state of his health became, just at that period of life which is generally animated and beguiled by gay imaginations of its future career, so precarious as to place the probabilities, during a considerable length of time, in an evidently doubtful balance between life and death, he maintained a pious equanimity and resignation, not reluctant, as appears by some expressions in his letters, to entertain the more favourable omens, but acquiescing with devout calmness in the sentence still again and again signified to him so intelligibly by the opposite indications. And when at last the time arrived which could leave no further doubt, he advanced to the accomplishment of his last work on earth, with a delightful placidity; benevolently attentive at the same time to the circumstances and interests of those around him, anxious to soothe the sorrows of his relatives, and suggest instruction to his young friends. In a letter written within a very few weeks of his decease, after kindly adverting to a recent visit from the friend to whom it was addressed, and the cheering effect of kind attentions, in the tedium incident, at times, to lingering illness, he added,

‘ But still, my dear Friend, (will you excuse my saying a word or two on a subject with which you are familiar,) there must be something more than creature comforts, valuable as they are, to support, fortify, and console the minds of such feeble infirm creatures as myself, under the pressure of wasting disease. *If when heart and flesh fail, God is the strength of our hearts and our portion for ever*, we have a fortress as durable as the Author of the promise itself; we are encouraged to look to him for support, and to trust in him for mercy in all times of need; ever remembering the way by which, as sinners, we must come unto the Father, pleading the meritorious sufferings of a glorious Redeemer as a propitiation for sin.—Blessed be God, in him there is a fullness that can never be exhausted! and if by faith we are enabled, conscious of our own unworthiness, to lay hold upon the hope set before us, we have encouragement to look for that support which the world can neither give nor take away.’

Other letters and passages indicate the same simple exclusive reliance on the Mediator, which is shewn in this. It is implied even in a paper written so early as his thirteenth year, and which is expressed with an intelligence, reflectiveness, and a depth of feeling remarkable and premature for such an age. Several letters written from the neighbourhood of London, in

the beginning of his sixteenth year, give a pleasing display of a cultivated, pure, observant, and thoughtful mind, full of sensibility and conscience. Some letters of a later date, briefly describing the objects seen in an excursion through the romantic scenery of Lancashire, shew what animated pleasure he was capable of receiving from the wild or beautiful aspects of nature, and from the monuments and relics of antiquity.

Nothing can be more modest and unostentatious than the manner in which the excellent Writer of the Memoir delineates the character of so estimable a son. He carefully abstains from high and extravagant epithets. In adverting to young Gilpin, and other instances of extraordinary attainment and excellence, mysteriously removed from the world in the morning of life, he disclaims, in terms of unquestionable sincerity, any wish to have his son regarded as one of the wonders of youthful capacity and progress. Very respectable as he was in faculty and acquirement, it was his happy combination of all the gentle and attractive virtues, dignified by piety, that rendered him so interesting a relative to possess—and to lose. It is apparent, at the same time, that a sober and much exercised judgement had given to these captivating qualities a character of maturity and manliness beyond his age.

To dwell on the remembrance of a being so loved and lamented, and to compose this short tributary memorial, may well have been to the religious parent, after some interval of time, a pensively pleasing employment. But his object in publishing what he had written, appears to have been, not either the display of his own feelings, or, simply, that of the character of the amiable youth; but to make of that character an instructive lesson to young persons in general, and especially those educated under the Author's care. The better to effect this, he has interspersed a number of just and serious reflections and observations, as suggested by circumstances occurring in the course of the relation. Among these are some remonstrative strictures on reading one class of romances, and on frequenting places of public amusement.

Mr. Langdon's Sermon to a congregation of the young people of the neighbourhood, preached in the fulfilment of the wish of his deceased young friend, and from a text named by him, "Young men likewise exhort to be sober-minded," is pertinent, plain, and sensible.

Art. IV. *A Reply to a Letter written by the Reverend John Simons, Rector of Paul's Cray*, purporting to be on the Subject of certain Errors of the Antinomian Kind, which have lately sprung up in the West of England. By Thomas Snow, Seceder from the National Religious Establishment. 8vo. pp. 76. 1818.

WE applaud the good sense manifested in the following passage from this "Reply"; and while we rejoice in the evidence it affords of a return to soberness of mind, and accept the *virtual* acknowledgement it contains of past errors, we must think that the nature of the case called for something even more ingenuous and explicit. Mr. Snow recommends the perusal of Mr. Simon's Letter to those who have been followers with him, in order,

• First, that they may be admonished against a sin, too easily fallen into amongst all religionists—into which they may fall, of wresting the Scriptures from their plain signification; by which, if one difficulty seemed for a little while to be removed, many others would be inevitably raised. Secondly, that they may be much more cautious in explaining what their true meaning is, as well as what it is not, in order to guard against the possibility of such changes as those which you (Mr. Simons) make; "using sound words that cannot be condemned." Thirdly, that they may be more cautious in encouraging persons to become religious teachers who are not qualified to be so. Fourthly, that they would admit of a more free intercourse with persons, provided they be upright and godly men, who in some particulars differ from them, that so there may be a liberal discussion of truth to mutual advantage; and also such an explanation of sentiments as might prevent those public contests, which are injurious to the public mind.'

Nothing could be more judicious, or more seasonable than this advice. Let but Mr. Snow himself and his friends have grace to follow it in each particular, and before long, we venture to predict, neither he, nor they, will be separated from the spiritual catholic church, except, perhaps, by some worthless wordy distinctions.

Having no more inclination to involve ourselves in wire-drawn theological discussions, than we have to become the arbiters of a personal controversy, we shall concern ourselves no further with the contents of this pamphlet, than to allow Mr. Snow, through the medium of our pages, to exonerate himself from the charge of being *now* the defender of certain absurdities, which have been, perhaps, in too unqualified a manner, or, at least, too *pertinaciously* imputed to him. A return towards "soundness in the Faith," in any case, especially in that of a public teacher, is so pleasing an event, that our readers will not think we occupy them too long in extracting the following declarations, which Mr. S. makes in concluding his "Reply."

'I do not,' he says, 'believe in an actual union from eternity between Christ and his Church.— — Neither do I believe that there was any other union between Christ and the Church, before the foundation of the world, than that which consisted in their being bound up together in the unalterable decree of God, in the same 'bundle of life:' and that which had its being in God's purpose, to bring them together in an actual and spiritual union, in their present state here, as the certain pledge of their eternal enjoyment of it together, in the world of glory.— — I do not believe in justification from eternity, nor in any actual justification of the Church before the foundation of the World.— — I do not believe in imputed sanctification, but that the elect of God are personally sanctified, as I have before shown at large. When I assert that believers are 'dead to the law, delivered from the law,' I do not mean to teach that their mercies vouchsafed release them from the obligation to obey either God or man; — — but I believe, that redemption is in order to their loving God and his Church with a pure heart fervently. Christian liberty is a liberty from those enemies which hinder us from living unto God, in order that we may serve him without sin, holiness and righteousness before him all the days of our life.'

We have all along anticipated a happy result, when recent opinions should be submitted to the ordeal of the Press. Very many things will be spoken and written, which a man endowed with an ordinary share of good sense, will pause and weigh, before he prints; and this very pausing may be about the propitious moment, in which a sound understanding and genuine affections, shall triumph over a heated imagination and sinister influences. So desirable an event, we say, may be expected to take place with the humble and the upright: as those who are "wiser in their own conceits than seven," "that can render a reason,"—whether they preach, or write, or print, it matters not; *their* course is never retrograde; it is always onward, always downward; if they stop, we may be sure, either that some sordid passion has given another direction to their thoughts, or, that the whole elasticity of their minds is exhausted, or, that the external stimulus which hitherto operated upon them, has been removed.

We say there is yet some ground for dissatisfaction. It is very possible that some particular expressions may have been incorrectly reported, some statement may have been misrepresented. Mr. Snow speaks in behalf of himself and his friends; but he cannot be ignorant that sentiments the very reverse of those which we have just quoted from his Reply, have long been and still are warmly maintained by individuals with whom, according to common report, he has been closely associated. Mr. Snow cannot be ignorant, that expressions to the full as extravagant and as reprehensible as any or those which Mr. Simons has adduced in his Letter, have been perpetually on

lips of these persons. The most explicit avowal of opinions which Mr. S. here professes to deprecate, we have ourselves heard from an individual, who would, as we believe, in the restricted sense of the terms, claim him as a friend and associate. Nay, we must renounce our credit in the most respectable testimony, if Mr. Snow himself has not employed a mode of expression, which nothing but an unworthy sophistry could reconcile with the declarations he now makes. If such be the case—but we forbear—it is not our part to upbraid, or to force those upon their knees before the public, whose own ingenuousness does not place them in that position. We suggest but a single hint in conclusion. The History of the Church teaches us, that the one feature which has the most invariably attached itself to *heresy*, is, *an ever shifting evasion*. The dishonest have evaded because they were dishonest; the sincere have acted the like unworthy part, from the very necessity of the case, and the absolute impossibility of pursuing a straight-forward course upon the ground they have unhappily chosen to occupy.

Art. V. *Sermons on the Evidences, the Doctrines, and the Duties of Christianity*. By the Rev. W. H. Rowlatt. A.M. &c. &c. 2 Vols. 8vo. Price 1*l*. 1816.

OUR readers are aware that we do not profess to review all the sermons, or series of sermons, which are continually issuing from the press, the greater proportion of which never pass beyond the circle of private friendship, while not a few sink at once into merited oblivion. The mode which we have adopted, as some limitation is necessary, has been to arrange the mass of sermon writers into several classes, and to notice distinctly the productions of two or three of those who may be considered as taking the lead in each class. There have been, happily, a very considerable number, who have recently distinguished themselves by their open avowal, their scriptural explanation, and their able defence of the essential truths of Christianity. These writers manifestly belong to the evangelical class, and to them, with whatever denomination they may be connected, we are at all times desirous to pay a due attention. There are others who belong to what may be denominated the polemic class, consisting of those who write and publish sermons for the express purpose of assailing popular errors, or vindicating controverted doctrines. These are manifestly legitimate objects of criticism, and so far as the matters in dispute are worth contending for, we have felt ourselves bound by our duty to the Christian Public, and our attachment to truth, to balance the respective claims of such controvertists. Again, there are others, who constitute, perhaps, the great majority of modern sermon-writers, that belong

to the ethical or didactic class, who seem to consider it their duty to steer clear of all doctrinal statements whatever, and to inculcate only the moral precepts of Christianity; whose discourses seem rather to have been extracted from the writings of Plato and Seneca, than founded on the sublime and evangelical precepts of Christian Revelation. Some of the writings of this class may be useful, as far as they go, provided that the morality they inculcate be not enforced by false and unscriptural motives: they can have however no just pretensions to the appellation of *Sermons*, by which has ever been understood something widely different from a mere ethical essay. Nearly allied to this latter class, are those writers who may be denominated fashionable divines, whose discourses are accommodated in doctrine, expression, and general costume, to the prevailing taste of the times, and to certain oracular standards, whom all the world admires.

The Author of the volumes now before us, belongs to this order: and from the specimens with which he has favoured the public, we are enabled to furnish our readers with the distinctive qualities of this species of composition.

In the first place then, it would seem absolutely necessary to a modern fashionable discourse, that it be *very short*; thus our Author informs us in his preface, 'that the sermons are short, in compliance with the prevailing custom of the times; but,' he adds, 'if they are read as slowly as I think all sermons ought to be, they will occupy about twenty minutes in the delivery.' In the next place, it would appear requisite, from these models, that sermons of this class should be altogether without plan and method, or, if the preacher have any connected train of thought, that it be effectually concealed from his hearers, lest he should be suspected by them of having adopted the antiquated and puritanical fashion of dividing sermons into heads, and particulars, and subdivisions. The discourse, moreover, must not be textual; a very slender and remote connexion between the scriptural motto prefixed, and the sentiments subsequently delivered, is amply sufficient. Another requisite is, that the language be not theological; that none of those terms which are considered as *cant* phrases, or which savour of Methodism and fanaticism, be introduced; nor must it contain many citations from the Holy Scriptures. Here and there indeed it may be allowed to introduce a direct quotation from the sacred volume; but the general character of the style must not be scriptural; nor is it on any account admissible that the *obsolete* terms with which the sacred volume abounds, should be adopted, without suitable explanations and comments. It is further required, if the discourse be doctrinal, that the doctrines it contains be exactly conformed to the modern theological

creed, and while a profound respect is professed for the Articles and Homilies of the Church of England, no appeal must be made immediately to those uncouth and antiquated writings themselves, but rather to some of the fashionable modern interpreters of those authorized formularies. The sanction for such doctrinal statements must be taken, not from the New Testament, nor even from the Liturgy itself, but from the 'Elements of Theology,' the 'Refutation of Calvinism,' or some other oracular publication of modern times. Again, if the sermon be hortatory, the exhortations must be of a very general kind, and delivered in soothing accents; no vehement, or pointed, or terrifying expressions must be used, which may engender fanaticism, or drive the sinner to madness and despair. Finally, a great proportion of the discourses must be on the Fasts and Festivals of the Established Church, since this will afford the preacher an excellent opportunity of eulogizing his Church, and of warning his hearers against evil and designing men, who aim at its subversion; a topic on which it is allowable to declaim with vehemence, and to exhaust all the terms of opprobrium which our language contains. This would seem to be a just and impartial representation of that style of preaching which is now adopted by many, 'in compliance with the prevailing custom' or fashion 'of the times;' and it would be easy to gather proofs and illustrations from the volumes before us, of each of these particulars, exclusive of the last. In adverting to Separatists, the Author has, with one or two exceptions, assumed a tone of moderation and candour well worthy of imitation, and which has seldom been exhibited by preachers and writers of his class.

We cannot, however, dismiss these volumes, without a few additional strictures, by which our readers may be enabled to form a correct estimate of their merits or defects. That the Author should feel it necessary to offer an apology for the publication of two volumes of Sermons, which, he modestly admits, 'make no pretensions to originality, nor approach those admirable models of discourses for the pulpit which are already possessed,' is not surprising; but we were surprised to find that he deemed it necessary to apologize for the writing of new Sermons, instead of delivering those of others, and to excuse his conduct in doing so, by a quotation from Paley, in which that distinguished writer recommends to the junior clergy, the composition of their own sermons, because 'however inferior their compositions may be to those of others in some respects, they will be *better delivered*, and better received.' We were certainly not aware that matters were come to such a pass with clergymen of the establishment, that

it had become necessary for them to apologize for the production and delivery of their own sermons!

Many of the Discourses of Mr. Rowlatt which are on general subjects, possess considerable merit, and are unobjectionable in sentiment, but against the theology of these volumes, we feel it incumbent to enter a most decided protest. A few instances may suffice to justify this protest, if not to the Author, yet at least to those whose religious principles accord with our own.

In the Sermon on 'The Goodness of God,' the Author makes the following remarks relative to the doctrines of original sin, and hereditary depravity.

'We may therefore rather be said to inherit the consequences of Adam's transgression, than to partake of his curse. And I know not whether this consideration may not help us to remove some of the difficulty that has at all times been felt upon the subject of original sin.

'That we are partakers not of Adam's original purity, but of the corruption that he acquired by sin is evident; and therefore that we are all of us more or less disposed to transgression, and in a greater or less degree guilty of personal offences, admits of no doubt: and that this depravity of our nature is the consequence of the fall, is also certain: but that we are in any other sense than this involved in Adam's guilt, that we can be said to share in his actual sin, otherwise than as being affected by its consequences, is a matter that has created much doubt in the minds of good and learned men. To some it has appeared to be strange to say, that those who honestly and uniformly endeavour to regulate their lives by the principles of the Gospel, are nevertheless sinners; and that even infants and idiots, who are incapable of actual sin, come under that description. And others we know (overpowered it should seem by the force of scriptural language upon this subject) have yielded to the most frightful alarms, and imagined themselves to be overwhelmed with guilt, though their conduct may have been eminently virtuous. The doctrine of our Church, as deduced from Scripture, gives no foundation, I apprehend, for this opinion.' pp. 168—170.

In the same spirit, and apparently from an apprehension lest too gloomy notions should be entertained concerning the degree and universality of man's apostacy from God, the Author endeavours, in a Sermon upon 'The Atonement,' to qualify the subject, and give as mild a representation as possible of the doctrine of universal depravity.

'There is something in this universal imputation of sin, that is calculated not only to alarm our hearts, but also at first to shock our understandings. It is true that we cannot look around us, without receiving ample proof of the prevalence of vice. It is in vain that to the commandments of God, are superadded the terrors of human punishment: the breach of all His laws is still fatally frequent. But it

will be said, are there no exceptions? Is virtue indeed an empty name? Is there "none that doeth good, no not one?" Sad indeed would be our condition, were this representation just. Powerless indeed would be the Gospel, if it had produced no better effects than these. Hopeless, indeed, would be the task of its ministers, were human nature so depraved, as this description would imply. An impartial view of our species will afford a more consolatory prospect. Amidst much that is evil, we shall discover also much that is good. Our temples are not yet deserted. Our holy religion still has sincere and numerous votaries. You still resort hither to seek that peace which the world cannot give, and I trust, that you seek it not in vain. Nor is religion confined to the observance of its outward forms and ceremonies. Its genuine fruits, perhaps, were never more abundant. On all sides the benign effects of Christianity are distinctly visible. The hungry are fed, the naked are clothed, the afflicted are comforted, the imprisoned are visited, the ignorant are instructed. Nevertheless, we must still confess with the Apostle, that "all have sinned and come short of the glory of God." Vol. I. pp. 182—184.

On the doctrine of Divine Influences, the following passage occurs, in which the utmost solicitude is manifested, both by the Preacher, and by the Rt. Rev. Prelate from whose writings it is partly extracted, to guard against the *fanatical* and *enthusiastic* notions relative to conversion and Christian experience, which are supposed to prevail to a most alarming degree in the present day. After having stated the 'conviction of the good man, that his own natural infirmity will be strengthened by spiritual assistance, his own deficiency be supplied by Divine grace,' and adverted to the consolation which such a conviction is adapted to inspire, the Author proceeds to deduce the following conclusions:

'It rests therefore upon the concurrent authority both of Reason and Scripture, that the operation of the Holy Ghost upon our hearts, is a true doctrine and indispensable for our salvation; but that its influence cannot be distinguished from the operations of our own minds: that we cannot know whether we be under the guidance of the Spirit, except by comparing our lives and principles with the word of God. But whilst we maintain that every true Christian is "inspired, enlightened, sanctified and comforted, by the Spirit of God; let us reject all claim to private revelation, all pretension to instantaneous and forcible conversion; let us disclaim all suggestions or perceptions, known and felt to be communicated by the immediate inspiration of God."

'It may be observed, that upon this subject, as upon so many others, there are two extremes, into which different persons are apt to run from different causes, and that truth and safety are to be found in a middle course. Whilst some from ignorance and enthusiasm easily fall in with the notion of the irresistible operation of the Spirit, and thus cheaply purchase for themselves the claim to superior sanctity: others in the pride of reason and intellect, unwilling to admit what

they cannot entirely comprehend, settle in unwarranted scepticism, and deny altogether the influence of Divine Grace.' Vol. I. pp. 208, 9.

On the doctrine of Justification, likewise, the Author attempts to steer a middle course, and while he does not, with some of his brethren, rest it wholly upon works, he is still more anxious to guard his hearers against the opinion, which he pronounces most delusive and fatal, that faith alone is the ground of justification with God. But notwithstanding the flood of light which has been poured on this subject by Bishop Fomline and others with whom our Author seems to be particularly conversant, it will be evident to every theological reader, that his view of this doctrine is extremely confused, and that subjects are perpetually confounded, which ought to have been carefully distinguished. Should a person, for instance, sit down to read the Sermon on 'Faith and Works,' with a sincere desire to learn the method of Justification, what would such an inquirer be able to make of the following passage, which is nevertheless the most explicit and intelligible in the whole discourse?

'The next consideration is, what is meant by being justified? Justification is not salvation. We are justified in this life, we are saved in the next. We are justified by faith in Christ: that is, we have put ourselves in the right way, we have begun well, we have laid a good foundation, we are so far justified: but if we stop here, if we do not build well upon this foundation, if our lives and conversation are not suitable to our faith, our justification is incomplete, and cannot lead to salvation.

'Nothing can well be more intelligible than this, or more reasonable. But from some cause or other, probably in a great degree from the wilful misrepresentations of the Jews; a different notion, the same error that still prevails in some minds, soon got abroad. And this produced the Epistle of St. James, who wrote to rectify not any mistake of St. Paul, but the mistake of those who put a different sense upon that Apostle's words, from that which he intended them to bear. From hence it appears, that there is no inconsistency between the two Apostles; but that the doctrine of our Church is fully authorized by the Holy Scriptures. That doctrine is, that justification commences by faith, and is completed by good works: and that good works therefore are essential, but not alone sufficient, for salvation.' Vol. I. pp. 222—224.

But in order fully to appreciate the orthodoxy of the above statement, it is necessary to take into the account, what are the views entertained by this clergyman, of the nature of justifying faith. There are several passages in these Sermons, in which the Writer most distinctly states, that faith is nothing more than a persuasion of the truth of our Saviour's history. In one place, after having cautioned his hearers against the

strange, mysterious kind of faith for which Calvin and his followers plead, he adds,

‘ Let us, my brethren, not so learn Christ. Let us found our faith upon a calm, deliberatt, unprejudiced examination of the proofs we possess of the truth of our Saviour’s history. If we are not capable of that examination, let us rely upon the evidence of those multitudes of good and able men, who have investigated it, and been convinced; But let us not give way to the suggestions of enthusiasm, to fancied illumination, or imaginary predestination.’ Vol. I. p. 228.

In the discourse upon ‘ The Communion,’ he writes thus :

‘ A lively faith is here as elsewhere opposed to a dead faith, that is, a faith that is sincere, and proves itself to be so, by a life correspondent to it; and not a mere formal profession of belief, either unsupported by good actions, or contradicted by evil ones. And it is a most important consideration, how we are to attain this lively faith, which is however neither more nor less than the belief of an historical fact: namely, that Jesus Christ lived and died as related in the books of the New Testament, and particularly by the four Evangelists. Now this fact can only be ascertained, like all other matters of history, by weighing and comparing the evidence by which it is established. It becomes therefore the indispensable duty of every man, to make this investigation, so long as a particle of doubt remains upon his mind; until his faith acquires the utmost force of conviction, and becomes necessarily the rule of his conduct.’ Vol. I. pp. 277, 278.

But as some, from the limited capacity of their understandings, or their want of the means of investigation, may not be able to pursue this inquiry, and so arrive at such *saving faith*, our Theologian puts them into a much shorter and simpler method of obtaining it, which cannot fail to succeed.

‘ But should there remain some, who from weakness of understanding, or the want of cultivation, are incapable of any enquiry of this sort; they may still rest their belief upon a ground that will not deceive them. They may safely confide in the religion of their forefathers: a religion which has now subsisted for eighteen centuries, and embraces in its profession nearly the whole civilized world. They may rely upon a creed, which philosophers have examined, and for which martyrs have bled. And in this way, they may possess “ a faith in God’s mercy through Christ,” which will inevitably lead them to have “ a thankful remembrance of his death.” For although there are many doctrines, about which Christians are divided amongst themselves; there are none (so far as I know) who believe in Christ, who doubt that “ he died for our sins, and rose again for our justification;” and consequently there are none, who can regard his death, with other feelings than those of the deepest gratitude.’ Vol. I. pp. 279, 280.

The preceding extracts exhibit the leading articles of the Author’s creed, and will, we think, justify our classing him with the fashionable theologians of the age. There is, how-

ever, one passage, in which so unjust and unwarrantable an attack is made upon the memory and doctrines of Calvin, that we cannot permit it to pass unnoticed.

'When a man' (says Mr. R.) 'has once persuaded himself, that all that is required for his salvation, is a bare faith, "a dead faith," as the Apostle calls it, a faith that produces no fruit, his mind is then prepared for a life of apathy, and uselessness to his fellow-creatures, if not for a course of wickedness and crime. In truth, what has he to restrain him from vice? Sin appears before him disarmed of its terrors. He is tempted, and he yields. He believes, and he is safe. Nor does the misfortune stop here. A mind that is not shocked by this absurdity, has no limit to its capacity for error. It can admit even the monstrous doctrine, that the more he sins, the greater is his security; and, full of his imagined sanctity, he commits (he flatters himself with impunity) even the very worst of crimes. Nor can we be surprised at this, when we find the founder of this mischievous doctrine, deliberately recording this, and many other similar opinions. "It is true (says he) that their own sins, under the direction of God's Providence, are so far from *injuring* the saints, that they rather *promote* their salvation." Can a stronger inducement to wickedness be held out?' Vol. I. pp. 226, 227.

Now, besides the manifest injustice of charging tenets like these, upon those who are denominated Calvinists, which we can hardly number among the Author's sins of ignorance, there is something extremely unfair and insidious in the manner in which this supposed extract from Calvin's writings is introduced. The name of the Reformer is mentioned at the foot of the page, but there is no reference to any part of his works, no citation from the original, in the language in which it was written; no means are afforded by which the reader may ascertain the accuracy of the reference, or judge of the correctness of the version. We have no ambition to become apologists for all the actions or opinions of Calvin; but we cannot, in the absence of further evidence, bring ourselves to believe, that Calvin ever wrote, in so unqualified terms, so highly objectionable a sentence. Were the passage in question seen in the original, and in its connexion, it would probably exhibit a very different aspect. If, however, it were possible that so good and so great a man as Calvin, uttered such a sentiment, Mr. R. knows, or might know, that such a tenet is as abhorrent to the feelings of modern Calvinists, as it is to his own, and that there would not be found an advocate for such a 'dead faith,' or an apologist for conduct so vicious, unless it be among the Antinomians or Hyper-Calvinists with which the Christian Church is at present infested, and of whom no one would be more ashamed than Calvin himself.

Art. VI. *Iceland; or the Journal of a Residence in that Island, during the Years 1814 and 1815.* By Eben. Henderson, Doctor in Philosophy.

(Concluded from page 196.)

DR. HENDERSON was delighted with the fine situation and magnificent prospects of the farm of Reykiaholar, and with an aquatic excursion among the islands of the Breidafjord, with their boiling springs and infinite assemblages of wild fowl. 'As I passed between the islands,' he says, 'my ears were stunned with the cries of sea-parrots and crees, the latter of which abounded in such numbers that they completely covered the surface of the water, and on rising, almost darkened the atmosphere.' In the islands, the eider-ducks and their nests were observed and examined with much curiosity. 'Most of these islands have been thrown up by submarine volcanos, and many of them rest on superb perpendicular pillars of basaltic rock.' Some of them are well inhabited. Parts of the mainland coast of this bay display immense walls of basaltic configuration. The mountains exhibit some very extensive strata of the same kind of rock. At one place, where the mountain streams have forced their way through beds of the columnar rock, numerous turrets and spires present themselves amidst the clouds of mist arising from the water-falls.'

In Isafjord Dr. H. had a very narrow escape from death, in crossing a sloping bed of ice, near the brink of a profound chasm, bearing a name indicative of its having been fatal to many adventurers. His horse fell, and sliding still nearer than himself to the verge, displayed, we must be allowed to say, an admirable *presence of mind*, in the extreme peril, acting in the only possible way by which he could be saved from destruction. The people of this most north-western part of the island, retain more of the Scandinavian ideas and customs than the other inhabitants, being faithful retainers of old traditions, and indefatigable transcribers, reciters, and moral critics, of the sagas. The assertion which had been hazarded, that this portion of the country had always remained opaque, while the rest had been illuminated by volcanic fires, was contradicted to our observer's eyes, by the accustomed but always solemn spectacle of lava, and the mountain cavern which had in some remote age poured it forth.

The name has already occurred of *surturbrand* or mineralized wood. It is a most remarkable circumstance in the constitution of the island, that a bed of this substance extends through the whole of the north-western peninsula. At Briamslaek it was presented with great distinctness to our Author's view, in a deep cleft cut through a large hill by a torrent from the mountains. The more perpendicular side of this chasm

'Consists of ten or twelve strata of *surturbrand*, lava, basalt, tuffa,

and indurated clay, successively piled above each other. The turbrand is undermost, and occupies four layers which are separated from each other by intermediate beds of soft sand-stone or . . . These layers are of unequal thickness, from a foot and a half to 11 feet, and run to the length of about thirty yards, when they terminate in the debris. They differ also in quality: the two lower exhibit the most perfect specimens of mineralized wood, free from all admixture, of a jet black, and such pieces as have been exposed to the sun, shine with great lustre, and are very splintery in their fracture. The numerous knots, roots, &c. and the annual circles observed at the ends of the trunks or branches, remove every doubt of vegetable origin of this curious substance. The only changes undergone are induration and compression: having been impregnated with bituminous sap and flattened by the enormous weight of superincumbent rocks. Some few branches stretch at times across the bed, but in general they all lie parallel with one another, and are frequently pressed together, so as to form a solid mass. The stratum is not so pure, being mixed with a considerable portion of ferruginous matter; grey generally, but black in the fracture: no lustre, and is much heavier than the former, yet possesses every trait of its vegetable character. The fourth or uppermost stratum consists of what the Icelanders call *steinbrand*, or coal, from which it differs only in the absence of the gloss, and its containing a quantity of earthy matter. It still retains some faint marks of wood.

‘Remarkable as this appearance of rock-wood undoubtedly is, still more surprising phenomenon makes its appearance between the second and third strata, viz. a bed of dark grey schistus, about 12 inches in thickness, that admits of being divided into numerous plates, many of which possess the tenuity of the finest writing paper, and discover on both sides the most beautiful and accurate impressions of leaves, with all their ramifications of ribs and fibre in the best state of preservation. The whole of the schistose bed is in fact, nothing but an accumulation of leaves closely pressed together, and partially interlaid with a fine alluvial clay. It is worthy of notice, that when you separate any of the leaves from the mass, they are uniformly of a greyish or brown colour on the one side, and black on the opposite side. Most of those on the specimen before me are of the common poplar, (*populus tremula*), and as to them, in the judgement of an eminent botanical gentleman (Prof Hornemann, of Copenhagen), appear to be of the *populus tremula*. A few birch and willow leaves are also observable, but small in size: whereas many of the poplar leaves are upwards of 12 inches in breadth.’

Dr H.'s speculations on these marvellous phenomena are quite satisfactory to the extent of shewing that the deposition cannot have been effected by volcanic agency, notwithstanding that lava is always, he says, found in greater or less quantity in the vicinity of these strata, but are to be attributed, in any way or other, to the prevalence of water; beyond this general conclusion all appears to us submerged in unfathomable mystery.

The sun at midnight must have been, independently of all circumstances of locality, a very striking spectacle; but this appearance in such a combination as the following, must have created a scene inexpressibly strange and magical, and of almost ghostly magnificence.

'Close by, toward the west, lay the *Trolla-kyrkja*, or "Giant's Church," an ancient volcano, the walls of whose crater rose in a very fantastic manner into the atmosphere, while the lower regions were entirely covered with snow; to the south and east stretched an immense impenetrable waste, enlivened on the one hand by a number of lakes, and in the distance by vast ice-mountains, whose glass surface, receiving the rays of the midnight sun, communicated a golden tinge to the surrounding atmosphere; while, toward the north, the long bay of *Hrútafiord* gradually opened into the ocean. Here the king of day, like a vast globe of fire, stretched his sceptre over the realms of night, divested indeed of his splendour, but more interesting, because more subject to view. The singing of swans on the neighbouring lakes added to the novelty of the scene.'

A storm imperatively intercepted our enterprising traveller, much to the joy of his superstitious attendant, in a resolute attempt to reach the summit of Baula, a noble volcanic cone of three thousand feet high. This he pronounces 'the most remarkable mountain on the island,' on account of the extraordinary quality of its material. Up to the utmost height which he laboriously attained, towards 1200 feet, it was found to consist wholly 'of a singular kind of white coloured basalt, none of which lay in their original bed, but were scattered about, and piled one upon another in the wildest disorder. They are for the most part five and seven-sided; some have three, and a few nine sides, and measure from three to seven feet in length, by five and nine inches in diameter.' As no human being has ever yet, it is asserted, stood on its sublime apex, it is to be regretted that time did not permit our Author a second and successful trial, for the privilege of looking into its crater, even though he should not have verified the faith of the good Icelanders, that it is the 'entrance to a rich and beautiful country, constantly green, abounding in trees, and inhabited by a dwarfish race of men, whose sole employment is the care of their fine flock of sheep.' It is a little strange, that with so much of the ancient Scandinavian mental mist hovering round them, they should not have described more portentous visions, and imagined rather a descent to Valhalla. Perhaps it is their quiet innoxious disposition that has brightened and at the same time dwarfed the figurings of their imagination.

At Reykollt it was impossible that the fame of 'the northern Herodotus' should fail to inspire great interest in examining those massive works of stone in which Snorro Sturluson has

raised for himself a local monument as lasting as his writings. His Bath requires no reparation, after nearly six hundred years. An immersion which Dr. H. enjoyed in this venerable basin, filled by a current from the ever-boiling fountain of Scribla, with the vivid associations of the ancient poet, mythologist, historian, and political enterpriser, and the view at the same time of the prodigious columns and clouds of vapour perennially rising from the hot and spouting springs all over Reykiadal, 'the Valley of Smoke,' must have been a luxury hardly to be equalled by a plunge in the tepid reservoir of any of the famous fountains of Italy or Greece, in which poets, and heroes, and emperors have laved. The short memoir introduced of Snorro, the most celebrated name, probably, in Icelandic biography, gives cause to regret in behalf of his character, that a little more of the obscurity of ancient time had not settled on his history, to veil, in some degree, the too palpable features of avarice, and intriguing and turbulent ambition.

The account of one situation in the 'Valley of Smoke,' may be transcribed, to shew how much of the *inconvenience* of magnificent spectacles is saved to persons who can contemplate them only in description.

'We proceeded to the *Tungu-hvözar*. As the wind blew the smoke directly upon us, it was not without some danger that we approached them. Having cautiously leaped over a rivulet of boiling water, I took my station in front of the springs; but ere I was aware, I was nearly suffocated with hot and dense vapours, which so closely surrounded me, that I could neither see my companion, nor how to make my escape from the spot on which I stood. At the distance of only a few yards before me roared no fewer than sixteen boiling cauldrons, the contents of which, raised in broken columns of various heights, were splashing about the margins, and ran with great impetuosity in numberless streamlets, down the precipice on which the springs are situate. What augmented the irksomeness of my situation, was the partial darkness in which the whole tract was enveloped, so that it was impossible for me to form any distinct idea of the terrifying operations that were going on before me. After the wind had somewhat abated, the vapours began to ascend more perpendicularly, and I again discovered Mr. Jonson, who was in no small degree concerned about my safety.'

A vast body (or shall we rather, from its powerful and incessant agency, call it soul?) of fire, maintains dominion under the whole extent of the valley, keeping the water every where in perpetual agitation, insomuch that even the river is disturbed, in the middle of its channel, by boiling springs throwing up their columns of steam.

The direction of a number of the last mentioned stages will shew that Dr. H. was returning toward Reykiavik, where he

arrived on the 29th of June. On the 18th of July he again set out for the north, to be accompanied, through some part of the journey, by two gentlemen of Holstein.

At Husafell, and indeed elsewhere, he very properly took occasion to make particular inquiry respecting the famous species of mice, of which Olassen and Povelson have reported what Mr. Pennant believed, but Mr. Hooker and other writers have pronounced ridiculously incredible. Most readers will immediately recollect the story to be, that these mice, besides other points of extraordinary sagacity, have admirable talents for *navigation*; going to considerable distances from their lodgements, in small foraging parties, to collect berries for their store, which berries they import, across rivers and lakes, on flat pieces of dried cow-dung, each *manned* by a crew of six or ten, all standing with their heads toward the centre, and rowing the vessel by means of their tails.

‘Having been apprised,’ says Dr. H. ‘of the doubts entertained on this subject, I made a point of inquiry at different individuals as to the reality of the account, and am happy in being able to say, that it is now established as an important fact in natural history, by the testimony of two eye-witnesses of unquestionable veracity, the clergyman of Briamslaek, and Madame Benedictson of Stikesholm, both of whom assured me they had seen the expedition performed repeatedly. Madame B. in particular, recollected having spent a whole afternoon, in her younger days, at the margin of a small lake on which these skilful navigators had embarked, and amusing herself and her companions by driving them away from the sides of the lake as they approached them. I was also informed that they make use of dried mushrooms as sacks, in which they convey their provisions to the river, and thence to their homes. Nor is the structure of their nests less remarkable, &c. &c.’

Whatever is not, in its own nature, plainly impossible, may be believed on testimony, strict regard being had to the qualifications indispensable to constitute the competence of witnesses to an antecedently improbable fact. We can have no reason to question the competence of the witnesses here cited by our Author; but it is obvious that a more minute statement was necessary, to inform us *precisely what it is* that these witnesses testified.

In passing through the book, the reader may perhaps meet with some very few occasions for wishing to check, in the Author, a little too inconsiderate a facility of faith; as, for instance, when he cites (Vol. II. p. 25.) without any decided expression of incredulity, from an ancient Norwegian work, the description of a celebrated mineral spring in Hytardal, attributing such almost whimsical properties to the water, as it would really seem quite absurd to believe. And again, in a very curious account

of the foxes, which are numerous and very mischievous in Iceland, (Vol. II. p. 98.) he introduces, with expressions of uncertainty whether it should be positively disbelieved, the well-known tale which describes the foxes at the northernmost extremity of the island, as accustomed to assemble in a wrestling match, to ascertain which is the strongest; and then, in order to reach the sea-fowl sitting on the ledges and in the holes of the rocky perpendicular coast, suspending themselves from the edge of the cliff in a chain, formed by their holding, each a tail in its mouth, the strongest stationed at the top, and holding the whole adventurous band. We must stop, at any rate, at the line of mechanical impossibility, in that tendency to credulity, which is evidently an unavoidable and rational consequence of our enlarging knowledge of the natural history of the world. That such is the natural consequence, no one can deny who considers what a multitude of things have been placed on the ground of incontestable fact, within the last half century, which, if previously asserted, would have encountered universal disbelief.

A number of hours were spent in exploring the grand cavern of Surtshallir, extending about a mile under an enormous lava from the Bald Yokul, of the dimensions, through two thirds of its length, of fifty feet in breadth, and forty in height, and reputed, by the early inhabitants, to be the abode of Surtur, 'the black prince of the regions of fire,' whose appointed office, according to their mythology, was to burn the world at the conclusion of the present system of things. The description of one part of this cavern will recal that of Antiparos. Its magnificent exhibition is indeed of a more frail material, but it will in fact probably last as long.

'The roof and sides of the cave were decorated with the most superb icicles, crystallized in every possible form, many of which rivalled in minuteness the finest Zeolites: while, from the icy floor, rose pillars of the same substance, assuming all the curious and fantastic shapes imaginable, mocking the proudest specimens of art, and counterfeiting many well-known objects of animated nature. A more brilliant scene perhaps never presented itself to the human eye, nor was it easy to divest ourselves of the idea that we actually beheld one of the fairy scenes depicted in eastern fable. The light of the torches rendered it peculiarly enchanting.'

From this cavern, the route was directed toward the hot springs of Hveravellir, across a trackless desert, of lonely and formidable aspect, shining and frowning with icy and volcanic sublimities, and of a substance which entirely baffled the magnetic needle to which the party had recourse on their becoming enveloped in a very dark mist, in a place where they were passing among deep chasms, and where a temporary return of light

presented to their view, directly before them, 'an immense Alpine barrier,' which forbade all further progress. The only expedient for extrication was to go with the course of a great ancient stream of lava, which brought them at length, after many hours of toil, during which their anxiety would not permit the examination of 'volcanic chimnies' on their right hand or their left, to the welcome banks of a rivulet, at a spot whence they proceeded the next day to the boiling springs. 'It was not,' says Dr. H. 'without sensations of awe, that we beheld the columns of smoke that were issuing from almost innumerable apertures, and heard the thundering noise attending its escape.' Among this prodigious and raging assemblage of cauldrons, most of them, like the Geysers, ejecting at intervals, columns of water, there is the grand singularity denominated the 'Roaring Mount,'

—'a circular mount of indurated bolus, about four feet in height from an aperture, on the west side of which a great quantity of steam makes its escape with a noise louder than that of the most tremendous cataract. The steam issues with such force, that any stones you may throw into the aperture are instantly ejected to a considerable height. On thrusting a pole down the hole, we observed a very considerable increase, both in the quantity of steam emitted, and the noise accompanying its escape.'

Exceedingly striking too, is the account of the regulated *system* manifest throughout the tremendous tumult of operations, to which this singular 'Mount' seems appointed to act in quality of a magnificent trumpeter, a part which is performed in a manner which may, without presumption, claim to appropriate the description,

'Sonorous as immortal breath can blow.'

'From an elevated part of the adjoining lava we had a grand view of the tract, and could not sufficiently admire the connexion and regularity observable in the bursts of steam and jets of water that continued to ascend into the atmosphere the whole of the evening. The order they maintained can only be compared to that observed in the firing of the different companies of a regiment drawn up in the order of battle. The play commenced on a signal being given by the Roaring Mount, which was instantaneously followed by an eruption of the largest jetting fountain at the opposite end of the tract; on which the turn went to the rest, vast columns of steam bursting from the surface of the general mound, while the jets rose and fell in irregular beauty. Having continued to play in this manner for the space of four minutes and a half, the springs abated for nearly two minutes; when the Roaring Mount renewed the signal, and the explosions took place as before.'

In this tract of fires and thunders, the *Campi Phlegrei* of Iceland, as our Author justly denominates it, there are still and

silent objects which give an impressive idea of what there has been in the past; mounds and depositions which tell of ancient boiling fountains of enormous magnitude; 'especially,' says our Author, 'one which exhibits the remains of a mount twice as large in circumference as that of the great southern Geyser.'

In advancing laboriously northward, it was not an unpleasing diversification of the scene, to come into a tract of fine meadows, numerous flocks, and good farmhouses; or to fall in with a travelling company of the natives, one of whom was an ingenious goldsmith and watchmaker, and another, mistaken at first by Dr. H. for a dull and stupid man, surprised him by an intelligent and animated talk on a plurality of worlds, zealously maintaining that those worlds must be inhabited, and regretting he could not see Dr. Herschel, to whom he should be glad to propose many questions. It was a still greater luxury to pass a few days at Modrufell, with an enlightened, and zealous, and excellent clergyman, whom he had seen and admired the preceding year, and who evinced an ardent interest in all that is done, and is to be done, for the Christian cause, in Iceland and in the wide world.

After going on some distance eastward from this last mentioned station, the Traveller hastened his return to the south, directly through the centre of the island; and we soon find him again at the Geysers, at Skalholt, and in the neighbourhood of Mount Hekla, with extremely brief intermediate notices of his course. Wonders had already been too much multiplied to be any longer, with a few exceptions, minutely recorded. From those of the volcanic class there was no escape or remission but by quitting the island. When a little to the south-west of Skalholt, he says,

'After passing a number of red cones, of immense size, I encountered a dreary tract of lava, over which I had to scramble for several hours, and which presented such prodigious heights and gulleys, that were the sea, when brought into agitation by the most violent storm, and running, as the phrase is, mountains high, suddenly to congeal, it would scarcely furnish a counterpart to the scene before me. What then must have been the terrific appearance of this region, when the red hot flood of melted substances rolled across it, consuming every thing that lay in its way, and raising its fiery waves to the height they still exhibit!'

He had not time to visit the wild scenes of the Gullbringe Syssel, the south-western peninsula. The last superb spectacle he was destined to contemplate and describe, were the boiling springs and geysers of Reykium. He reached Reykiavik but just in time to make a few hasty arrangements before the sailing of the Danish vessel, in which he embarked on the 20th of August, and after a rough passage of seventeen days, arrived at Copenhagen. He describes the deep emotions with which

he looked back on this unparalleled region while it receded, and at length vanished from his sight.

Displeased as we sincerely are at the measureless length of this article, we are yet willing to hope that the extraordinary interest of the book, of which, after all, it is but a slight abstract, may be an accepted apology. The grand and the strange phenomena of Nature form, perhaps, on the whole, the most attractive portion of the descriptive narration brought us from foreign climes; and in this order of subjects this journal in Iceland contains as much as could be collected from some twenty respectable contemporary books of travels. Those of our readers who may not yet have obtained it, may in the mean time see, in these pages, a faithful slight sketch of the magnificent picture; and they who have hastily looked over that original, may here in few moments renew in their memory the images of the most prominent objects.

Of one matter, continually and necessarily intervening in the course of the narration, we have made but very few notices, that is, the communications held with the clergymen, magistrates, and commercial residents, at all the stations, relative to Dr. H.'s main object, the circulation of the Scriptures. Every where these principal persons shewed the greatest readiness, in most instances a lively zeal, to co-operate in his design, by undertaking to ascertain the wants of the people, in this respect, and concerting with him the best plans for supplying them. This information and these plans will be rapidly combined and brought to their practical effect, by the Icelandic Bible Society, of which he had the happiness to promote and to see the provisional formation, under favourable auspices, before he left the island.

Great and urgent as the want of the Sacred Book might naturally have been presumed to be, it was found to be actually still greater than had been presumed. Under such a destitution of the standard of religious faith, it was somewhat surprising, and greatly delightful, to our Author, to find that a peculiar Providence had preserved much of the purity and simplicity of that faith among the people. This preservation he attributes in a considerable degree, as an immediate cause, to Vidalin's printed sermons, a book universally popular among them, and, he says, deserving to be so, for its genuine principles and spirit of Christianity.

The state of the people is no small testimony in favour of their clergy, with whom, on the whole, he was greatly satisfied and pleased. The friendly and even affectionate treatment so constantly experienced by the stranger, and the gladness excited by his object, naturally inclined him to pronounce rather too positively for so very transient an acquaintance. Perhaps reflection sometimes made him sensible of this; for we have observed here

and there, especially in the emphatic and distinguishing praise of several individuals, some expressions appearing to carry an implication of a defect of the religious spirit in many others of the class. Nevertheless, the general effect of his testimony, after every fair abatement, seems to be, that the Icelandic clergy are as much superior, in moral and religious character, to those of other countries, as the *people* are in this respect superior to other nations. As to learning, it seems a considerable number of them evinced attainments rather wonderful in a polar island without schools. It is almost the universal practice of the preachers to read their sermons.

Dr. H. gives an interesting brief history of the commerce of Iceland, a very simple concern indeed, but of extreme importance to the people. They exchange fish, salted mutton, oil, tallow, wool, and woollen stuffs, skins, feathers, and sulphur, against rye, barley, oat-meal, pease, bread, potatoes, rum, brandy, wine, coffee, tea, sugar, tobacco, salt, wood, iron, flax, lines, hooks, indigo, cotton, and silk handkerchiefs. Coffee and tobacco, the latter of which they chew, are consumed in a quantity disproportionate to their means. For this traffic they come down in June to the Danish factories on the different parts of the coast, but especially to Reykiavik. Their treatment by the merchants and factors is just such as might be expected towards persons who are from year to year on the debtor side of the books, in which predicament they are willingly kept by their dealers, for an obvious purpose. Many of them are thus in a kind of slavery all their lives. As to the history of their commerce relatively to its regulation by government, it is very much a matter of course that it should be a record of gross mismanagement and oppression.

It is needless to say how many important matters for geological discussion are supplied by the multifarious descriptions of the composition of so strange a territory: Dr. H. is wisely sparing of theoretic speculation. He has introduced several curious philosophico-biblical speculations. He is very often reminded by the objects before him, of facts and sentiments in the Bible, and suggests many real parallels, perhaps some rather forced ones. His mode of expression is generally perspicuous, free, and unaffected; very seldom that of a man eager to make the most of his subject. The incorrectness sometimes observable, may be partly ascribed to his having become almost a foreigner to his own language and country.

Besides a map, rather too scanty of names; but, we apprehend, more correct than any former one, there are thirteen plates, after sketches by the Author and a Captain Frisak. Not making the first pretensions, on the score of art, they are, however, very neat and illustrative. That which represents the great Gayzers, is very striking, and gives, we think, a more picturesque image

of the phenomena, than the prints in the works of Sir G. Mackenzie and Mr. Hooker.

The book concludes with a long Appendix, of very considerable curiosity and interest. It consists chiefly of an historical view of the Icelandic translations of the Bible, and an inquiry into the history and qualities of Icelandic Poetry. This latter takes us back into the Scandinavian heroic age, displays the character and vocation of the Skalds, relates the origin of the Edda, recites, among other ancient strains, the whole death-song of Regner-Lodbrok, with a prose translation, and investigates at much length the modes and rules of Icelandic versification.

Art. VII. *Psyche; or the Soul*; a Poem in Seven Cantos. By John Brown, Esq. 12mo. 7s. London, 1818.

WE feel quite at a loss in what terms to convey our opinion of this long string of rhymes, and are altogether unable to determine the Writer's intention in putting them together. The "Poem," if, in courtesy, it must be so called, though by no means clever, is evidently the production of a man capable of better things, and who is wasting respectable talents on the composition of dull and unprofitable conceits. He rhymes with facility, is a tolerable hand at telling a story, now and then exhibits something like point, and occasionally is guilty of what distantly resembles wit. We guess, for it is only guess, that he means to ridicule the reasonings and theories of metaphysical writers, and it must be admitted that they are fair game; but it will require a more skilful hand than that of "John Brown, Esq." to bring them down.

Ned and Tom dialogize together respecting the nature and seat of the soul, if we rightly apprehend the matter, and we believe that they come, at last, to some indeterminable determination on the subject. But without any further dissertation on the merits or defects of the composition as a whole, we shall quote the following lines as a proof that when the Author can persuade himself to cease to be perverse, he can write with considerable beauty both of versification and description.

—" ' As when the sombre shades of night
Dissolve—some mountain's awful height
Smiles with the earliest kiss of light;
The forest, with unnumber'd trees,
Next glows—a new Hesperides;
The regal dome, the holy spire,
Now gleam in part, now gleam entire;
The lordly mansion then—anon
The cottage roof is over shone;
Till ev'ry moment less aslant,
Day drops with gold each shrub and plant;
The rose—the humble daisy's breast,
And all is bright, and all is bless'd." ' p. 224.

We suppose that the Author has had Butler and Swift in view, as his masters in satirical composition; he has however neither the ease of the one, nor the pithiness of the other. We think he would have done wisely had he omitted his sneers at the Trinity, and his admiration of Socinus. He could hardly expect to make converts in so off-hand a way; and if he wrote for public approbation, he could scarcely hope to obtain it, by sacrificing truth and modesty to the humours and caprices of sectarianism.

Art. VIII. *Narratives of the Lives of the more eminent Fathers of the Three First Centuries*; interspersed with copious Quotations from their Writings, Familiar Observations on their Characters and Opinions, and occasional References to the most remarkable Events and Persons of the Times in which they lived. Inscribed, by Permission, to the Hon. and Right Rev. the Bishop of Gloucester. By the Rev. Robert Cox, A.M. Perpetual Curate of St. Leonard's, Bridgenorth, 8vo. pp. 402. Price 10s. 6d. 1817.

A WRITER of competent ability, and sound and independent mind, might confer an important obligation on the theological student, and render essential service to the cause of truth, by a strictly upright and severe examination of the records of ecclesiastical history, and of the works which it consigns to us as the writings of the 'Fathers.' Such an investigation, it may safely be affirmed, has never yet been made. Treatises and bulky volumes, almost numberless, relative to the early periods of the Christian History, have been given to the world; but a work that might be of real utility in determining the degree of credit due to the memorialists of the Church, and in settling the contending claims of truth and error in the different writers of the early ages, within and without its pale, is a task reserved for some future author. Jortin has, in several instances, exhibited specimens of the manner in which such a work should be conducted; but however distinguished the talents and character of that admirable writer were, there are certain indispensable qualifications required in him who undertakes the office of an Ecclesiastical Critic, which even he did not possess in their full measure.

Mr. Cox certainly is not one of the men to whom we should look for the accomplishment of our wishes. His pages are indeed occupied with the details of only a part of the history writings of the Fathers, but that part is one confessedly of great importance, since it includes the first three centuries of the Christian era, and gives memorials of the following persons: Simeon, Son of Cleophas; Clement, of Rome; Ignatius; Polycarp; Justin Martyr; Irenæus; Tertullian; Origen; Cyprian; and Dionysius, of Alexandria; ample scope is presented even in this enumeration of Authors, for the exercise of

the talents which it is desirable to see employed on those times and subjects.

We hesitated at the very commencement of Mr. Cox's Book, on reading the account of the martyrdom of James, from which we could not fail of auguring ill respecting our progress through his work. That statement is rested on the authority of Hege-sippus, a credulous and fabulous writer, whose narrative (if indeed he was its Author) of the transactions at Jerusalem, is no better than a legend. The reader of these "Lives of the more eminent Fathers," will expect from the Author only authentic details; or should doubt attach to any circumstances which they include, he will expect to find the relations which are of dubious pretension, fairly marked with the necessary caution. In the instance under consideration, he is not admonished of the unsafe ground which he treads; and unless he obtains some better guide, he must inevitably fall. The most competent and impartial writers have already pronounced a judgement on Hege-sippus, which is directly contrary to Mr. Cox's, and which, we apprehend, is in accordance with truth. We are however bound in justice to the Author to notice, that instances do occur in his work, of the proper expression of disapprobation at the means by which Christianity received many of its early injuries.

It is somewhat curious that a minister of the Church of England should speak of Tertullian's censuring with 'deserved severity,' the pretensions of the Bishop of Rome to forgive sins:

"I hear," says he, "that a decree, a peremptory decree, has been issued. The chief pontiff, forsooth the bishop of bishops, declares, 'I ABSOLVE PENITENTS FROM THE SINS OF ADULTERY AND FORNICATION!' O edict, pregnant with every abomination!" Shortly afterwards he adds: "Who can pardon sin, but God alone? This is, indeed, the prerogative of the Lord, not of the servant; of God himself, not of the priest." ?! p. 217.

Has Mr. Cox never absolved penitents from their sins? How can the edict, Tertullian's censure against which he approves of, be 'pregnant with every abomination,' any more than the rubric of his own Church, which directs '*the Priest*' to absolve the transgressor from *all* his sins? Mr. Cox surely cannot allege that the rubric directs absolution to be given after confession; for does not the '*abominable edict*' limit absolution to the penitent? and as for the '*sins of adultery and fornication*,' are they not included in the authority claimed by the '*Priest*' of the English Church, to absolve sinners from *all* their sins? *Nomine mutato, de te fabula narratur.*

The common place details of this volume are not redeemed, in any instance, by original discussions, nor relieved by any beauties of style.

admiration of strangers, but gave rise to that order of architecture which still bears its name. Besides the citadel, built upon a mountain, which overlooked the city, and which was called Acro-Corinthus, the works of art which principally displayed the opulence and taste of the Corinthians, were the grottoes raised over the fountain Pyrené, sacred to the Muses, and constructed of white marble: the theatre and stadium, built of the same materials, and decorated in the most magnificent manner: the temple of Neptune, containing the chariots of that fabulous deity and of Amphitrite, drawn by horses covered over with gold, and adorned with ivory hoofs: the avenue which led to this edifice, decorated on the one side with the statues of those that had been victorious at the Isthmian games, and on the other, with rows of tall pine trees.

Corinth was scarcely less celebrated for the learning and ingenuity of its inhabitants, than for the extent of its commerce and the magnificence of its buildings. The arts and sciences were here carried to such perfection that Cicero terms it, "*totius Græciæ lumen*," the light of all Greece; and Florus calls it, "*Græciæ decus*," the ornament of Greece. Seminaries abounded, in which philosophy and rhetoric were publicly taught by learned professors, and strangers resorted to them from all quarters to perfect their education. Hence the remark of the Roman poet Horace, "*Non cuivis homini contigit adire Corinthum*." It does not fall to the lot of every one to visit Corinth. The lustre, however, which this famous city derived from the number and genius of its inhabitants, was greatly tarnished by their debauched manners. Strabo informs us that, "in the temple of Venus at Corinth, there were more than a thousand harlots, the slaves of the temple, who, in honour of the goddess, prostituted themselves to all comers for hire, and in consequence of these the city was crowded and became wealthy." Lib. viii. p. 581. It is accordingly known that lasciviousness was carried to such a pitch at Corinth, that the appellation of a *Corinthian*, given to a woman, imported that she was a prostitute.

Such was the state of Corinth when the great apostle of the Gentiles came to preach the gospel there, in the year of Christ 52.

Of the Biographical articles we give the following sample.

GALLIO, the proconsul of Achaia, was brother to the celebrated Seneca, the philosopher, who dedicated to him his treatise on Anger. He was a person of a mild and amiable disposition; and seems to have conducted himself with considerable prudence in his official capacity. While Paul resided at Corinth, the unbelieving Jews, enraged at the progress the gospel was making in that city, particularly among the Jews, "accused him of teaching men to worship God contrary to their law," Acts, xviii. 12, 13, and dragged him before Gallio's tribunal, who, as proconsul, then took up his residence at Corinth. But Gallio refused to hear their complaint, and told them that if the matter in question respected a breach of the public peace, or any act of injustice, he should think himself obliged to hear it patiently, but as it merely regarded a question of their law, he declined to interfere in it. So far Gallio may have acted right; but when the rabble proceeded to seize Sosthenes the chief ruler of the synagogue,

and beat him before his tribunal, without trial or proof of guilt, he certainly ought to have interfered, and protected an unoffending man from their violence: and in that instance his conduct was censurable.*

The view which is given by Mr. Jones, of many subjects included in the Bible, is very different from that which has been taken by some other writers, whose early formed prejudices have perverted their minds from the proper means of forming a correct determination on their merits: such are the questions which involve the character of the Christian Church, its Institutes, and its Ministers. To judge of these aright, the New Testament alone is sufficient, and is exclusively the testimony and the evidence which we must consult for principles and practice of Christian obligation. Instead however of endeavouring to obtain the knowledge of Christian law from this depository, for the purpose of defining and maintaining the external relations of Christian societies, the actual usage of communities over which a secular spirit has diffused its influence, has supplied the means of settling the question; and hence, with but few exceptions, there is found, in modern churches, an order of things different from that which marked the constitution and practice of the primitive societies of believers. It has been but seldom that a recurrence to first principles has guided religious Reformers. Some of the early Puritans, the Brownists, and the Baptists, seem to have struck out the proper lights for their conduct, as persons diligently inquiring the way in which they should go. They however had but few followers, and in the churches of the Nonconformists much is still wanting to purify their usages and to complete their resemblance to the primitive societies of Christ's followers. The social feature of Christianity is in some communities entirely lost, and in others scarcely discernible. With these defects in their character, the persons who have contracted the responsibility attached to the oversight of Christian churches, are yet quite satisfied with them! And could this be, if the laws of the Christian economy exclusively were adopted and applied to practice? A comparison of ourselves with others may induce a feeling of complacency in regard to ourselves; but the method to be adopted, as of prime utility in effecting our radical amendment, is a comparison of ourselves with the rules prescribed for our obedience. Christians will therefore never bring their institutes into the form which it is intended they should bear, till, discarding every other mode of determining their character, they examine them by the delineations exhibited in the Scriptures. To these Mr. Jones has paid particular attention. Many of the articles in his present work, are directly relative to the subjects of Christian fellowship and discipline; and though, as we have already intimated, some doubt as to the propriety of their insertion may be felt while the

religious freedom had been fully recognised, and civil rights left the appropriate qualifications of their own proper subjects,—if the political institutes of the country had been the exclusive care of its government, and religion, as the business of individuals, had been left in their own keeping, the wisdom of the Legislature had not been necessary to settle numerous questions which have involved the national prosperity and existence. Civil government always acts most according to its original purpose, when it separates the religious profession of the subjects of the State from its control, and limits its attentions to their political capacity. The history of those nations in whose institutes this principle has been violated, is replete with accounts of the fiercest contentions, and the most extensive mischiefs occasioned by the restless influence of religious profession associated with secular power. Religious profession, which should find its proper relations and exercise in the objects of eternity, has never been diverted from its true interests, but the public peace and welfare have been sacrificed to the spirit which it has acquired by its unnatural alliance.

It is easier to discover practical mischiefs than to apply a proper remedy for their cure. The evils consequent on a secular religious authority, are almost universally acknowledged to exist in the difficulties of Ireland, though there may be some perhaps who are incompetent, and others unwilling, to trace them to their proper causes. ‘Emancipation,’ it is imagined, will heal these maladies. This is the demand of a large class of the people; while another numerous class dread the measure as threatening still greater dangers. In regard to ourselves, we do not dissemble that Popery armed with power, would present all that is alarming. We firmly believe that its triumph would be the death blow to our liberties, and that its success would be followed with the direst tragedies. We should then fear all that men can fear. But with this feeling on the subject, we cannot but perceive that the reasons for our alarm are found in other causes than the proposed measure of ‘Emancipation.’ If the influence and acts of our Government went only to the sanction of ‘Emancipation,’—if the Legislature satisfied itself with the repeal of Penal Statutes affecting Roman Catholics, we should not tremble at the prospect; we should cheer ourselves with the good to be anticipated from employing the means of knowledge freely and extensively. But when we view the attitude which Popery has now assumed, and consider to whom it owes the revived hope of again controlling and injuring us, we cannot conceal that the solicited emancipation, were it even conceded, would not be the primary evil to excite dread. And we would hope that every Protestant who expresses his alarm about it, has the testimony of his conscience that neither actively, nor by his sanction, has he

aided the once fallen agents of Popery abroad, to regain their seats, and the power of doing mischief.

From what cause can it have arisen, that this 'Question' of the repeal of the Penal Statute, has been discussed on grounds so partial? A stranger to our jurisprudence might easily conclude, from the debates which this 'Question' has excited, that the only persons among the subjects of this United Kingdom, who are aggrieved by the provisions of the penal code, are the professors of the Roman Catholic faith; the case of the entire body of Protestant Dissenters having been overlooked by the writers and speakers who have advocated the cause of the Petitioners for Emancipation. On the principles which these advocates have avowed, the restrictions oppressive to Dissenters ought immediately to be removed, and the way opened for their admittance to the full exercise of their civil rights.

Lord Grenville has publicly declared, that, in his opinion, it would be an act of undeniable wisdom and justice, to communicate to our fellow subjects professing the Roman Catholic religion, the full enjoyment of our civil constitution. Aware, however, that the relations of the Roman Catholics to a foreign power, are considerations of great moment in this question, his Lordship qualifies the proposed measure, by suggesting the adoption of suitable arrangements maturely prepared, which are well known to comprehend the reservation of the influence of the Crown over the nomination of Roman Catholic bishops. Were the circumstances in which the necessity of interposing this *Veto* arises, removed, or did they not exist, his Lordship's 'act of undeniable wisdom and justice' would be cleared of every difficulty. Now, in whatever respects professors of the Roman Catholic religion are considered as being *unwisely* and *unjustly* excluded from the enjoyment of our civil constitution, Protestant Dissenters maintain a title neither less clear nor less strong. Their claims, (and which they cannot be charged with obtruding upon the public attention,) are entirely divested of all those difficulties which adhere to the 'Catholic claims.' They acknowledge no foreign authority, they have no infallible head of the 'church' at Rome to dictate the laws of their obedience; they do not profess an exclusive creed; their attachment to the civil constitution under which they live, is unquestionable, and their submission to the laws is exemplary. If, then, to say the least, the Protestant Dissenters are, as to their political character, not inferior to the professors of the Roman Catholic religion, it must be 'an act of undeniable wisdom and justice' to exonerate them from the restrictions of penal statutes, by their admission to the full enjoyment of our civil constitution. To repeal those statutes in favour of 'Catholics,' and leave them binding and galling on Protestants, would be palpable injustice. To the

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Protestant Dissenters the civil constitution of England, as established, owes, more than to any other class of subject preservation;—is it just then that any of those rights, which have ever been the foremost in securing to the community, should be withheld from them?

The Letter now before us, is written with some ability, it has no claim to praise for excellence of arrangement or purity of style; it is indeed perplexed and obscure.

The Author proposes to investigate the original rights of man retains on entering into the social state, and to the extent of which every member of the community, not stained by crime or rendered infamous by punishment, is, under the present constitution, equally and fully entitled; the nature and extent of the constitution, previous to and at the period of the Revolution of 1788; to review the conditions to be performed by every subject in order to didate for the honours and privileges of the State, previous to his competency to hold or to enjoy them; and to prove that the conditions cannot be injurious or repugnant to the letter and spirit of the Christian Religion.

As it would be vain to attempt an analysis of this volume, we shall satisfy ourselves with furnishing our readers with the following extracts:

‘The policy of the Church of Rome has been peculiarly marked by requiring an obedience to its decrees, so implicit and unequal that its votaries, in a spiritual sense, are (in contradiction to the meaning of terms) the subjects of a *temporal*, though denominated *spiritual* kingdom; and as that authority is most arbitrary and least defined, the Church of Rome ascertains no limits beyond its power cannot extend; but “wise in its generation,” prevents the obedience required to the necessities which may demand it, and by affixing crime even to doubt, and apostasy to inquiry, the origin and nature of its assumed spiritual authority is so obscured and obfuscated from profane observation, that allegiance becomes implicit and supreme, and the security extended to the subject for the performance of the duty of allegiance, rests upon the dictation of its own infallible will!

‘The subject urges me to a detail which I could wish to avoid were I not satisfied that though Catholics may be entitled to attention, yet until they escape from their present yoke of bondage, must be incapable of enjoying the blessings of constitutional liberty, and therefore are unfit depositories of power or of privilege.’

‘If political power and privileges should be still pursued, I predict that the success of the laity must depend upon your ability to prove, by primary and authentic evidence, that all the doctrines ascribed to the Church of Rome, injurious to the security of constitutional liberty, as upheld by some and denied by other countries, are now not only not recognized but formally abrogated and condemned by an authority equal to that by which they were previously in-

and confirmed, and which authority or council is the present standard of Catholic orthodoxy.—You will, I doubt not, anticipate that *unerring* standard to which your doctrines and discipline have been adapted, THE COUNCIL OF TRENT:—you are, therefore, positively required to produce the record of this infallible council, duly authenticated, for the examination of the Imperial legislature, to enable them to discover, by *actual inspection*, whether those doctrines, injurious to the peace and security of man, which were either *generally or partially held*, maintained, practised, or imputed, at any period, have been formally *recited, condemned, repealed, and renounced*, in order to remove doubts and to ensure confidence.' pp 269, 272.

This appeal and this demand addressed to the Romish Clergy, is entitled to serious consideration; they ought to be fairly met. Religion can never be at variance with the real interests of society; and if an authority is acknowledged as a religious authority by 'Catholics,' it is just to require satisfactory evidence of its entire separation from political obligation, an obligation exclusively under the cognizance of the State.

The Author very forcibly endeavours to impress on the Roman Catholic Clergy, as essential and particular duties at the present moment, the 'Restoration of the Scriptures' to the people, and the 'Renunciation of the Papal authority.' The Letter is addressed to Lord Holland.

Art XI. 1. *The Protestant Reformation commemorated; a Sermon* preached on Sunday Morning, March 1, 1818, at Aldermanbury Postern, London Wall. By John Hawksley. 8vo. 1818.

2. *The Reformation from Popery commemorated.* The Substance of a Discourse delivered at the Independent Meeting House, Stowmarket, Nov. 9. 1817. By William Ward. 8vo. 1818.

WHATEVER sentiments on subjects of ecclesiastical or civil polity, may be entertained by those who sustain the responsible office of the Christian pastor among Protestant Dissenters, we believe we run no fear of contradiction in asserting, that the pulpit is rarely if ever made by them the organ of political opinions. The great subjects of the evangelical ministry, are rarely made to give way to topics of subordinate importance. An attendant upon the services of the Meeting-house, might in many situations listen for years without hearing from the preacher any thing more than a passing reference to the peculiar tenets of Nonconformity. At an ordination service, such sentiments are, as a matter of course, formally introduced; but in a general way, this reserve has been carried to an extent which has left room for regret that the younger part of the congregation should be suffered to grow up uninformed as to questions of great practical importance.

The time was, when it was thought necessary to preach sermons against Popery. In the beginning of the last century, a course of sermons, having this avowed object, was undertaken by the London Dissenting Ministers, which are known under the title of Salter's Hall Lectures. We do not know that there is any immediate necessity for preaching against Popery now, or, indeed, for preaching *against* any species of error; but there is always need for preaching up the truth; and the great principles of the Protestant Reformation, as constituting a most important branch of truth, stand in as much need perhaps of being contended for, at the present period, as they have ever done. We are glad that the faint attempt which was made to turn the Third Centenary of that glorious era, to some moral account, had at least the effect of directing the public attention in some measure to the subject. But the general apathy with which, in this country, the proposal to commemorate that event was received, contrasted with the interest taken in it by the Protestants of the Continent, might serve to convince those who are the consistent advocates of the great principles of the Reformation, that something more than an anniversary reference has become requisite, in order to rescue them from neglect or utter forgetfulness.

An earlier attention was due to the few sermons published on the occasion alluded to. Those which head this Article we can cordially recommend, as presenting a concise but comprehensive view of the principles of Protestantism, in a style well adapted to subserve the great purpose of religious instruction.

Mr. Hawksley has appositely taken for his text, or motto, Psalm lxxvii. 11, 12. 'I will remember the works of the Lord: surely I will remember thy wonders of old.' The first part of the discourse is devoted to a brief sketch of the rise, progress, and ultimate character of Popery. Under the second division, he expatiates on 'the advantages which have been conferred upon us by our deliverance from its bondage.' These he sums up in the following particulars: 'the unrestrained circulation of the scriptures: freedom of thought and of profession in all the concerns of religion; a purer doctrine and greater simplicity of worship,' more especially the re-establishment of that grand article, (*stantis vel cadentis ecclesiæ articula*) justification by faith alone! and, lastly, 'a more correct and widely extended morality.' Under the last head, he calls upon his audience to make a suitable improvement of the circumstances in which as Protestants, and as Protestant Dissenters, they are placed; not scrupling to affirm that by no denomination of Christians are the principles of the Reformation 'better understood, and more practically honoured, than by our truly apostical

churches.' The points above enumerated admit of a fair ground of comparison. From this branch of the discourse, we select the following extract.

'Your first and most obvious duty is *the exercise of gratitude to God*. From him, the Father of lights, "cometh down every good gift and every perfect gift;" and his agency is therefore to be devoutly acknowledged in all the mercies we enjoy. If his "kingdom ruleth over all;" if it extend to the most minute occurrences of an individual's life; nay, if, as the Redeemer has assured us, "a sparrow falleth not to the ground without our Father," and "the very hairs of our head are all numbered;"—very powerfully must we be impressed with a persuasion of the energy of his arm, in the great and mighty achievement we are now commemorating!

'We are justly habituated to admit the peculiar intervention of Heaven, when we reflect upon the rapid propagation of the gospel in the first ages. When we advert to the power and policy that were combined against it; when we recollect the nature of the doctrine that was insisted on; and when we call to mind the character of the principal human agents—we are constrained to exclaim, in dwelling upon its triumphs, "What hath God wrought!" pp. 26, 27.

'I call upon you, in the second place, to *appreciate highly, and to maintain inviolate, the principles which you have received*. The blessings we have been contemplating, as having emanated from the Reformation, are unquestionably of the utmost value. Let us, then seek to impress upon our minds a sense of their importance. Let us beware of profaning them. And let us be anxious that they may be known and enjoyed by others who have not yet acquired them. O! how much do we ourselves owe to their prevalence! We will pray, then, for their wider diffusion; and in our own separate spheres, will be concerned that they may be understood, and that they may be venerated. We will teach them to our children and associates. And we will be ready to protest against all arbitrary exactions which tend to impair or to obstruct them.

'I should deem myself highly culpable, if, on this occasion, and in addressing this audience, I did not advert to the topic of *Protestant Nonconformity*. It has directly flowed from the Reformation, and is indeed its genuine and legitimate result. It is a subject of no inconsiderable moment, and a subject which it is especially desirable that our young friends should competently understand. It has long been lamented by many, that our principles as Dissenters are not so fully comprehended, or so highly revered as they once were, and as they still demand and deserve to be. And to this cause, principally, is to be attributed the secession of any from our churches; for in the humble estimation of the preacher, where the grounds of Nonconformity are really understood, they are sufficient to carry their own evidence.

'This want of acquaintance with the subject, is partly to be attributed to the neglect of domestic instruction; and partly to other causes. Dissenters have seldom been forward to obtrude their sentiments on the public notice. They have generally acted upon the

defensive; and have been seduced into the arena of controversy only when they have been wantonly aspersed; or,—which has too frequently occurred—when their opinions have been grossly misrepresented. Some are too much disposed to treat the point as very indifferent in itself, and to think and to speak lightly of it: whilst others, with peculiar thoughtlessness, are apt to charge with illiberality any who become its zealous advocates. And not a few are inclined to remark, that where the pure gospel is preached in the churches of the establishment, minor considerations are unworthy of serious regard.

‘I greatly rejoice in the fact of the multiplication of evangelical and faithful preachers in the Church; and sincerely do I abhor the spirit of bigotry wherever it may be found, and amongst whatever denomination it may prevail: but I cannot, on these accounts, feel less reverence for the principles of the Reformation, or cease to represent them with zeal as the demonstrated principles of truth. Highly do I prize the combined efforts of different classes to advance the cause of the Redeemer, and cordially do co operate with them; but I cannot consent, for such a reason to compromise my own convictions, or allow them to be of trifling and inconsiderable moment.’

Mr. Ward's discourse enters more into the details of the History of Popery, and is highly deserving of circulation, on account of the information which he has compressed into the compass of a few pages. After illustrating the application of the New Testament prophecies, respecting the anti-christian power, in the Epistles to the Thessalonians and to Timothy, to the Church of Rome, the preacher proceeds, 1. ‘to state the main principles of Popery; 2. to give a view of its rise;’ and 3. to call the attention of his hearers to the leading facts and principles of the Reformation.

Among the pernicious effects of the papal apostacy, the state of morals which it induces, is adverted to, and we are reminded in particular of the condition of Italy. The following note is subjoined.

‘Eustace in his account of Italy was influenced by party spirit. His private opinion of the Italians in general was bad indeed. A gentleman who was often with him previous to his last illness, and at its commencement, told me, that when he took a final leave of him, Eustace exclaimed with anguish, ‘You are going, Sir, all the English are going, the Countess of W. is going, and another noble family, and I shall be left alone with these rascally Italians, not one of whom I dare trust.’ O! that a nation so eminent in some respects was delivered from Popish bondage!’

Mr. Ward sums up the principles of the Reformation, in the following four particulars: 1. ‘the authority and sufficiency of the scriptures;’ 2. ‘the right of private judgement;’ 3. the doctrine of justification by faith; as expressed in the eleventh Article of the Church of England. 4. ‘Regeneration by

‘ the Spirit of God, and necessity of holiness in heart and life,
‘ in opposition to the Popish notions of baptismal regeneration,
‘ and of a mysterious sanctity given to places and persons by
‘ outward forms.’

We transcribe the concluding paragraph of this discourse.

‘ But when we reflect on the peculiarity of this day, we are instantly reminded, that before another century has passed, before another centenary of the Reformation can be celebrated, we shall be in the world of spirits, and our bodies in the dust. What scenes we shall behold, and in what a new state we shall be, some advancing in the eternally rising progress of holiness, glory, and happiness, but, we fear, some sinking in eternal shame, depravity, and misery. When another centenary arrives, we shall have formed very different ideas from what we now have, of the worth and use of life. O ! how completely nothing and vain will all that is merely earthly appear. Remember then to be active in improving your remaining days, not slothful in business, fervent in spirit, serving the Lord ; that one thing is necessary, the salvation of your immortal soul. Strive ye to enter in at the strait gate, live prepared for death and judgment, that as the summons comes to us in succession, we may be found ready. When we are dead, the cause of the gospel shall continue to triumph, for the Head of the Church lives. In this place, instead of the fathers may the children rise up, to be more zealous, active, and devoted to their Divine Master, than we have been. The time is hastening on, when all the mists and clouds of human corruptions in religion, shall flee away, before the increasing light of the Sun of Righteousness. Soon the mighty angel described in vision, shall cast the huge rock into the sea, saying, “ So shall Babylon the great perish.” Rev. xviii. 20, 24. xix. 1, 2, 3, 4. “ Rejoice over her, thou heaven, and ye holy apostles and prophets ; for God hath avenged you on her. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. And after these things I heard a great voice of much people in heaven, saying, Alleluia ; Salvation, and glory, and honour, and power, unto the Lord our God : for true and righteous are his judgements : for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen ; Alleluia.”

Art. XII. *The Holy Bible*, newly translated from the Original Hebrew : with Notes Critical and Explanatory. By John Bellamy, Author of "The History of all Religions." 4to. pp. xl. 190. Price 16s. Large Paper, 24s. 1818.

(Concluded from Page 150.)

OUR readers will have already noticed, that in our examination of this work, we have not cited the readings of the ancient versions, in support of the strictures which Mr. Bellamy's translation has drawn from us. This omission, however, does not by any means originate in a feeling of indifference towards those valuable exemplars, which we cannot but regard as of the utmost importance, and indispensably necessary to the translator of the Bible who would produce a version founded on a correct text. The readers of the Eclectic Review are not ~~not~~ now to be informed that its Conductors are favourable to the principles of a sound and enlightened criticism. But on the present occasion, we choose to limit our critical testimonies to the Hebrew witnesses, the Bible and the Targums, these being the authorities which Mr. Bellamy acknowledges; and these are quite sufficient to establish his incompetency for the work in which he has engaged. Restricting ourselves, therefore, to these sources of criticism, we proceed with our examination of this New Translation, and open the work at the following singular passage.

'Ch. ix. 20. Now the man Noah cultivated the ground; also he planted a vineyard.

'21. Then he drank of the wine, and he was satisfied: for he himself opened the inmost *part* of the tabernacle.

'22. Where Ham the father of Canaan, exposed the symbols of his father; which he declared to his two brethren without.

'23. But Shem with Japheth had taken the vestment, which both of them set up for a portion; thus they afterwards went, and concealed the symbols of their father: with their faces backward; but the symbols of their father, they saw not.

'24. When Noah ended, his wine, for he knew that his younger son had offered, for himself;

'25. Then he said, Cursed *is* Canaan: a servant of servants, he shall be, to his brethren.

'26. But he said, Blessed of Jehovah God *is* Shem: for Canaan shall be a servant to them.

'27. God will persuade by Japheth, for he shall dwell in the tabernacles of Shem: thus Canaan shall be a servant to them.'

In the copious notes which accompany this part of the Translation, Mr. Bellamy exhibits himself in his usual manner, as a most fanciful and erroneous writer. He pronounces the reading of the Common Version 'a departure from the spirit and

'letter of the original.' The mistake of the Translators is, in his opinion, so obvious as to excite astonishment that no attempt has been made to wipe away, from the character of the man of God, the foul blot which their rendering attaches to it. It might indeed seem astonishing, that the sense uniformly given to this passage in all versions, and by all translators, should, for ages, have been the received sense, if the words of the original were of different import. Neither antiquity nor number, we well know, is in itself a criterion of truth; but that both ancient and modern translators, men of profound learning and independent of each other, should all agree in misunderstanding a plain narrative, so as to construe its language into an expression of an intoxicated state, where the writer intended nothing of the kind, is not to be credited without the most indubitable proofs of the fact:—whether Mr. Bellamy has adduced such proofs of his assertion, remains to be considered.

'The word יִשְׁכַּר *va yishkaar*, which is in the Common Version, rendered and he was drunken, can here have no such meaning. In every part of scripture where it occurs, and is applied to intoxication with strong drink, it is always accompanied with its own application, by which it cannot be misunderstood. See 1 Kings xvi. 9, *he was drinking himself drunk*;—xx. 16; Jer. xxiii. 9. *I am like a drunken man, overcome with wine*; 1 Sam. xxxv. 36; 2 Sam. xi. 13; 1 Kings xx. 16; Job xii. 25; Psal. lxix. 12.—cvii. 27; Isa. v. 11, 22; Jer. xxiii. 9; Joel i. 5; Lev. x. 9; Numb. vi. 3;—xxviii. 7. But the word in this verse has no reference to any other word by which it can be understood that Noah was in a state of drunkenness with strong drink. The proper words which are used by the sacred writers to mean drunkenness with strong drink, are; רָוָה *raavah*, Deut. xxix. 19, *drunkenness to thirst*;—xxi. 20, *a glutton*, וּסְבֵה *sobe*, and a drunkard.'

Mr. Bellamy must here mean, that the only words which are employed by the sacred writers, to denote drunkenness with strong drink, are רָוָה and סְבֵה; his language admits of no other construction; and if so, they furnish another specimen of his perpetual self contradiction. He informs us in the preceding part of the extract, that, where שָׁכַר occurs in the Scriptures applied to intoxication with strong drink, it is always accompanied with its own application, by which it cannot be misunderstood; which is to say, that שָׁכַר is a proper word to express intoxication. Let us examine, then, the passages cited by Mr. Bellamy, as instances of the use of this verb, שָׁכַר, in cases where its meaning is so defined as not to be misunderstood, that we may learn in what manner they vary from the present passage in which the word has, we are told, no reference to any other word by which it can be understood that Noah was in a state of drunkenness.

To begin with his first example; 1 Kings, xvi. 9. "*he was*
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"*drinking himself drunk*;" שָׂחַ שְׂכָר; what is the application which accompanies the word in this connexion, and limits its meaning to *drunkenness*, that is not required by יָשַׁר וְשָׂחַ Gen. ix. 20? Might not Noah become intoxicated in his tent, by drinking, as well as Elah in the house of his steward Arzu¹ or Benhadad in the royal pavilions, 1 Kings, xx. 16? If שָׂחַ (Jer. xxiii. 9,) be used positively to express drunkenness—"a *drunken man*," why may not יָשַׁר in the passage before us be applied to an intoxicated person? Nabal is referred to by Mr. B. 1 Sam. xxv. 36, as being "*drunk*;" but unless it be maintained that sumptuous feasts are the only occasions on which men indulge freely in the use of liquor, there is nothing to limit the application of שָׂחַ in this fourth example. As for the next, 2 Sam. xi. 13, no passage could have been cited, tending more to the total subversion of Mr. Bellamy's conceit, or to confirm the sense given to the words of the text, by the translators of the Common Version. That David, in furtherance of his scheme of iniquity relative to Bathsheba, intended to make Uriah intoxicated, cannot be doubted. What are the words which the sacred historian has used, to describe this part of the bad and base design? וַיִּשְׂכְּרוּ וַיַּעַשׂ, *he drank, and made him drunk*,—the very same expressions as are applied to Noah, and which have no other kind of application to prevent their meaning from being understood in the one case, than in the other. Not a doubt can possibly exist as to the use of the word שָׂחַ to denote intoxication; the words in the text are therefore properly rendered, "*He drunk of the wine and was intoxicated*," and in this state lay uncovered in his tent.

* The word יָחַל *va yithgal*, has been improperly translated as the third person singular in *niphal*, or the passive conjugation of *kal*: *he was uncovered*. But the verb being in the Hithpael conjugation, which means that the person himself does the thing mentioned, it should have been rendered accordingly, as verbs in the same conjugation are necessarily translated in other scriptures.*

Surely some of the Noble or Right Rev. persons, whose names glitter in the list of Mr. Bellamy's patrons, and whose influence cannot fail to be successfully exerted in his behalf, will employ their good offices with some learned body by whose members Hebrew philology is properly appreciated, to obtain the bestowal of its highest honours upon so erudite a scholar as Mr. Bellamy! His discovery is quite new, and in the absence of the other numerous and illustrious proofs with which his work abounds, the preceding criticism must satisfy every reader of the singular felicity with which he has applied his sagacity and learning to Hebrew lore. The Hithpael conjugation means that the person himself does the thing mentioned! This, Mr. Bellamy assures us, is its definite and proper use.

The *kal* conjugation, therefore, means that the person himself does *not* the thing mentioned, but that he does it by another person's aid, or that another person does it entirely for him! Thus *למד, אכל, שמע*, which have hitherto, being verbs in the *kal* conjugation, been understood to mean *he heard, he ate, he learned*, do not mean *he himself heard, he himself ate, he himself learned*, these latter modes of expression being examples of the *Hithpael* conjugation, denoting that 'the person himself does the thing mentioned.' So that there exists a wide and important difference between *he opens*, and *he himself opens*! Mr. Bellamy dreams, is one thing, and Mr. Bellamy himself dreams, is another and very different thing! How would this gentleman render *גלה*, a verb in the conjugation *kal*, and in the preter tense? Is its proper meaning any other than '*he himself opened*?' Does this conjugation not mean that '*the person himself*' does the thing mentioned? Had the meaning which Mr. Bellamy has given to the word, been the meaning of the sacred writer, the word would have occurred in the *kal* conjugation; its being in the *Hithpael* is a sufficient indication of the intention of the inspired author to express a notion very different from that which the ignorance or wantonness of the present translator would impose. The proper use of the *Hithpael* conjugation is, to express a reciprocal meaning after the manner of the middle verb in Greek; and therefore *וירגל* in the text is correctly translated, '*he uncovered himself*,' or '*he was uncovered*' by means of himself. It cannot be rendered '*he himself opened*,' though, if it so please Mr. Bellamy, he may translate it, '*he opened himself*,' or '*he himself was opened*' by his own means; but to render it '*he opened*' as a simple active verb, with an objective case, is an egregious blunder.

אהלה Aheloh is rendered by '*his tent*.' 'But,' says Mr. B. 'there is no pronoun possessive, so that the word cannot be translated *his tent*.' Nor is there any pronoun possessive affixed to the very same word, *אהלה* Gen. xii. 8. xiii. 3; in both of which examples, Mr. B. translates the word by '*his tabernacle*,' *בית אהלה*, is literally, as in the Common Version, '*in the midst of his tent*.' The words are not as Mr. Bellamy's translation represents them, the accusative after a transitive verb. *תוך*, with the particle *ב* prefixed, can only mean, *in the middle*. Thus, in a passage exactly parallel, Josh. vii. 21, *בית אהלה* in Achan's confession, is '*in the midst of my tent*.'

'*The nakedness of his father*,' is far too simple a phrase for our recondite philologist. *ערוה*, he asserts, is not, as represented in the Common Version, a noun singular; another blunder! Not only it is a noun singular in construction, but Mr. B.

means *another*, it is preceded always by a relative term, and as often as it occurs alone, and without reference to another similar word in the sentence, it must be rendered by a word expressive of unity, or, as in Gen. xix. 9, as a demonstrative pronoun *זאת* 'this one,' 'this fellow.' In every one of Mr. B.'s examples, the construction is of the former kind; in none of them is *אחר* absolute, or at all parallel with Gen. ii. 6. Exod. xxxvii. 8, 'One cherub on the end on this side, and *another* cherub, &c.' 1 Kings xviii. 6, 'Ahab went *one* way, and Obadiah went *another* way.' Ezek. xix. 3, 5, 'One of her whelps, — *another* of her whelps.' xvii. 3, 7, 'a great eagle, — *another* great eagle.' xxxvii. 16, 17, 'One stick, — *another* stick.' xli. 11, 'One door, — *another* door.' Dan viii. 13, 'One saint, — *another* saint.' Could Mr. B. have consulted his Hebrew Bible or his Concordance for these examples, when he published as the result of his examination, that *אחר* means '*another*' where there is no foregoing word to which it bears relation?

Equally unfortunate and unfounded are his remarks on *לעשות* *lagnasoth*, which, he asserts, 'means, *to offer*, and, in this passage, offerings to idols, as it is so applied, Josh. xxii. 23. 'עשו וזאת *לעשות* or *if to offer*. 2 Kings x. 24, 25, *sacrifices* and *burnt offerings*.' A more disingenuous proceeding it is scarcely possible for an author to adopt, determined as he may be to support an hypothesis, *per fas et nefas*. The indisputable meaning of *עשה* is *to do, or make, or constitute*; its determination being always evident from the words with which it is connected. It never means *to offer*, unless additional words occur to define and limit its application, as in the very examples to which Mr. B. refers. Joshua xxii. 23. לעשות עליו זבחי שלמים "*to offer peace offerings upon it*." 2 Kings x. 24, 25, רבאו לעשות זבחים "*When they came to offer sacrifices*" לעשות העלה "*offering the burnt offering*." But these examples entirely differ from the expression in Gen. xi. 6, which is accurately translated in the Common Version.

Mr. Bellamy assures us that

'had Abram never gone into Canaan till after the death of Terah, it could not, according to the express words of Scripture, be said, that he had *gone forth from the household of his father*; for the household of a man has no existence *as his*, after his death. Abram must therefore have gone forth to Canaan while his father was yet living.' p. 60.

Yet it was long after the death of Terah that Abraham directed his servant to go to his "*father's house*," *בית אבי* for a wife for his son Isaac, Gen. xxiv. 38, 40. Joseph and his "*father's house*," *בית אבי* dwelt in Egypt after the death of Jacob, ch. 50. 22. In all these passages the expression is pre-

cisely the same as in Gen. xii. 1. and furnishes the most complete refutation of this imaginary distinction.

In the same connexion, (p. 60.) it is remarked, that

'The verbs לך *leke*, לך *leka*, *depart, go*, do not necessarily import that he (Abram) was at this period, to remove finally to Canaan! but when Abram went from Haran finally at 75 years of age after the death of Terah, a different verb is used, which embraces the idea of going forth finally, returning not to the same state or place.'

נָסַח is used Gen. xxiv. 11, in relation to women *going forth*, (נָסַח) to draw water, who certainly returned to their habitations with the customary supplies for the family. It is applied, Exod. xvi. 4, to the Israelites going out every day to collect the manna; Did they not return to the same place? הָלַךְ is applied, Judges vi. 21, to the angel's departure from Gideon, which was not probably repeated; to the going of the cart containing the ark, 1 Sam. vi. 8, which certainly did not return, since it was broken up at Bethshemesh, ver. 11. The words נָסַח and הָלַךְ are frequently used precisely in the same manner to denote motion or action; the former therefore does not, any more than the latter, necessarily signify finally to go forth.

* Ch. xii. 8. Moreover he had removed from thence to a mountain, eastward of Beth-el, where he pitched his tabernacle: Beth-el by the sea, with Hai eastward.'

'*Bethel by the sea!*' Mr. Bellamy's knowledge of sacred Geography appears to be equal to his acquaintance with Hebrew philology. One of the most inland towns in all Judea is here described by a gentleman who, of all translators of the Bible for the last two thousand years, alone understands the import of the original words of the scriptures, as situated '*by the sea!*' When he shall by his schooling have advanced a few steps further in Hebrew grammar, he will perhaps be able to give the meaning of סֵם, which he has yet to learn. Bethel by the sea, 'with Hai eastward!' Did it never occur to Mr. Bellamy to ask himself what sense he was conveying to his readers by these expressions? A reader of the Hebrew Bible or of the Common Version would learn, that the place where Abraham pitched his tent was between Bethel and Hai, the former being to the west, סֵם, the latter lying eastward.

* Ch. xiii. 13. But the men of Sodom were wicked, even exceedingly sinful before Jehovah.

* 13. The authorised translation of this verse is very objectionable. No doubt, the wicked are sinners. But from expressions of this kind in scripture, which have been noticed, the reader will readily understand this; they were *wicked*. There are various degrees of wickedness: persons may be wicked and yet have a respect for the worship of God. But these idolaters, it appears, carried their hatred for the worship of God, as taught by Lot, to such a pitch, that it is

said, they were *exceedingly sinful before Jehovah*. Not before Jehovah according to the common acceptance of the words, because in a general sense, all persons who are sinners, are so before him. By these words in a scriptural sense, is always meant, *before the face of Jehovah*: that is, they were sinners before the very altar of God. From which we may understand, that they interrupted the public worship of God, by persecuting the worshippers when they assembled together.

Our readers by this time will have consulted their English Bible; and what is the authorized translation of this verse? "*But the men of Sodom were wicked, and sinners before the Lord exceedingly.*" This rendering, Mr. Bellamy asserts, is very objectionable! In what respects does it differ from his own? Are they not both alike? This translator is determined to make himself ridiculous. The words 'wicked' and 'sinful exceedingly,' are applied to the inhabitants of Sodom, as descriptive of their character *previously* to Lot's removal thither, and do not therefore relate to the worship of God as taught by Lot, of which nothing is said. חמאים ליהוה Mr. Bellamy will have to mean nothing else than violence done to the true worship of God. By these words, he asserts, '*is always meant sinners before the very altar of God*, persons who interrupted Divine worship, and persecuted the worshippers of Jehovah.' Achan's offence did not however consist in either insulting or persecuting the true worshippers of God; yet the very same expressions are used in relation to it, Josh. vii. 20, "*I have sinned before Jehovah*" חמאתי ליהוה. David's offence did not include violent opposition to the worshippers of God; adultery and murder were the crimes which the prophet's address awakened in his recollection; "*I have sinned before Jehovah*," the expressions in this confession are the very same as those in Genesis.

'Chap. xviii. 1. Moreover Jehovah appeared unto him; in the plains of Mamre; where he continued opening the tabernacle, about the heat of the day.

'2. Then he raised his eyes and looked; and beheld three men, deputies to him; when he saw, then he hastened to meet them before the opening of the tabernacle; and he bowed himself toward the ground.'

In accordance with the translation of this passage in the Common Version, it has been generally supposed, that Abraham is here described as reposing himself at the entrance of his tent during the heat of the day, when, on the appearance of three strangers, he rose up and went forth to meet them, to offer them the accommodations which might be acceptable. But, according to Mr. Bellamy's translation, Abraham was preparing 'to officiate at the altar, at the time the three persons came to

* worship in the tabernacle !' We must again venture to look a little narrowly into his Hebrew.

'The word פתח *pattach*, is rendered *the tent door* ; but it is here to be translated as it is in Josh. viii. 29, *entering*, or *opening*, xx. 4 ; Judg. ix. 35, 40, 44 ;—xviii. 16, 17.'

Our readers will perceive that פתח is rendered in the text, *as the participle of a verb active*, 'opening' ; but the word in Josh. viii. 29, signifies the *aperture* or *opening of a gate* : 'Cast it at the *opening* (or *entering*) of the gate of the city,' אל פתח. 'at the *entrance*.' The word has precisely the same meaning in the next example ; Josh. xx. 4, 'at the *entring* of the gate of the city,' where the manslayer was to wait (עמד) till the report had been made to the elders, who, on his cause being declared, were to grant him admission. Judges ix. 35, Gaal stood 'at the *entring*' of the gate. v. 40, פתח השער, 'to the *entrance*' of the city gate. xviii. 16, 'the six hundred men stood at the *entrance* of the gate,' נצבים פתח השער. v. 17, 'the priest stood at the *entring* of the gate,' הוֹכֵחַ נֹצֵב פֶּתַח הַשַּׁעַר. These are the whole of Mr. Bellamy's examples, not one of which supports his translation, the word פתח in all of them being a noun. Nothing is said respecting worship, in the whole narrative ; and notwithstanding we are again under the necessity of opposing our distinguished Hebraist, we retain our opinion that the scene represented in the first two verses of this chapter, corresponds to the description at the commencement of the following, with the slight difference, that in the former case it is laid in the open country, and in the latter at the gate of a populous city. 'Now two messengers came to Sodom at even, as Lot sat in the gate of Sodom : then Lot looked, and he rose to meet them ; and bowed his face to the ground.' Mr. Bellamy's translation.

'The word נצבים *nitsaabim*, which is in the authorized version rendered *stood*, viz. three men stood by him ; cannot be so translated ; for if they stood by him, it could not have been said in the same verse, that he ran to meet them. When this word is applied to persons, it means *officers*, or *deputies*, 1 Kings iv. 7, 19 ;—xxii. 47. Also in Chap. v. 16, the same word, both consonants and vowels, means *officers*.'

Might not Abraham run to meet three persons who on approaching his tent had halted ? As for the remark 'that נצבים when applied to persons, means officers or deputies,' nothing can be more unfounded than its application to the use of the word in the example before us ; 'stood' is its determinate meaning in numerous other passages of the Bible.

In his note on Gen. xix. 4. 5. Mr. Bellamy is pleased to say that, 'there is not any authority in the Hebrew for the abominable crime attributed to these men, by Commentators ancient

and modern.' Whatever we might be disposed to wish on the subject, we are quite convinced that there is authority for the sense which the Translators have given to the narrative, not only in the Hebrew, but also in the Greek of the New Testament, which this vain and random Author, in his haste to run down the Translators and Commentators, appears to have forgotten. "*The filthy conversation of the wicked,*" 2 Pet. ii. 7, τῆς τοῦ ἀδίστατον ἐν ἀσελγίᾳ ἀναστρέφης; '*fornication and going after*' 'STRANGE FLESH' Jude 7, ἐκπορνύσασθαι, καὶ ἀπιδύσθαι ὁπισθ' ἑταίρας, seem very positively to determine the case: Mr. Bellamy, must, therefore, first set aside the authority of the Apostles. Nor has the writer of the Pentateuch left it doubtful in what sense the verb *וָרָח* is to be understood in such an application as the present.

The word *וָרָח* *saneerim*, which has been rendered to mean external blindness 'is so translated,' Mr. B. informs us, 'only in one place, except this (Gen. xix. 11.) in all the Scripture.' Does he not know that the word occurs only in these two passages in the whole Bible? Again: 'The word *וָרָח* *hikon*, (he tells us) in this verse (Gen. xix. 11.) which is rendered, '*they smote*, is also applied by the sacred writers to the mind.' 'See Prov. xv. 13;—xvii. 22;—xviii. 14.' The reader will have long to look, before he finds *וָרָח* *hikon*, in these passages. Another and very different verb is used in all of them.

'Ch. xix. 30. Then Lot ascended from Zoar, and he dwelt in a mountain, also both his daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and both his daughters.

'31. Now the first born said to the younger, our father is old; moreover not a man is in the land, to come to us, as is the custom, of all the land.

'32. Therefore we will drink wine, with our father, then we will abide from him: thus we shall preserve posterity, after our father.

'33. So they drank wine with their father that same night: when the first born went where she abode from her father, but he knew not where she abode, neither when she married.

'34. Now it was in after time, that the first born said to the younger; Behold, I abode in time past, from my father: we will drink wine also this night, then go abide from him; thus we shall preserve posterity after our father.

'35. Then they drank wine also that night, with their father: and the younger married, and abode from him; but he knew not where she abode, neither when she married.

'36. Thus both the daughters of Lot conceived unknown to their father.'

If our readers wish to see a perfect specimen of the ridiculous, we recommend them to peruse the notes appended to our Author's translations of these verses. Who but he could ever have ventured on such assertions as the following?—'Lot was a priest of the ancient church which was established by Noah.'—'Lot retired to a place of worship on a mountain not far from Zoar

‘where he dwelt in a meadow.’—‘The meadow, or glebe land of the tabernacle on this mountain was the place to which Lot retired.’—‘Here it was that at the evening oblation the daughters of Lot contrived successively to leave their father, and to marry with the idolaters of Zoar.’ Passing over these rhapsodies, we proceed to examine his Hebrew criticisms.

לכה נשקה את אבינו rendered in the Common Version, ‘Come let us make our father drink wine:’ Mr. Bellamy renders it, ‘Therefore we will drink wine with our father.’ ‘The obvious translation of נשקה he says, ‘is not, *let us make*—*drink*, as in the Public Version, but *we will drink*: and then the word את *eth*, which is omitted in the Common Version, has its reading, viz. we will drink wine, את *eth*. with our father.’

The obvious translation of נשקה, is not—*we will drink*: that might have seemed ‘obvious’ if the verb had been in the kal conjugation; but the verb is in Hiphil, and cannot be translated as he has done. לכה is a particle of exhortation, ‘come;’ it cannot be rendered ‘therefore.’

ואבינו rendered in the Common Version, ‘And we will lie with him,’ Mr. Bellamy translates, ‘then we will abide from him;’ a most violent construction, altogether remote from the sense of the original. The verb שכב never means, *to abide*, nor is it ever used in any such way as Mr. Bellamy’s Translation imports. He attempts to cover his perversion of the term, by affectedly informing the reader, that ‘agreeably to the idiom’ it means to abide. What does he mean by *idiom*? His rendering is in opposition to all idiom. The וָאֵם affixed to עַם is the masculine pronoun in agreement with אַבִּינוּ, and the verb שכב never is used to denote absence from the person signified by the pronoun in accordance with it, but invariably marks the greatest nearness; ‘to lie with him,’ ‘to lie with her.’ עַם וּשְׁכַב. ‘And he lay with her, Gen. xxx. 16. ‘If a man entice a woman that is not betrothed and שכב עִמָּה—*lie with her*,’ Exod. xxii. 16. It were easy to cite numerous parallel passages. ‘Abide from me,’ would be an excellent rendering of Gen. xxxix. 7, 12; and again, ‘he came to me to abide from me,’ as the version of וָאֵם אֵלַי לִשְׁכַּב עִמִּי, v. 14. If שכב with עַם signify to ‘abide from,’ why does not Mr. Bellamy render the expressions, Gen. xxxix. 7, 12, 14, to ‘abide from?’ We repeat that the words are never used in this manner, and Mr. Bellamy therefore stands convicted of corrupting the sacred text.

‘And it came to pass on the morrow.’ This, we are told, is not the correct rendering of the passage: ‘to-morrow is not the true meaning of the word מָחָר *mimaacharath*: it signifies an indefinite time.’ What does it mean then in Exod. ix. 5, 6? ‘And Jehovah appointed a set time מוֹעֵד saying, To-

'*morrow* מחר Jehovah will do this thing in the land. 'Jehovah did this thing on the *morrow* מחר.' What Exod. xv. 23? '*To-morrow* מחר is the rest of the holy bath.'

Again, Exod. xix. 10, 'Go unto the people and sanctify to-day and *to-morrow* מחר, and let them wash their clothes and be ready against the third day.' 1 Sam. xx. 27. 'When the new moon was come, &c.—And it came to pass on *morrow* מחרת which was the second day of the month, 'To deny that the proper meaning of the word is *to-morrow* should seem to have required more than Mr. B.'s usual aids. Onkelos, too, gives a definite and limited meaning to the expression; ביום דבתרומי *on the day following*.'

קום *to arise*, is opposed to the verb שכב *to lie down*. 'Thou shalt speak of them in thy *lying down*, and in thy *rising*' Deut. vi. 7, ובשכב ובקום. 'When I lie down אשכב I when shall I arise אקום,' Job viii. 4. 'Man *lies down* and *rises not*' לא יקום, ch. xiv. 12. It is equally evident the words בקומה and בשכבה in Gen. xix. 33, 35, are thus opposed; the one meaning '*to lie down*,' the other '*to rise*.' קום is one of the most common words in the Hebrew language but there is not a single instance of its occurring in the sense *marrying*, or, '*to marry*.' '*Rising up*' is the only sense of which it admits in the passage before us. A more bold more shameful assertion was never hazarded, than the word קום embraces in the strictest sense the act of *marriage*.'

מאביון '*by their father*.' '*Unknown to their father*,' Mr. Bellamy, in his usual manner, כ prefixed to a noun never used to signify *unknown*. The true and primary meaning of כ is correctly said by Mr. B. to be '*from*,' a sense which is strictly proper in the present instance. The efficient cause frequently signified by a word with כ prefixed, and the manner in which it is employed in this passage.

With the facts of this narrative we are as strongly disgusted as Mr. Bellamy can be; but we cannot make this disgust a son for subverting the plain meaning of words; we cannot permit our feelings to dictate *a priori* the sense which any name in the Bible shall assume; we must take its records as they are left us, and interpret them according to the rules of sound philology, apart from all such considerations.

Mr. Bellamy meddles with the narratives of the Bible and distorts them. This mischievous propensity discovers itself throughout the whole of his progress as a translator. The story of Hagar and Ishmael is related with great simplicity and by the sacred writer, and the Common Version is substantially a fair representation of the original. In Mr. Bellamy's version it is a perfect riddle.

Ch. xxi. 15. When the water in the bottle was spent, then she left the lad for another communication.

The word השכים *ha sichim*, is translated *shrubs*; I shall confine myself to the literal meaning of the word, as I find it necessarily translated in other parts of scripture. This sense is only given in two places beside this, in neither of which can it possibly have any such meaning. See Job xxx. 4, 7.—Now whether we take שים *sichim*, under שים *siyich*, or שחה *sichah*; it means, to be depressed, to be sorrowful; and in this state of mind, to be left to religious meditation.—Hence it appears, that she in her trouble made an application to God by the priest of the tabernacle—to procure what was necessary for his support, and for information.—אחרת *tachath*, because of.—And אחר *achad* the same as in Ezek. xxxiii. 30, *another*. The preposition then truly reads agreeably to the original, and the obvious meaning of the sacred writer thus; Then she left the lad because of another communication.

As to השכים *ha sichim*, we would advise Mr. Bellamy to refresh his memory by looking into his own Translation, where he will find that he has himself rendered שים by 'plant,' 'every plant of the field,' Gen. ii. 5. We have thus his own authority for reading 'plant,' or shrub; we need only, add that שים never means 'communication,' nor אחר without dependence on 'a foregoing word, *another*;' we therefore dismiss his 'because of another communication,' as one of his absurd novelties, and adhere to the rendering of the Common Version.

Gen. xxii. 2, has universally been considered as containing a command from the Deity to Abraham, to offer up his son Isaac as a burnt offering, and this circumstance is usually represented as constituting the great trial of the Father of the Faithful. But says our great Hebrew Reformist, 'It is not possible to suppose any thing of the kind.' According to him, Abraham was directed to repair to a tabernacle at Salem, for the purpose of directing the inauguration of Isaac as the representative of the Messiah before the great congregation at Salem; the officiating priest of this tabernacle having the preparation and conducting of the sacrifices on the occasion! Now all this we might believe, had the sacred writer recorded any thing of the kind; but we cannot believe it on the simple word of Mr. Bellamy. Where is there a syllable about a tabernacle at Salem, or a great congregation, or the inauguration of Isaac, or an officiating priest, or a sacrifice prepared at Salem? Assuredly not in the narrative contained in the first nineteen verses of the 22d Ch. of Genesis. Mr. Bellamy's own translation of this part of the Bible, shall however be laid before our readers, as it will prove the matchless folly of its Author.

1. Now it was after these transactions, that God proved Abraham: and he said to him, Abraham, and he answered, Here am I.

2. Thus he said, Take now thy son, thine only one whom thou lovest, even Isaac, and depart; go to the land of Moriah: and cause him to ascend there concerning the offering, upon one of the mountains which I will mention to thee.

' 3. So Abraham rose early in the morning and girded his ass, then he took two of his youths with him; also with Isaac his son: now he had divided the wood of the offering, then they arose and went to the place of which God spake to him.

' 4. And on the third day, Abraham raised his eyes, and he saw the place afar off.

' 5. Also Abraham said to his youths, Abide you here with the ass, and I with the youth will go yonder: for we will worship, then we will return to you.

' 6. Now Abraham took the wood of the offering, which he laid upon Isaac his son; also he took in his hand, the fire, and the knife: then they went both of them together.

' 7. Moreover Isaac spake to Abraham his father, and he said, My father: and he said, Here am I, my son: then he said, Behold the fire, and the wood; but where is the lamb, for a burnt offering?

' 8. And Abraham replied; God will provide before him the lamb, for a burnt offering, my son: thus they went both of them together.

' 9. When they came to the place which God had mentioned to him, for Abraham had built there an altar; then he laid the wood in order, and he bound Isaac his son, and laid him upon the altar on the wood.

' 10. Now Abraham put forth his hand, and took the knife to slay his son.'

This translation furnishes in itself a complete refutation of the note. There were no spectators of the transaction on the mountain, exclusive of the parties themselves, Abraham and his son Isaac. Abraham took with him wood, and fire, and a knife, the materials for sacrifice, which proves that he did not know of any tabernacle, or priest, or sacrifice, already prepared, and subverts at once Mr. Bellamy's *dictum*, that the command to Abraham in the 2d verse, should be read, '*and bring him to a burnt offering.*' As for Mr. Bellamy's remark, that the *lamed* prefixed to *עלה* *gnalah*, requires the same rendering as in Gen. iii. 21, *to*, the reader may look into Mr. Bellamy's Bible at Gen. iii. 21, where he will find *lamed* rendered *for*! In the other five instances in which *לעלה* it occurs in this chapter, Mr. B. has himself rendered it, *for a burnt offering*; although for some capricious purpose, he has rendered it in verses 3d and 6th *of the offering*; and *ועלהו לעלה*, v. 13, a phrase precisely parallel with *והעלהו לעלה* in the 2d verse, he translates by '*he offered it up for a burnt offering instead of his son!*' Abraham then must have prepared to '*offer up his son*' as a '*burnt offering.*' The original Hebrew gives us in fact no other sense than that of the Common Version: '*Offer him there for a burnt offering;*' which is confirmed by the 12th and 16th verses: '*Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.*' To what can this refer but to the antecedent requirement, which was intended to try the faith of the Patriarch? and where is this to be found but in the 2d verse, according to the correct tran-

slation of the Common Version? That this translation is accurate, will most satisfactorily appear to every person competent to the investigation of the text. *עלה* *gnalah* means a 'burnt offering'; when it occurs with a *ל* lamed prefixed, its signification is, 'for a burnt offering;' and when a noun or pronoun precedes the word with or without a verb, the person or thing signified by the noun or pronoun, is the subject offered,—the *עלה* *gnalah*, or 'burnt offering.' Lev. ix. 2, *ואיל לעלה* 'and a ram for a burnt offering.' In Gen. xxii. 13, the word *gnalah* *עלה* with a lamed *ל* prefixed occurs, and is rendered by Mr. B. 'for a burnt offering;' the subject of this burnt offering was a ram, *איל*, to which the pronoun in the compound word *ועלה* relates, which is correctly rendered 'and he offered it for a burnt offering.' The construction in the 2d verse is identically the same. *עלה* *gnalah* with *ל* lamed prefixed, cannot have any other meaning than, 'for a burnt offering;'—the pronominal affix in the verb *העלה* relates to the preceding noun *בנך*, denoting the subject of the *עלה* *gnalah*, 'burnt offering,' the entire clause therefore can only be construed and read as in the Common Version, 'and offer him (ו i. e. בנך thy son) for a burnt offering.'

V. 12. For now I know that thou fearest God. The translators have rendered the word *ירא* *yerea*, *thou fearest*, which is wrong. It is the third person singular preter in *kal*, literally, he feareth, or reverenceth, viz. that Isaac feared God.

Mr. Bellamy should have consulted his grammar (from which he has much to learn) before he pronounced the translation of this word in the Common Version, to be 'wrong.' *ירא* in this place is not the third person singular preter in *kal*; but the participle present construed with the second personal pronoun *אתה* *thar*, and is correctly translated in the Public Version, 'thou fearest God.' The translators knew their business a great deal better than Mr. Bellamy.

Ch. xxv. 8. 'He was gathered unto his people.' From this expression, Mr. Bellamy attempts to silence the objection that the writings of Moses do not say any thing concerning a future state.

'But were this passage attentively read by them (the objectors,) they would be obliged to acknowledge their error. Abraham, as to his mortal body, was not gathered to his people; he was a Chaldean, and his ancestors were buried in his native place in Chaldea; thus it plainly means that the soul of Abraham was gathered to those just men the patriarchs, who in succession had taught the people to worship God; who like him received the divine commands from the mercy-seat; also to all those who had departed in the true faith: hence the propriety of the expression, *and was gathered unto his people*.'

Mr. Bellamy is a very unfortunate man. In this very chapter

he has informed us, that the sacred writer is silent respecting Ishmael's having any thing to do with the true worship of God; that Ishmael did not labour in establishing the true worship of God; and yet this same expression is used in reference to him! '*he* (Ishmael) *was gathered to his people*, ch. xxv. 17.' What becomes of his attempt to convince objectors of their error? and here we cannot help referring to Mr. Bellamy's insolent declamation against the authors of the Common Version, whom he charges with rendering ch. iii. 22, so as to encourage the belief that death is an '*eternal sleep*.' King James's translators have presented us a Bible replete with proofs of a future life. A resurrection both of the just and the unjust, and a judgement to come, occupy a prominent place in their Translation, as the solemn doctrines of inspired men. Infidels reject the whole Bible, disputing its Divine authority. Do they reject it, under the idea that it teaches an eternal sleep in death and impunity for sin? Our Author knows that their reasons for rejecting it are of a totally different nature, and his insinuations are therefore most disgraceful to him. Men of the greatest seriousness, men full of Christian hope as to futurity, have professed themselves unable to perceive in Gen. iii. 22, the doctrine of a life to come; nor, bold as he is in declamation, does it appear from Mr. Bellamy's capricious and incorrect version of the passage.

'Ch. xxvi. 29, *That thou wilt do us no hurt*, רָצַח raagnah, is translated *hurt*, but this vowel form of the word has no such meaning in scripture. It signifies *to feed*, Jer. i. 19; Ezek. xxxiv. 23, *he shall feed*; Mich. v. 4, and *feed*, so that the translators have mistaken the meaning.'

For the translation in the Common Version Mr. Bellamy substitutes, '*If thou wilt procure supply before us*.' Had he been able to distinguish a noun from a verb, he would have discerned the correctness of the Common Version, and seen the futility of his reference. 'This vowel form of the word, occurs in numerous instances, in all of which, *evil*, or *hurt*, or *injury*, is unquestionably its meaning, and this meaning Mr. Bellamy himself gives to 'this vowel form of the word' in ch. xxxvii. 2, '*evil*.'

Mr. Bellamy, we have already seen, opposes the representations of two Apostles; he is hardy enough to contradict a third, the Author of the Epistle to the Hebrews, who informs us that "for *μίας βρωσιως* *one meal* Esau sold his birth-right." But, says our Hebraist, 'it is absurd to suppose that Esau 'could sell his birth-right for a mess of pottage.' The text says, that Esau being faint and ready to die, acceded to Jacob's solicitations to part with his birth-right for an immediate supply of food. Mr. Bellamy says, that Esau had rendered himself ineligible to succeed to the office of the priesthood, and this is

the meaning of his being *faint*! The ineligibility of Esau, he informs us, was the consequence of his having married the daughters of the idolaters of the land. And then after this Mr. Bellamy, in the very next note, asserts that

‘Esau, who was evidently at that period considered as the rightful heir to the priesthood by Isaac and Jacob, and who must for this reason, have been in the exercise of the office, declared to Jacob that he was weary of *rites, ceremonies, offerings, and sacrifices*; and entreated him to accept of it, that he might join the spurious worship of those who had adopted a state of things *under Adam*, or under the *Adamic primeval state*, viz. offerings of the fruits of the ground without sacrifice.’

If Esau had rendered himself ineligible to the priesthood at that period, how could Isaac and Jacob consider him as the rightful heir to it, and how could he be in the exercise of his office, when, on his defection, which had already taken place, Jacob, as Mr. B. informs us, had succeeded to it? Mr. B.’s fictions are not even consistent. The history affords no evidence of Esau’s being married at this period, nor does it contain a particle of information on the subjects with which Mr. Bellamy has embellished his Bible. His Hebrew is of the usual kind. ‘The word מַלְגֵּמֶת *halgniteeni*, is rendered, feed me. But this word cannot be thus understood, it is only translated so in this passage; for in no part of Scripture is it ever rendered to satisfy hunger.’ The fact is, that the word is used but once in the Hebrew Bible, namely, in this very passage! מַלְגֵּמֶת which Mr. B. affirms, means, not ‘*pottage*,’ but ‘*a sacred sacramental repast*,’ denotes the article or substance from which a repast was prepared, and in all the instances of its use in the Bible, signifies the matter of a common meal for the purpose of satisfying hunger. חָלַל means faintness from exhaustion, having reference to Esau’s answer, “*I am going to die*,” so the word is used in 2 Sam. xvii. 29: “The people is hungry” and חָלַל weary (exhausted) and thirsty in the wilderness.”

The preceding extract affords a fair specimen of the style and spirit of the Notes. Mr. Bellamy every where describes tabernacles, and priests, and sacraments, and preaching. When Jacob rested at Bethel, (Chap. xxviii. 11.) ‘he was,’ says this gentleman, ‘as the representative head of the Church, well known to the officiating priest at this tabernacle at Bethel. The *offerings, sacrifices, rites, ceremonies, statutes, ordinances, and laws*,’ as described in the book of Leviticus, ‘were always the same from the beginning.’ p. 109. The refreshment provided for Isaac, (Chap. xxvii. 17, 25.) was a *sacred sacramental repast* ‘which,’ says our Author, ‘is retained in Christian churches to the present day!’ p. 110. Chap. iii. 24, according to him, describes the institution of a place of worship, ‘with the sacred fire with the incense in the censer which was taken

'by the high-priest within the vail, in the Holy of Holies before
'the Cherubim!'

Leaving these reveries, we must devote a few more words to Mr. Bellamy's self-contradictions. His work is indeed quite a curiosity in this respect. To display in their proper light the inconsistencies and contradictions to which we refer, we shall insert a table of passages which might, without difficulty, be enlarged for the entertainment of our readers, exhibiting Bellamy *versus* Bellamy.

'We find that the Cherubim, the Shechinah, the URIM and THUMMIM, were *continued* under the Mosaic dispensation, and that by these divine symbols, God communicated his will. Now as the divine goodness had by these symbols of his presence communed with man *from the fall*, so likewise when he established the covenant with Noah, *they were continued* as the appointed means of communication.' p. 58. Gen. xi. 7.

'זקן Zaakeen means a very old man.' p. 84.

'Abraham was זקן zakeen, *old*.' Chap. xxiv. 1.

'We find from the translations recorded in this chapter that he (Abraham) was a person of great consequence and dignity. We have the testimony of Trogus Pompeius, who says, 'the Jews derive their origin from Damascus, a famous city of Syria; their kings were Abraham and Israel,' which is perfectly consistent with scripture authority, where it is said, he was a *mighty prince*. Chap. xxiii. 6.' p. 64 Gen. xiv. 13.

'The word יצוהו yayigaang, rendered 'he gave up the ghost,' means to be employed in a very laborious work. This word is rendered in the new translation, 'thus Abraham had laboured.' Note, p. 102. Chap. xxv. 8.

'Sarah heard it in the tent door, which was *behind him*.' These words thus rendered, are not consistent with the original, and cannot be applied to make sense of the passage. The word

'With the Israelitish church it pleased God to communicate with his people by the URIM and the THUMMIM; but in this church which was *prior to the time of Moses*, we do not meet with URIM and THUMMIM; God communicated with man *only* from the Cherubim.' p. 76. Gen. xviii. 1.

'זקן Zaakeen cannot be rendered by the words 'an old man,' in any part of scripture! p. 102.

'Chap. xxiii. 6. The word אֱלֹהִים Elohyim, is in the Common Version rendered *mighty*; but this is evidently an error. The translation, a *mighty prince*, cannot be applied to Abraham at this period, as he was not a temporal prince, he had not even a place to bury his dead.' p. 97.

'So he expired, thus died Abraham.' Chap. xxv. 8, text.

'— and Sarah heard at the opening of the Tabernacle, for she was *behind him*.' Text, Chap. xviii. 10.

which is rendered '*behind him*,' is to be translated '*and he followed him*'—אחריו והוא *hva achearaa*, '*and he followed him*;' that is, the stranger who was the speaker to Abraham, followed him.' Note, Chap. xviii. 10. p. 76.

'זקנים *Zekunim*' is a plural noun, and means *elders* in all the scripture when truly translated, therefore בן זקנים, does not mean *a son of his old age*.' Note, Chap. xxxvii. 3.

'זקנים *Zekunim*' is translated '*old age*' by Mr. Bellamy in Chap. xxi. 2, בן לוקניו, '*a son in his old age*.' v. 7. בן לוקניו, *a son in his old age*.' In Chap. xlv. 20, he translates זקנים ולד, '*Son of his old age*.'

We had almost overlooked a passage which we promised to notice. קרא לו Chap. xxxiii. 20. is translated by Mr. Bellamy, '*he preached before him*;' a strange rendering at all events: had it however been before a congregation, it might have passed; but Jacob, a mortal preaching before God, is a surprising spectacle. This very expression however he has rendered in Chap. xxxi. 47. '*he called it*;' an intelligible phrase, according with the reading of the Common Version.

We here conclude our examination of Mr Bellamy's version, not because we have exhausted the materials which it supplies for our critical strictures, (for an abundance of them yet remain unnoticed,) but from the apprehension that the Article has for every important purpose been sufficiently extended. A version more at variance with the principles on which it was professedly undertaken, it would be impossible to mention: the Author has set at defiance every rule by which a translator should be governed. While professing a rigid adherence to the literal import of the original, he has given the Hebrew terms meanings entirely at variance with the usage of the sacred writers.

So serious and so numerous are his errors, that had preceding translators indulged in similar freedoms, the real import of the Scriptures must ere now have been quite obscured, and of all books the Bible would have been the most corrupt. For the length to which the present Article has extended, we assign no other reason than the high patronage which this new translation has obtained, and the industry employed to recommend it as an important work, both of which are most unworthily bestowed upon it. If the tone of our strictures has partaken of severity, the utmost severity is amply justified by the arrogant manner in which its Author has contemned and aspersed the most learned, the most upright, and the most pious of Hebrew scholars, not less than by the numberless errors and gross corruptions of which he has been guilty. The appropriate title to this production, would be, *The Holy Bible perverted from the original Hebrew, by Mr. John Bellamy.*

ART. XIII. SELECT LITERARY INFORMATION.

* * *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its Plan.*

An interesting MSS. has been lately received from America, containing a Narrative of the Wreck of the Ship Oswego, on the coast of South Barbary, and of the sufferings of the Master and the Crew while in bondage among the Arabs, interspersed with numerous remarks upon the country and its inhabitants, and concerning the peculiar perils of that coast. By Judah Paddock, her late Master. The work is now in the press, and will be published in the course of the present month.

The second edition of Miss Lucy Aikin's Memoirs of the Court of Queen Elizabeth, will appear on Wednesday, the 2nd of September.

In a few days will be published, a translation of M. P. Orfila's directions for the treatment of persons who have taken poison, and those in a state of suspended animation, together with the means of detecting poisons and adulterations in wine; also of distinguishing real from apparent death.

The Rev. S. Clapham, of Christ Church, Hants, will shortly publish the Pentateuch of Five Books of Moses illustrated; containing an Explication of the Phraseology, incorporated with the Text, for the use of Families and Schools.

Mr. Brougham is preparing for publication, a Letter addressed to Sir S. Romilly, on the abuse of public charities.

Miss Trimmer is preparing a sequel to Mrs. Trimmer's Introduction to the knowledge of Nature and the Scriptures.

No. VI. of Lives of Illustrious Men, is nearly ready for publication.

In the press, Death, an essay.

Proposals are issued for publishing by subscription, a new edition of the works of the Rev. John Flavel, one volume to be published every three months, price 10s. 6d. each.

Dr. Jones's new translation of the Four Gospels into Welsh, will be published in a few days, in a 12mo. volume.

In the month of December, 1813, will be published by subscription, in 2 vols. 12mo. with a list of subscribers, price 5s. 6d. Sunday School and other Anecdotes, chiefly original, Catechetical Exercises, mostly from Scripture, and other interesting matter, relative to the instruction of the rising generation. By Geo. Russell. Dedicated, by permission, to H. R. H. the Duke of Sussex, K. G. &c. &c.

Sir Charles Morgan (already so well known to the literary world by his Appendixes to Lady Morgan's Work on France,) has just put to press his Sketches of the philosophy of life.

Lady Morgan is also now in London, superintending the printing of another national tale, entitled Florence MacCarthy.

The little treatise lately announced, on the Art of preserving the Feet, is just ready for publication.

Just received from the continent, and preparing for immediate publication, the life of Las Casas up to his return from St. Helena, communicated by himself, containing authentic details respecting the voyage to, the residence, the manner of living, and the treatment of Buonaparte at St. Helena. Also, some letters which were not forwarded to their destination by the British government.

M. Kotzebue is preparing for publication his account of the Russian Embassy to Persia. It will appear at the same time at London and Weymar.

A series of Essays on English Manners, on the plan of the Tatler—Looker-on, &c. are now in a course of publication in the Literary Gazette. They are written by a noble author, who has assumed the name of the Hermit in London.

Alex. Chalmers, esq. has undertaken the Abridgement of the Rev. J. H. Todd's edition of Dr. Johnson's English Dictionary; Mr. Todd having declined any

in it, on account of the state of

ev. J. Bellamy is printing a second edition of his *Concordance to the quarto*; and another edition in 8vo.

ewster has in the press, a *Treatise on Kaleidoscopes*; including an account of the different forms in which opticalicians have fitted up

Thurner, esq. will soon publish a new portion of his coloured and descriptions of the Plants recognised by botanists, to the genus *fucus*.

ev. H. J. Todd is preparing a *Original Sin, Free-will, Grace, Election, Justification, Faith, Good and Universal Redemption*, as set in certain declarations of our

ev. Dr. John Fleming will soon give a general view of the structure, and classification of animals, and by engravings.

dwards, author of a treatise on the Greek prosodies, in which all relating to accent and quantity is explained.

Snayley, assistant surgeon and tutor of anatomy at St. Bartholomew's Hospital, is preparing for publication a *Manual of Practical Anatomy*, for the use of students engaged in dis-

ing for publication, a complete set of the Medical Lectures delivered at the terms, hours of attend-

ness, Memoirs, biographical, critical, literary, of the most eminent and Surgeons of the present United Kingdom, with a choice of their prescriptions, and a specification of the diseases for which they are forming a complete modern

extemporaneous pharmacopœia; to which is added, an Appendix, containing an account of the different medicinal institutions in the metropolis, and charitable

Shortly will be published in 8vo, the *Nativity of H. R. H. the late Princess Charlotte Augusta*, calculated from the astronomical Tables of Dr. Edmund Halley, late Rector of the Professor of Astronomy at Greenwich, including every Arc of Direction in the Zodiac, with their genuine and natural effects, combined with the measure of Time, used and practised by the learned Claudius Ptolemy, and adjusted in proportion to the Sun's Geocentric Motion in the Ecliptic. To which is added an important and interesting calculation of seven remarkable nativities, the parties being now living. By John Wortdale, senior.

Mr. J. Robertson will shortly publish, *Religious Liberty*, in its application to the case of the Old Meeting House, Wolverhampton; with Remarks on the conduct of the Editors of the *Congregational Magazine*.

In a few days will be published in 8vo. *An Inquiry into the influence of situation on Pulmonary Consumption, and on the duration of life*. Illustrated by statistical reports. By John G. Mansford, Member of the Royal College of Surgeons of London.

In the course of September will be published (dedicated to the youth of the British Isles) *The Fables of Esop and others*, with designs on wood, by Thomas Bewick.

In the course of the present month will be published, in two handsome vols. 8vo, *Sermons on miscellaneous subjects*, selected from the MSS. of the late Rev. E. Robson, M. A. for 37 years Curate and Lecturer of St. Mary, Whitechapel. By the Rev. H. C. O'Donnoghue, A. M.

XIV. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

Medieval Antiquities of England. London, F. S. A. No XVII. being of York Cathedral.

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fortifications, and their modes of warfare; and assigns to the use of their worship, assumed to be Druidical, the circles of detached stones which abound in various places on the Border. Funeral monuments, also, of these 'Celtic tribes, are numerous, 'and consist of the cairns, or heaps of stones, so frequently 'piled on remarkable spots.'

'On opening them, there is usually found in the centre a small square inclosure of stones set on edge, with bones and arms such as we have already described. There is frequently found within this stone-chest, or *cist-vacu*, as it is called by the Welch, an urn filled with ashes, and small beads made of coal. The manufacture of these urns themselves is singular. The skill of the artist appears not to have been such, as to enable him to form his urn completely, before subjecting it to the operation of the fire. He therefore appears to have first shaped the rude vessel of the dimensions which he desired, and then baked it into potter's ware. On the vessel thus formed and hardened, he afterwards seems to have spread a very thin coat of unbaked clay, on which he executed his intended ornaments, and which was left to harden at leisure. The scrolls and mouldings thus hatched on the outside of these urns, are not always void of taste. In these tombs, and elsewhere, have been repeatedly found the *Eudorchaweg*, the *Torques*, or chain, formed of twisted gold, worn by the Celtic chiefs of rank. It is not a chain forged into rings, but is formed of thin rods of flexible gold, twisted into hoops, which pass through each other, and form oblong links.'

The Author passes quickly over the tumultuous period of the Roman dominion over the border country; a dominion maintained at an enormous expense of military works, and so maintained, not because the invaders set any great value on the tract itself, but because they were resolved to make it such a broad and powerful frontier, as should put out of all hazard their northern English territories, on which they *did* set a value. The tract thus fortified, and denominated Valentia, was included between the wall of Hadrian, extending from the Firth of Solway to the mouth of the Tyne, and a similar wall constructed by Lollius Urbicus, during the reign of Antoninus, between the Firths of Forth and Clyde, of course greatly in advance of the first bulwark. These were ramparts of earth, with ditches, military roads, and forts or stations from point to point. The insufficiency of these works as a security against the fierce tribes of the north, determined Severus to undertake the grand wall, the remains of which are, at this day, the principal Roman curiosity of the Border, and bear the full character of that magnitude of design and power peculiar to the operations of that empire. It was carried along on the south side of the original rampart of Hadrian, which was left to form a kind of advanced line of defence. But neither these barriers, nor the multitude of strong camps, military roads, and well

protected lines of communication, by which the province of Valentia was made to present one vast frowning aspect of defiance, could avert the daring incursions of the Britons, which made it a scene of interminable warfare. It is not wonderful, therefore, that among the numerous Roman antiquities found, there are no relics of Roman luxury and superstition, (excepting sacrificial vessels,) 'neither theatres, baths, nor temples.' Of the stupendous wall, the subject of continual dilapidation for fourteen centuries, the least injured fragment is to be found, our Author says, 'at a place called Glenwhelt, in the neighbourhood of Gilsland Spaw.'

A rapid glance is thrown over the events following upon the final abdication of the Romans; the inroads and ravages of the Scots and Picts, the progress, operation, and establishments northward, of the Saxon invasion, the furious and destructive invasion made upon them, in their turn, by the Danes, who were, however, destined to fall prostrate at last under the victorious arms of Athelstane. After a long series of all manner of barbarous violence, confusion, and change, England and Scotland acquired at length, and nearly with parallel progress, and at the same period, the forms of comprehensive and consolidated kingdoms; these tracts between them, occupied and divided in the proportion of the power of the two great competitors, were reduced to become their respective frontiers, and by the middle of the eleventh century, might be considered as finally settled, nearly according to their present limits. The adjustment might have been widely different, had either of the two monarchies attained its full establishment a little earlier.

'The power of England could scarce be said to be wielded by one sovereign with uncontrolled sway, until William the Conqueror had repressed the various insurrections of the Saxons, subjugated for ever the tumultuary Northumbrians, and acquired a consolidated force capable of menacing the kingdom of Scotland. Had this event happened a century sooner, it is probable all Britain would, at that early period, have been united under one monarch. Or had a Scottish monarch existed during the heptarchy, as powerful as Malcolm Canmore at a subsequent æra, it is possible that he might have pushed his limits much further to the south than the present Borders, and would probably have secured to Scotland at least the countries to the north of the Humber. As it happened, the situation and balanced strength of both countries dictated the present limits.'

The Saxons on this northern territory appear to have paid very small attention to military architecture. After their conversion to Christianity, they were very zealous in the erection of ecclesiastical edifices; but even of these Mr. Scott questions whether there are now any genuine remains, a few relics, per-

fectly in their style, having possibly been the work of later architects, who sometimes practised it after the introduction of what has been denominated with more than doubtful propriety, the Gothic style.

The feudal system established without ceremony by the Conqueror in England, had made its way more gradually in Scotland, with the great influx of Norman families into that kingdom, and by the strong recommendations which it carried in its nature, to the taste of the monarch, and even to that of the ecclesiastics, to whom it assured a firmer tenure, without any addition of burdens. Measures were taken to give it a more formal and complete ascendancy during the temporary usurpation of Edward I. But it could never effect the extinction of the more patriarchal Celtic social order of septs, or clan-ship, of which an interesting description is given at considerable length, discriminating the good features and the bad. The good was infinitely more than countervailed, in this social constitution, by the perpetual inexpugnable possession of the fiend of war. It was held the absolute duty of the rival clans, to fight and slaughter one another, in revenge of every trivial wrong or insult, and in revenge, alternately, of the successive and accumulating revenges. The honour and force of each clan were pledged to maintain even a palpable and confessed wrong committed by any of its members on the neighbouring tribe. The state of highest pride and self-complacency in these clans, appears to have been that which they named *deadly feud*, a state of ferocious hostility into which any two of them might be plunged at any moment, and in which they fought as if each had deemed itself to be ridding the world of a legion of fiends.

For a long period preceding the invasion of Edward I., the Borders appear to have been wonderfully quiet, as relatively to the two rival kingdoms, of which the royal families were kept in contented mood by frequent alliances, by offices, sometimes, of personal friendship between the monarchs, and by the courtesies which an obvious policy dictated to the Scottish kings as holding of the English Crown extensive domains in England. During this period, fruitful of monastic institutions, great benefit is judged to have been conferred on the people of the Scottish Border, by the establishment of the abbeys of Kelso, Melrose, Jedburgh, and Dryburgh, by means of which a large portion of the country most exposed to hostile inroad, was secured in possession and cultivation, by being placed 'under the sacred protection of the church.'

'In this point of view,' says our Author, 'the foundations completely answered the purpose designed; for it is well argued by Lord Hailes, that, while we are inclined to say with the vulgar that the

clergy always chose the best of the land, we forget how much their possessions owed their present appearance to the art and industry of the clergy, and the protection which the ecclesiastical character gave to their tenants and labourers, while the territories of the nobles were burnt and laid waste by the invaders.'

This is a very fair and true suggestion, yet it does not invalidate the vulgar notion, which is pointedly repeated and confirmed in some of the descriptions annexed to the plates; whether it is written by the same hand as this introductory history, is not, that we have any where observed, distinctly signified.

All the good conferred on the country by this beneficial *taboo* of the Church, and by the long period of substantial tranquillity, was to sink under a very ordinary fate of early national improvements.

'The savage and bloody spirit of hostility,' says our Historian, 'which arose from Edward the First's usurpation of the crown of Scotland, destroyed in a few years the improvements of ages, and carried the natives of these countries backward in every art but in those which concerned the destruction of the English and each other. The wars which raged through every part of Scotland in the thirteenth century, were urged with peculiar fury on the Borders. Castles were surprised and taken; battles were won and lost; the country was laid waste on all sides, and by all parties. The patriotic Scotch, like the Spaniards of our time, had no escape from usurpation but by sacrificing the benefits of civilization, and leading the lives of armed outlaws. The struggle, indeed, terminated in the establishment of national independence; but the immediate effect of the violence which had distinguished it, was to occasion Scotland retrograding to a state of barbarism, and to convert the borders of both countries into wildernesses, only inhabited by soldiers and robbers.'—'The mode of warfare adopted by the Scots themselves, however necessary and prudent, was destructive to property, and tended to retard civilization. They avoided giving pitched battles, and preferred a wasting and protracted war, which might tire out and exhaust the resources of their invaders. They destroyed all the grain and other resources of their own country which might have afforded relief to the Englishmen, and they viewed with great indifference the enemy complete the work of destruction. In the mean while, they secured their cattle among the mountains and forests, and either watched an opportunity to attack the invaders with advantage, or, leaving them to work their will in Scotland, burst into England themselves, and retaliated upon the enemy's country the horrors which were exercised in their own. This ferocious, but uncompromising mode of warfare, had been strongly recommended in the rhymes considered a legacy from Robert Bruce to his successors, and which indeed do, at this very day, comprise the most effectual, and almost the only defensive measures, which can be adopted by a poor and mountainous country when invaded by the overpowering armies of a wealthy neighbour.

“ On foot should be all Scottish weir*
 By hill and moss themselves to wear; †
 Let wood for walls be bow and speir,
 That enemies do them no dreire. ‡
 In strait places gar || keep all store,
 And burn the plain land them before ;
 Then shall they pass away in haste,
 When that they find naething but waste.
 With wiles and wakening on the night,
 And meikle noises made on height ;
 Than shall they turn with great affray
 As they were chased with sword away ;
 This is the counsell and intent
 Of good King Robert's testament.”

One expedient of this defensive system of the Scots, was to destroy the castles on their own border; little thinking what mischief they were thus doing to the future elegant works, in which the fine arts were to display and adorn the picturesque features of their country.

‘ The good Lord James of Douglas surprised his own castle of Douglas three times, it having been as frequently garrisoned by the English; and upon each occasion he laid waste and demolished it. The military system of Wallace was on the same principle. And in fine, with very few exceptions, the strong and extensive fortresses, which had arisen on the Scottish Borders in better times, were levelled with the ground during the wars of the thirteenth century. The ruins of the castles of Roxburgh and Jedburgh, and of several others which were thus destroyed, bear a wonderful disproportion in extent to any which were erected in subsequent times.’

As, however, the country was not abandoned to the entire and permanent state of a desert, but occupied again at each recession of the enemy, the barons and gentlemen had for their residence an inferior kind of fortresses, often heard of in border history under the denomination of *strengths*, ‘ constructed upon a limited and mean scale, usually in some situation of natural strength. Having very thick walls, strongly cemented, they could easily repel the attack of any desultory incursion; but they were neither victualled nor capable of receiving garrisons sufficient to defend them, except against a sudden assault. The village which almost always adjoined, contained the abodes of the retainers, who, upon the summons of the chieftain, took arms either for the defence of the fortress, or for giving battle in the field.’

‘ The smaller gentlemen, whether heads of branches of clans, or

* Weir, war. † Wear, to defend. ‡ Dreire, harm or injury.
 || Gar, cause.’

of distinct families, inhabited dwellings upon a still smaller scale, called Peels, or Bastle-houses. They were surrounded by an inclosure, or barnkin, the wall whereof was, according to statute, a yard thick, surrounding a space of at least sixty feet square. Within this outer work the laird built his tower, with its projecting battlements, and usually secured the entrance by two doors; the outer of grated iron, the innermost of oak clenched with nails. The apartments were placed directly above each other, accessible only by a narrow "turnpike" stair, easily blocked up or defended. Sometimes, and in the more ancient buildings, the construction was still more rude. There was no stair at all; and the inhabitants ascended by a ladder from one story to another.

In the hostile inroads on a large scale, these 'strengths' were not, nor indeed were they expected to be, of any avail beyond a slight temporary check, to favour the retreat of the inhabitants. The devastations committed in these invasions were frightful. A brief narrative (inserted in the Appendix) of the military operations in Tiviotdale, in 1570, of the forces under the Earl of Essex, Elizabeth's commander in the north, in chastisement and revenge of some insults, spoliation, and cruelties committed by the Scottish barons, makes it a matter of wonder how a tract subjected to a repetition of such ravages could maintain its existence as an inhabited country, with considerable towns and villages. This inroad, and that of the Earl of Hertford, in the end of Henry the Eighth's reign, are stated to be 'the two most dreadful invasions commemorated in Scottish annals.'

The extreme border on the English side, corresponded to the opposite one in the rudeness of its defences and the utter lawlessness of its inhabitants. But a little further to the south, the country assumed a widely different aspect, in the comparatively flourishing and strongly defended possessions of the high nobility, and the 'chains of their magnificent castles, of great extent, and fortified with all the art of the age.' Mr. Scott names a number of these structures, and remarks;

"All these, and many others might be mentioned, are so superior to edifices of the same kind in Scotland, as to verify the boast, that there was many a dog-kennel in England to which the tower of a Scottish Borderer was not to be compared. Yet when Naworth and Brongham castles are compared with the magnificence of Warwick and of Kenilworth, their savage strength, their triple rows of dungeons, the few and small windows which open to the outside, the length and complication of secret and subterranean passages, shew that they are rather to be held liminary fortresses, for curbing the doubtful allegiance of the Borders, and the incursions of the Scottish, than the abodes of feudal hospitality and baronial splendour."

The English towns also were much better fortified. Yet all this array of superior strength, though of great efficacy against invasion in a formal and extensive shape, could not guard the

country 'against the desultory war carried on by small parties, who made sudden irruptions into particular districts, laid all waste, and returned loaded with spoil. If the waste committed by the English armies was more widely extended and more generally inflicted, the continual and unceasing *raids* of the Scottish Borderers were scarcely less destructive.' The greater wealth of the country, also, was a stronger incitement to the Scottish freebooters, than revenge was to their southern adversaries. These plundering parties were so secret and so active in their movements, and so perfectly acquainted with all local facilities for passage or concealment, in a rough and diversified country, as to render in a great measure unavailing the special and elaborate defensive arrangements of the English warden of the marches, Lord Wharton, who,

'established a line of communication along the whole line of the Border, from Berwick to Carlisle, from east to west, with setters and searchers, sleuth-hounds, and watchers by day and night. Such fords as could not be conveniently guarded, were, to the number of thirty-nine, directed to be stopped and destroyed, meadows and pastures were ordered to be inclosed, that their fences might oppose some obstacle to the passage of the marauders, and narrow passes by land were appointed to be blocked up, or rendered impassable.'

Mr. Scott gives an ample and spirited delineation of the character, and the economy, if it may be so called, of these border barbarians, with a variety of curious anecdotes.

'Contrary to the custom of the rest of Scotland, they almost always acted as light-horsemen, and used small active horses accustomed to traverse morasses, in which other cavalry would have been swallowed up. Their hardy mode of life made them indifferent to danger, and careless about the ordinary accommodations of life. The uncertainty of reaping the fruits of their labour, deterred them from all the labours of cultivation; their mountains and glens afforded pasturage for their cattle and horses, and when these were driven off by the enemy they supplied the loss by reciprocal depredation. Living under chiefs by whom this predatory warfare was countenanced, and sometimes headed, they appear to have had little knowledge of the light in which their actions were regarded by the legislature; and the various statutes and regulations made against their incursions, remained in most cases a dead letter. It did indeed frequently happen that the kings, or governors of Scotland, when the disorders upon the border reached to a certain height, marched against these districts with an overpowering force, seized on the persons of the chiefs, and sent them to distant prisons in the centre of the kingdom, and executed, without mercy, the inferior captains and leaders.'

Such acts of justice, however, tended to alienate the attachment, and the services for *national* war and defence, of a race as brave as they were lawless; and contributed to confirm them in that anomalous political state in which, on both sides of the

Border, they were come to regard the whole system of warfare and depredation as a business of *their own*, and independent of the interests of the two kingdoms and the wars between them, in which they no longer took any patriotic share. Under this annihilation of allegiance and national interest, the trade or possession of plunder acquired, by a kind of tacit convention between the respective borderers, a certain regulation of form and principle, according to which they were to avoid as much as possible all personal violence, and confine themselves, in their inroads, to the honourable business of marauding. Another feature of the system, and which shews how completely it had taken place of all national feeling, was, that they made no scruple, on either side, of exercising their vocation upon the goods and chattels of any separate district of their own country.

‘The men of Tynedale and Reedsdale, in particular, appear to have been more frequently tempted by the rich vales of the Bishopric of Durham, and other districts which lay to the southward, than by the rude desolation of the Scottish hills.’

And more than even this, the bands of both Borders would combine in plans of rapine against either country, indifferently, on the occasion of any strong irruption of the national force, which offered an advantage for their predatory enterprises; and would at the next turn conjointly accompany for the same purpose, the opposite national force, if it succeeded in repelling and retaliating the invasion. It was no uncommon thing for women to share, and signalize themselves in, the daring exploits of these worthy freemen. And ‘the Borderers,’ says our Author, ‘merited the devoted attachment of their wives, if, as we learn, one principal use of the wealth they obtained by plunder, was to bestow it in ornamenting the persons of their partners.’ Every thing in the human shape appears to have been kept in willing preparation to kill and slay on all fitting occasions; to avoid it, in any instance, was matter of policy rather than of taste. It was an especial dictate of this policy, to make prisoners rather than victims. These, when they were persons of any account, were worth money, and they were sure to bring it. Nor was it, beyond this consideration of expense, any great calamity to be captured. If the prisoner was taken away, he was treated with civility till ransomed. But he was often set at large immediately, on giving his word to be a true prisoner, with an engagement to appear at a certain time and place, to treat of his ransom.

‘If they were able to agree, a term was usually assigned for the payment, and security given; if not, the prisoner surrendered himself to the discretion of his captor. But where the interest of both parties pointed so strongly to the necessity of mutual accommodation, it rarely happened that they did not agree upon terms. Thus, even

in the encounters of these rude warriors on either side, the nations maintained the character of honour, courage, and generosity, assigned to them by Froissart. "Englishmen on the one party, and Scotchmen on the other party, are good men of war; for when they meet then is a hard fight without sparing; there is no hoo (i. e. cessation for parley) between them, as long as spears, swords, axes, or daggers, will endure; but they lay on each upon other, and when they be well beaten, and that the one party hath obtained the victory, they then glorify so in their deeds of arms, and are so joyful, that such as be taken they shall be ransomed ere they go out of the field; so that shortly each of them is so content with other, that at their departing courteously, they will say, 'God thank you.' But in fighting one with another, there is no play nor sparing."

That there should be poetry and legends among such people is not wonderful; but then, for religion! *That*, too, was sure to have a place among their notions and observances; and it was in a form not much out of harmony with the feeling which could invoke 'God' to 'thank' men for their gallantry and exultation among swords, daggers, axes, and dead bodies. 'They never,' says our Author, 'told their beads, according to Lesley, with such devotion as when they were setting out upon a marauding party, and expected a good booty as the recompense of their devotions.' In several Scottish districts which he names, he says there were no resident ecclesiastics to celebrate the rites of the Church. 'A monk from Melrose, called, from the porteous or breviary which he wore in his breast, a *book-a-bosom*, visited these forlorn regions once a year, and solemnized marriages and baptisms.' It was no question for the monk how they came by the means of paying for his services; nor would he have hesitated to visit them at shorter intervals, if their spoils and wills had allowed an adequate remuneration. Uncanonical customs, some of which are noticed, could not fail to arise, and to acquire an appearance of sanction, under this infrequency of the regular offices of the Church. Parts of the English Border were better supplied with really authorized, or self-appointed churchmen, many of whom 'attending the freebooters as Friar Tuck is said to have done upon Robin Hood, partook in their spoils, and mingled with the reliques of barbarism the rites and ceremonies of the Christian Church.' These 'ghostly abettors' of theft and rapine are exposed, with emphatic censure, in a pastoral admonition of Fox, Bishop of Durham, dated about the end of the fifteenth century, and cited by our Author, as descriptive also of the general savage mode of life, which it is charged upon the nobles, and even the 'king's officers,' that they likewise patronized and participated. The barbarous customs were found remaining in full prevalence, by the venerable Bernard Gilpin, some of the remarkable and romantic anecdotes of whose life are here very properly repeated.

Mr. Scott seems to admit, not without some reluctance, 'that 'non-conforming' presbyterian preachers were the first who 'brought this rude generation to any sense of the benefits of religion.' To this sentence he subjoins, in a note, as a quotation from a history of 'Scottish Worthies,' a curious passage in the life of Richard Cameron, who gave name to the sect of Cameronians.

'After he was licensed, they sent him at first to preach in Annandale. He said, How could he go there? He knew not what sort of people they were. But Mr. Welch said, Go your way, Ritchie, and set the fire of hell to their tails. He went, and the first day he preached upon that text, *How shall I put thee among the children, &c.*? In the application he said, Put you among the children! the offspring of robbers and thieves. Many have heard of Annandale thieves.—Some of them got a merciful cast that day, and told it afterwards, that it was the first field-meeting that ever they attended; and that they went out of curiosity to see how a minister could preach in a tent, and people sit on the ground.'

The remainder of this historical Introduction consists of a statement, considerably at large, and containing a variety of curious details and anecdotes, of the measures of government adopted by the two States, for keeping the Borders in some degree of order. The predominant comprehensive institution was, the appointment and residence of 'officers of high rank, holding 'special commissions from the crown of either country, and entitled wardens, or guardians of the marches,' sometimes two, often three, on each side of the boundary, with sometimes a lord-warden-general to superintend their conduct.

'The duties committed to the charge of the wardens were of a two-fold nature, as they regarded the maintenance of law and good order amongst the inhabitants of their jurisdiction themselves, and as they concerned the exterior relations betwixt them and the opposite frontier.

'The abodes of the Scottish wardens were generally their own castles on the frontiers, such as we have described them to be; and the large trees, which are still to be seen in the neighbourhood of these baronial strong-holds, served for the ready execution of justice or revenge on such malefactors as they chose to doom to death.'

The mention of 'revenge' as a principle operating and so promptly gratified in the administration of these guardians, may suggest how very imperfectly the institution could have answered its proper end. In truth, though it did prevent an entire anarchy, it not only often failed in the repression and redress of wrong, but was sometimes directly perverted to the perpetration of it. The Scottish monarchs were not sufficiently powerful in their southern territories, to dare confer the office on any but the proud nobles who were already, in virtue of their

own possessions and influence, a kind of regents in the border tracts. This was the case also with the English kings till the time of Henry VIII., when the power of the government became sufficiently established to appoint to the office men independent of the northern nobility, and who, sustained by the immediate authority of the Court, could act in defiance of them. It is obvious what mischief must have inevitably resulted from investing with all the weight of a royal and extensive commission, the lords of the Border, who had their own local selfish interests, their ambition, their competitions, their quarrels, and their arrears of revenge, combined with a feudal ascendancy in their respective districts. It was infallibly certain that they would, as they often in fact did, avail themselves of their commission, and the military and fiscal force assigned to them for its execution, to gratify their rapacity or revenge, by acts of flagrant injustice against their personal rivals and enemies.

In the hands of independent, upright, and intelligent men, such as some of the English wardens in the later reigns, the authority of the office was exerted to a highly beneficial effect; but among so many fierce wild animals, existing in sections ill affected to one another, and continually coming in hazardous contact with the rival irregularity and fierceness of the opposite Borderers, the wardens had often, as our Author's account of the rules and expedients of their administration, and his amusing interspersions of unlucky incidents, may serve to illustrate, a most difficult exercise for all their resolution and prudence. Sir Robert Cary, whose Memoirs were published a few years since, was an example of this hard exercise of these qualities, and of its general efficacy.

There is considerable interest, obsolete as the whole matter is, in reading the lively detail of the formalities, chivalrous or grotesque, of the administration of the warden's government. Curious as some of them were in themselves, they were peculiarly liable, from the character of the people, to become quite fantastic in the practice, by accompanying incidents, comical, tragical, or both at once. The very phraseology of an oath of purgation seems to speak the wild peculiarity of the popular character. "You shall swear by heaven above you, hell beneath you, by your part of paradise, by all that God made in six days and seven nights, and by God himself, you are whart out sackless of art, part, way, witting, ridd, kenning, having, or recetting of any of the goods and cattels named in this bill, So help you God."

With the mere banditti, the moss-troopers, when they were caught in the fact, the process of justice was very summary and conclusive.

The Border marauders had every motive to exert their faculties

for the purpose of escape; for once seized upon, their doom was sharp and short. The mode of punishment was either by hanging or drowning. The next tree, or the deepest pool of the nearest stream, was indifferently used on these occasions. Many moss-troopers are said to have been drowned in a deep eddy of the Jed near Jedburgh. And in fine, the little ceremony used on these occasions added another feature to the reckless and careless character of the Borderers, who were thus accustomed to part with life with as little form as civilized men change their garments.*

Through the train of so many ages, what a melancholy scene have we on this devoted tract, of almost incessant energy, and movement, and enterprise, all worse than in vain! an extended series of tumult and destruction without an object; a process of nearly unmingled evil working to no manner and no possibility of ultimate good. The principle of the mischief had no self-corrective, and was of interminable operation. Every man of sober mind, at the time, must have been pleased at the event which reduced the whole wretched and infamous region under the general laws of one strong comprehensive government. Mr. Scott does not betray any petty nationality of feeling on this subject. That he should exultingly hail the change, was not, perhaps, fairly to be expected. His literary duty is performed, as we have already said, very respectably. It did not properly demand all the elaboration and punctilious correctness of composition deemed obligatory on the formal regular historian. Two or three days of revision would, however, have rectified many inaccuracies of construction which are left apparent in a performance which will, nevertheless, please by the spirit and freedom of its style. Some ten or twenty more dates inserted would have materially added to its value.

Little needs be said of the portions of illustrative letter-press attached respectively to the plates. Their historical part consists very much of genealogy and transfers of possession. The utter dryness of these, and of the architectural details very properly introduced, is relieved by curious anecdotes, and passages of picturesque description. We may transcribe two or three short specimens of the more attractive quality.

In the account of Bothwell Castle, Northumberland, there is a striking reference to the condition of captives, in these gloomy fortresses.

* At the foot of the stairs is the door which leads to the prison. Imagination can hardly conceive any place more gloomy and horrible than those dungeons in baronial castles, which were allotted for the incarceration of captives: but here some guiding spirit of benevolence seemed to actuate the architect, for the prison, instead of being excavated from the dark recesses of the earth, was above ground: the cheerful light of heaven was admitted to gladden the sight of the forlorn inhabitant, though gleaming only through the narrow apertures

of massy walls, and the fanning breeze might sometimes breathe upon his wan and faded cheek, finding its passage through the same channel. Yet even this was comfort compared to the damp, dark, and profound cell, which commonly served for the dwelling of those whom the chance of war, or crime, or perfidy, placed within the power of the rude, unfeeling, and ferocious owners of these embattled edifices.*

Should the reader descry some degree of discrepancy between such a picture of the fate of prisoners of war, and one of the representations previously cited from the introductory History, (to which we think a few other slight failures of consistency might be added,) we can only say that we cannot charge ourselves with the accountableness.

The description of Naworth Castle, a very grand structure of its class, and still entire, begins with this paragraph :

‘ This Gothic edifice was, in former times, one of those extensive baronial seats which marked the splendour of our ancient nobles, before they exchanged the hospitable magnificence of a life spent among a numerous tenantry for the uncertain honours of court attendance, and the equivocal rewards of ministerial favour. If we allow that the feudal times were times of personal insecurity, we must also admit that they were favourable to the growth of manly and decided virtue ; rude and unpolished in its structure, perhaps, but forcible and efficient in its operation. The evils of the institution were in some measure corrected by other qualities inherent in its system, while the good was pure and unmixed. There is a principle of affinity, more or less obvious, in every thing. The vast and solid mansions of our ancient nobility were like their characters ; greatness without elegance, strength without refinement ; but lofty, firm, and commanding.’

It is easy to dash away in this strain ; but were the Writer reduced to the proof, we imagine it would be long enough before his moral chemistry, or alchymy, would produce forth in palpable form the ‘ pure and unmixed good’ latent in that mass of barbarism. It is curious, too, that this extenuation and eulogy should occur at the commencement of the short section which so luckily contains the following for corroboration.

‘ The dungeon of this castle instils horror into the beholder ; consisting of four dark apartments, three below, and one above, up a long staircase, all well secured : in the uppermost, one ring remains, to which criminals were chained, and the marks remain of many more such fastening places. Miserable abodes ! where the wretched captive lingered out a hopeless life, shut from the sweet varieties of nature, the converse of friend or relative, and all that renders existence valuable by giving us an interest in its preservation.’

One of the most brave and renowned occupants of this castle, was Lord William Howard, a man at the same time devoted to books, of whom it is related that,

‘ While busied deeply with his studies, he was suddenly disturbed

by an officer who came to ask his commands concerning the disposal of several moss-troopers who had been just made prisoners. Displeased at the interruption, the warden answered heedless and angrily, "Hang them, in the devil's name;" but, when he laid aside his book, his surprise was not a little, to find that his orders had been literally fulfilled.'

Bothwell Castle, Clydesdale, is pronounced 'the most splendid ruin, perhaps, in Scotland,' and the ruins of Melrose Abbey, the finest specimen of Gothic architecture and Gothic sculpture. The ample privilege of sanctuary possessed by this latter, 'interfered so much with the execution of justice, that James V. is said to have acted as baron-bailie, in order to punish those malefactors in character of the abbot's deputy, whom his own sovereign power and that of the laws were 'unable to reach otherwise.' There is an extended account of Lindisfarne, or the Holy Island, and its legends of St. Cuthbert.

The history of Wark Castle, Northumberland, presents a most striking instance of the vicissitude of war, in the rapid and long alternation of its capture and partial demolition between the forces of the two powers.

The account of Elibank Tower, Peebles-shire, contains a very amusing incident in the history of the ancestors of Mr. Walter Scott.

'William Scott (afterwards Sir William) undertook an expedition against the Murrays, of Elibank, whose property lay a few miles distant. He found his enemy upon their guard, was defeated, and made prisoner in the act of driving off the cattle which he had collected for that purpose. Sir Gideon Murray conducted his prisoner to the castle, where his lady received him with congratulations on his victory, and inquiries concerning the fate to which he destined his prisoner. "The gallows," answered Sir Gideon, "to the gallows with the marauder." "Hout na, Sir Gideon," answered the considerate matron, in her vernacular idiom, "would you hang the winsome young Laird of Harden, when we have three ill-favoured daughters to marry?" "Right," answered the baron, who caught at the idea, "he shall either marry our daughter, mickle-mouthed Meg, or strap for it." Upon this alternative being proposed to the prisoner, he, upon the first view of the case, strongly preferred the gibbet to "mickle-mouthed Meg," for such was the nickname of the young lady, whose real name was Agnes. But at length, when he was literally led forth to execution, and saw no other chance of escape, he retracted his ungallant resolution, and preferred the typical noose of matrimony to the literal cord of hemp. Such is the tradition established in both families, and often jocularly referred to upon the Borders. It may be necessary to add, that mickle-mouthed Meg and her husband were a happy and loving pair, and had a very large family.'

In the history of Dunbar Castle, another Agnes makes a much more lofty and commanding figure.

'We read that, in 1338, the earl being absent, his wife, commonly called Black Agnes, from the darkness of her complexion, withstood the endeavours of the English army, under the Earl of Salisbury, to get possession of it. The lady performed all the duties of a bold and vigilant commander, animating her soldiers by her exhortations, munificence, and example. When the battering engines of the besiegers hurled stones against the battlements, she ordered one of her female attendants to wipe off the dirt with her handkerchief; and when Salisbury commanded that enormous machine called the sow to be advanced to the foot of the walls, she scoffingly advised him to take good care of his sow, for she should soon make her cast her pigs, (meaning the men within it) and then ordered a huge rock to be let fall on it, which crushed it to pieces. Salisbury finding his open attempts on the castle thus stoutly resisted, tried to gain it by treachery. Having bribed the person who had the care of the gates, to leave them open; this he agreed to do, but disclosed the whole transaction to the countess. Salisbury himself headed the party who were to enter: finding the gates open, he was advancing, when John Copeland, one of his attendants, hastily passing before him, the portcullis was let down, and Copeland, mistaken for his lord, remained a prisoner. The countess, who, from a high tower, was observing the event, cried out to Salisbury, jeeringly, "Farewell, Montague; I intended that you should have supped with us, and assisted in defending this fortress against the English."'

The siege was changed into a strict blockade, which reduced the heroic commander and her garrison to great extremity; but reinforced by a gallant band, who secretly entered the castle from the sea, in a dark night, she finally drove off the enemy.

The plates constitute, as they were intended to do, the most important part of the work. The reader is already apprized, that their architectural subjects are not, for the greater part, of a high order of beauty or magnificence. We were not to expect the kind of gratification imparted by views of Grecian or Roman remains; they present, however, many striking aspects of massive ruin, accompanied with a great variety of beautiful and romantic scenery, the greater number of them very judiciously combining landscape with the antiquities. The drawings are chiefly by Clennel, Arnald, and Nasmyth, all engraved in the line manner, by Greig. If here and there a plate betrays too much haste, or considerable intervention of the 'prentice-hand,' they are in general good, and a fair proportion of them eminently

Art. II. *Historical Illustrations of the Fourth Canto of Childe Harold*; containing Dissertations on the Ruins of Rome, and an Essay on Italian Literature. By John Hobhouse, Esq. of Trin. Coll. Camb. M. A. and F. R. S. 8vo. pp. 576. Price 14s. London, 1818.

WHEN we opened the present volume, we naturally expected to find its contents corresponding in some degree to its popular title, but to our surprise, we found that Childe Harold has less to do with it, than the ponderous folios of Muratori, or Montfaucon. 'Some of the longer notices of this volume,' Mr. Hobhouse is ingenuous enough to confess, 'are dissertations not at all requisite for the intelligibility of Childe Harold, although they may illustrate the positions or the objects therein contained.' It is sometimes very remotely that they serve even this obscure purpose of illustration.

The contents of this work may be divided into three parts; an account of the Ruins of Rome—a few pages on the Roman Catholic religion—and an Essay on Italian Literature. In addition to these, there are some letters of Cola di Rienzi, and a few notes from Tasso to some of his friends, one of which contains a message respecting 'five shirts,' and another is occupied with a correction of four lines in one of his MSS. And these notes, which, on account of their insignificance, have been left in the hands of the keeper of St. Anne's, to be exhibited to strangers, and which, for the same reason, have been neglected by Serassi and others, are here presented to us under the article, 'Letters of Torquato Tasso, never before published, with translations.' They extend to twenty pages.

In the notes upon Childe Harold, Mr. Hobhouse, with great shew of exultation over Serassi, Muratori, and others, boasts of having discovered the cause of Tasso's imprisonment, which was unknown to all his predecessors. 'For further and, it is hoped, decisive proof that Tasso was neither more nor less than a prisoner of state, the reader is referred to "Historical Illustrations of Childe Harold," page 5, and following.' The dissertation will, however, be found to contain nothing more than a criticism upon an inscription by Miollis, a revolutionary general, on the door of Tasso's prison at St. Anne's; the mention of the famed kiss which Brusoni pretends threw Torquato into prison; and, as the real cause of his imprisonment, the statement of Serassi, that he was confined for insolent words, and kept there because the Duke feared he would upon his liberation retract the praise of the Este family, contained in his Jerusalem, and satirize them as they deserved. Mr. Hobhouse, at the same time that he pretends no one else has before exposed this cause, quotes Serassi's words, which mention this very motive for his detention, and which are as plain and explicit as his

own. Having previously stated his arrest upon having abused the court, he says, (we translate literally,) 'But (Alfonso) reflecting that the poets are naturally a *genus irritabile*, and searing, therefore, that Tasso on finding himself free, would, with the formidable arms his pen afforded, revenge himself for his long imprisonment and the bad treatment received at that court, he knew not how to resolve to let him go out of his states, without being first assured that he would attempt nothing against the honour and reverence due to so great a prince as he was.'

What can be more clear or explicit? How the Author of these Illustrations can, therefore, take any merit to himself for understanding these simple words, we are at a loss to comprehend. Yet, a few lines before, there is this passage:

'The abate Serassi was acknowledged to be a perfect master of the "cinque cento," and he has perhaps spoken as freely as could be expected from a priest, an Italian, and a frequenter of the tables of the great.—He shews that he is labouring with a secret, or at least a persuasion, which he is at a loss in what manner to conceal; and which, in spite of an habitual respect for the best of princes and most illustrious of cardinals, is sufficiently apparent to confirm our suspicions of Alfonso's tyranny.' p. 12.

But in order to expose more fully the Author's abuse of quotations, we shall examine part of his treatise upon the causes of the ruin of the ancient city of Rome. It will be easy to shew, by merely subjoining the literal interpretation to his own quotations, that his statements are for the most part erroneous, and his superficial erudition perverted to purposes it cannot accomplish.

Those who gaze upon fallen Rome, and not only behold the massy piles of the Cæsars fallen into ruins, although, like the pyramids, they seemed built to be objects to future generations of wonder and astonishment, long after the voice of fame concerning their founders should be lost in the distant echo of ages, but find, that the very soil trodden by the heroes and sages of republican and imperial Rome, has been covered by the care of time, as if to save it from the pollution of the footsteps of these unworthy ages,—that the hill on which the capitol stood, that the rock from which Manlius was thrown, are now almost brought to a level with the plain;—these gazers, startled at the effects of a few ages, lose themselves in conjectures concerning the probable causes of the change. The vicissitudes of Rome have been more numerous than her victories, and her fall was even more rapid than her rise. From the moment that Constantine carried the seat of empire to Byzantium, Rome gave up her marbles and her riches to adorn the new metropolis. The wars against the Goths and Vandals, the still lower degradation of becoming inferior in rank to Ravenna and Naples, despoiled her of her or-

naments, which came to be used as weapons by her generals, or as part of their rapine, by her subaltern governors. The bigot's rage had some share in it; but more than all, her own citizens must bear the blame of destroying what, when they had degraded it, could still have adorned their native city. Their civil broils did not spare what the Goth, in his rage, had left untouched; what the bigot, in his momentary madness, had passed unmarked by his hammer. And worse than all, their avarice has stamped with its large and too evident footsteps, every quarter of the city.

Mr. Hobhouse has devoted to the examination of this subject, several pages of his work. So far, however, from having elucidated it, he has succeeded in embarrassing it, by throwing the rubbish of erudition upon a point from which it had been cleared by several able critics. It had been almost generally acknowledged, from the time of Angelo Pietro da Barga down to the present day, that the Goths had been much calumniated in regard to the ruin they are said to have caused in Rome. They have been represented as wantonly defacing the beautiful, and using their utmost strength in destroying the massy structures of the Queen of Cities, each time she came under their power. But, from the accounts, which have been handed down to us by those who lived nearest the time in which this destruction is said to have taken place, it would not appear that they committed any other depredations than what generally ensued when a town was given to sack. They seized upon the gold and silver, and when these failed, the baser metals were not despised. Fire was set to several parts of the city, apparently more by accident than purposely; but how small the effect of fire has been upon the public buildings, may be ascertained by the examination of the structures which remain. Little wood was employed; stone, bricks, a few beams, some of which were even of brass, constitute the materials. The houses of the poor and the palaces of the rich, might certainly supply such materials to a fire, as would free St. Jerome from the imputation of too great an exaggeration in his lamentation over Rome: 'Once the head of the world, now the sepulchre of its people.' The authorities quoted by Mr. Hobhouse, only prove the existence of a fire when the Goths entered Rome; they do not even prove that they set the city on fire, nor do they prove the fact of any wanton destruction. To establish this we need but follow him in his several authorities.

In order to weaken the authority of Orosius, who does not assert sufficient to warrant the Author's indignation, Mr. Hobhouse says, 'It should be remembered, that the supposed piety redeemed the actual violence of the Goths, and that respect for the vessels of St. Peter's shrine, made Orosius almost the

'apologist of Alaric.'—Yet Alaric was an Arian! Mr. H. however proceeds:

'It is certain that Alaric did burn a part of Rome. Orosius, by making the comparison between the former great fires, and that of the Goths, shews that such a comparison might be suggested by the magnitude of the latter calamity. He adds also, that after the people were returned, the conflagration had left its traces, and in relating the partial destruction of the Forum by lightning, makes it appear that the brazen beams, and the mighty structures which were then consumed, would have fallen by the hands and flames of the barbarians, had they not been too massive for human force to overthrow.' pp. 60, 61.

Now, let us examine the very passages of Orosius at the bottom of these pages, that we may form some opinion of this gentleman's skill in bringing forward quotations to substantiate his text. The whole of note ² shall be extracted for this purpose.

"Tertiâ die Barbari, quam ingressi fuerint urbem, sponte discedunt, facto quidem aliquantulum ædium incendio, sed ne tanto quidem, quantum septingentesimo conditionis ejus anno casus effecerat." He compares the Gallic and Neronian fires, and says they were greater than the Gothic. *Hist. lib. vii. cap. xxxix.* "Cujus rei quamvis recens memoria sit, tum si quis ipsius populi Romani et multitudinem videat et vocem audiat, nihil factum, sicut ipsi etiam fatentur, arbitrabitur, nisi aliquantulis adhuc existentibus ex incendio ruinis forte doceatur." *Lib. vii. chap. xl.*

These quotations, literally translated, mean as follows: 'On the third day after their entry, the Barbarians of their own accord retire, a burning of some buildings indeed having been made, but not even so great as chance had caused in the seven hundredth year of the building of the city.' ***** 'Of which, though the memory is recent, if any one should see the multitude and hear the voice of the Roman people itself, he will think nothing had been done, as they themselves allow, unless he may by chance be taught by the few ruins yet remaining from the fire.' Now, what does the magnitude suggested by the comparison between the Gothic, and the Gallic and Neronian fires, amount to, more than this, that a few buildings, certainly, were burned, but that the fire was not equal to the one in the seven hundredth year of Rome, which is one of the smaller fires hardly mentioned by authors; and that it was so small that the common people had almost forgotten it, and a stranger might not discover it, except he happened to meet with some of the few ruins yet remaining. Orosius, who speaks this in his own person, wrote about A.D. 416, not more than six years after Alaric took the city.

The other passage which is quoted in support of the asser-

tion, that the buildings would have been destroyed by the flames kindled by the barbarians, is as follows : Note ¹, page 61.

‘ Quippe cum supra humanas vires esset, incendere æneas trabes, et subruere magnarum moles structurarum, ictu fulminum Forum cum imaginibus variis, quæ superstitione miserabili vel deum vel hominem mentiuntur, abjectum est : horumque omnium abominamentorum quod immissa per hostem flamma non adiit, missus e cœlo ignis evertit. *Lib ii cap. 15.*’

‘ As it was above human strength to burn the brazen beams, and to overturn the mass of the great structures, the Forum, with the various images, which represent man and god by a miserable superstition, was thrown down by lightning ; and what of all these abominations, the flames lighted by the enemy could not approach, those sent by heaven overthrew.’ Does this warrant the expression, relative to the barbarians not having overturned these mighty structures merely from the want of power ? Orosius states that it was above human power to do it, and, as a good Christian, seems to think that Heaven interposed to destroy that sanctuary of superstition which it would have baffled human effort to overthrow.

The expression used by Gelasius, ninety years after the event, ‘ *Urbem evertit,*’ even if translated as Mr. Hobhouse would have it, ‘ overturned the city,’ would have little weight against the authority of Orosius and other historians. But we are not a little astonished that an author who is certainly a classical scholar, should venture to give these English words as the version of the Latin ; they imply much more than is conveyed by the original, the English words referring to the buildings, the Latin to the government. Alaric did overturn the government, for he set up a mock emperor one day, and on the next degraded him ; but, according to Orosius, he did little injury to the buildings. Cicero uses ‘ *Evertere rempublicam,*’ merely for disturbing the government, not destroying the state.

‘ Procopius, (says Mr. H.) confines the fire to the quarter near the Salarian gate ; but adds, that the Goths ravaged the whole city. The despoiling edifices of ornaments, many of which must have been connected with their structure, could not fail to hasten their decay.’ p. 62.

Does the Author mean, by inserting this altogether in one separate paragraph, to convey the idea that Procopius says that these ornaments were taken away ? We cannot find such a passage ; nor do we know any historian who mentions their taking away the ornaments which were connected with the buildings. They remained in Rome only three days, and Rome had not before been sacked by any conquering army. Is it to be supposed that they wasted their time in taking away the bronze

and other metals that bound the stones together? The quotation from Procopius merely states that they burned the *houses* near the gate, and sacked the whole city.

The authority of Marcellinus, the author of the quoted chronicle, is null and void, for at the same time that he asserts that the Goths burned a part of the city, he is guilty of a great inaccuracy, when, in the same sentence, he states that Alaric remained six days in the city. Orosius, who was a contemporary, asserts that Rome remained in their possession only three days.

The authority in favour of the opinion against the Goths, which has the greatest weight, is Cassiodorus; although he is not, as the Author asserts, an earlier or a better authority than the three above mentioned. That Marcellinus was his predecessor, is proved by Cassiodorus's quoting him; and Procopius and Cassiodorus must have been living at the same time, as the latter did not die till A. D. 540, only three years before the plague of Constantinople, which the former so accurately describes. But let us examine what weight the testimony of Cassiodorus should have on our decision. Although, not being either a Roman or a Goth, he may be supposed to be impartial, yet, writing against Arians, we must not be surprised if he, in his ecclesiastical history, should be disposed to colour somewhat unfavourably those facts which tell against them. Cassiodorus wrote about 115 years after the sacking of Rome; he was not therefore a contemporary, like Orosius; nor was he, like Procopius, the secretary of Belisarius, any time a resident in Rome. These however we have seen, do not mention any of the wonders of Rome as having been burned by Alaric. Cassiodorus also speaks generally: 'They came to Rome, which laying waste, they burnt with fire many of its miracles.' Procopius speaks more particularly, and says: 'They burnt the houses which were nearest the gate, amongst which was that of Sallust the historian.' Yet, these two historians had, to say the least, equal opportunities of ascertaining the fact. Orosius, then, who lived at the very time, must be allowed to decide in our favour, when he says: 'Only a few buildings were burnt.' There is one other circumstance to be taken into consideration, which is, that Jornandes, who writes specially upon the Gothic affairs, and who, in his prefatory letter to a friend, mentions that he abridges the Twelve books of Cassiodorus on the subject, which are now unfortunately lost, says, in the most clear and decisive terms: 'They did not, however, as is generally done, set fire to the town.' How can we reconcile this, unless we believe that Cassiodorus, in his ecclesiastical history, referred to this point negligently, as one not immediately relevant, but, in his great history of the Goths, spoke more accurately. We cannot imagine that Jornandes would have ventured, in spite of his being a Goth, so completely

to contradict the author he was abridging, when in his preface he says, 'Of which (books) though I do not copy the words, yet the sense and the things done I believe I honestly retain.' Yet Mr. Hobhouse, either not aware of this, or disguising it, merely says in reference to Jornandes, (though he quotes the passage in which he denies the setting fire to the town,) 'The Gothic historian, who says that fire was not put to the town is no evidence, being directly contradicted by the above quoted and other authorities.' We think that Jornandes is quite reconcilable to the others. Orosius says the city was on fire, not accusing the Goths of being the authors of the conflagration; hence, it appears not improbable that in his time there was some doubt as to how the fire originated; which, however, the mere compilers, and succeeding historians, asserted cursorily, and naturally enough, to have been caused by those at whose entry it happened.

The other authorities which Mr. H. quotes, are of little avail, for when Philostorgius speaks of the fire, and of the city lying in ruins, he manifestly exaggerates. And Socrates evidently copies Cassiodorus's Ecclesiastical History, as does the author of the *Historia Miscella*. That Rome was not in the state Philostorgius describes, is evident. Mr. Hobhouse rejects the authority of Rutilius, who describes, in his voyage along the coast of Italy, the state of Rome in perhaps hyperbolic terms; yet, an enthusiast like him, would not have spoken so lightly of the mischief of the Goths, as to say,

'Abscondat tristem deleta injuria casum.'

Nor would he, if their destruction had been such as to warrant our Author's representation, have sung of the shining temples which confuse the sight, and cause the poet to dream that such are the houses of the gods. He would not particularly have mentioned the aviaries,

'Vernula qua vario carmine ludit avis,'

if the Goths had wanted in mischief only twelve years before.

Mr. Hobhouse next proceeds to notice the ruin caused by Genseric, Vitiges, and Totila. Genseric entered Rome, and sacked it during fourteen days. He carried off the treasures of the Temple of Peace and of the Palace of the Cæsars. But still, we have mention made of but one injury done to a public building, which was the taking of half the copper tiles from the Temple of Jupiter. As this is particularly specified by Procopius, without any hint at other ruins, it is not 'reasonable to suppose,' as Mr. H. would have us believe, 'that the precious metals were extracted and torn down from all structures, pub-

'*lic* and *private*, a violence which, without the use of fire or engines, must have loosened many of the compact masses, and 'been totally destructive to smaller edifices.' Our Author concludes, that ninety-nine of every hundred readers, will think the authorities at the bottom of his page, bear him out in his assertions, while they are in fact quite innocent of being accomplices in his calumny.

Vitiges, though he came down 'as a furious lion,' did no more than any general would do, even in the present civilized age. He cut the aqueducts, as Procopius says, to hinder the city from obtaining water by their means. This measure against a besieged town, was quite consistent with the practice of war; and that it was not done without sufficient motive, is proved by the fact mentioned by Anastasius, that water was in consequence sold at a great price in the city. The *burning* of '*every thing* without the walls,' and the beginning of 'the desolation of the Campagna,' according to our Author, reduces itself, according to the authority he has referred to but not quoted, to Vitiges's *laying waste* the possessions of private individuals, of the treasury, and of the church, and to his *destroying churches* and the bodies of martyrs.

Totila, when obliged to leave Rome, desirous of preventing its becoming so formidable an obstacle to him as it had proved to Vitiges, in case the Greeks got possession of it, certainly burned a third part of the walls. He even burned a very small part of the city beyond the Tiber; but Procopius, in that very passage referred to but not quoted by the Author of the *Illustrations*, says, that Totila, through sorrow at having been the cause of the destruction of this part, ordered the restoration of Rome to the utmost of his power. Besides which, Procopius, who is partial rather than otherwise, to the enemies of the Goths, gives a description of Rome, from which we must infer, that by the constant care of its citizens, the buildings remained in their pristine splendour, and that even many of the earliest monuments remained, from which he selects the ship of Æneas to describe particularly; so that the injury done by Totila and all his barbarian predecessors, could not have been very great.

Mr. Hobhouse, after referring to Procopius, has these words:

'An author of the *Chronicles* records a fire, and the total abandonment of the city for more than forty days; and it must be mentioned that there is no certain trace of the palace of the Cæsars having survived the irruption of Totila.' p. 69.

Now, the author of the *Chronicle*, Marcellinus, if literally translated, will be found to say, at the bottom of the page—

Totila, by the treachery of the Isaurians, enters Rome, and overturns the walls, burning some few houses, (aliquantas,) ***** After which devastation, Rome remained so desolate, that no men but only brutes remained there.' Laying aside the question as to the degree of credit to be attached to Marcellinus, who, we have already seen, is inaccurate in his statement of the evil inflicted by *Arians*, and whom no contemporary author bears out in these assertions, it is remarkable how clearly he distinguishes between the firing of a few houses and the abandonment of the city for forty days. To an inaccurate observer, it might seem, from Mr. H.'s account, as if Marcellinus meant to imply that the *fire* lasted forty days. There being no trace of the palace of the Cæsars after Totila, when it is not mentioned in the histories of his contemporaries, cannot imply that he ruined it.

We have thus accompanied Mr. Hobhouse through the whole of his authorities concerning the ruin caused by the barbarians, and we hope that we have shewn, that his very quotations afford no proof that they wantonly destroyed any monument of Roman grandeur; the only building of consequence mentioned as destroyed, being the palace of Sallust. We have also seen that there is even room for questioning the cause of the fire which destroyed this palace and the neighbouring houses. Thus completely are all the Author's assertions concerning the barbarians disproved. We do not mean to assert that no dilapidations took place during the various sieges. The repairing the walls by Belisarius, the attack on Hadrian's mole, and so many other instances in which the richest marbles and the finest sculptures were used as means of offence and defence, would immediately prove the futility of the assertion. But we do maintain that the Goths, as barbarians, were not to blame for this, any more than the effeminate Greek or the luxurious Roman.

Did we think the work worthy of it, we might in this manner go through the whole, shewing at every page quotations misapplied, and assertions made without foundation. 'The Christian' would be as easily cleared from a great portion of the obloquy recast upon him by this Author, as is 'The Goth;' as easily would the laurels snatched from his unacknowledged predecessors, be stripped from him. But though we cannot afford the time necessary to follow him through all his misrepresentations, there is one point upon which we must say a few words. We refer to the many occasions throughout his book, in which he takes upon himself, in a flippant and sneering way, to question the authority of writers whose merit has generally been acknowledged as great, in the literary world, in respect of that very qualification in which Mr. Hobhouse is so conspicuously

deficient, literary accuracy and impartiality. Upon several certainly trifling points, he does not scruple to contradict and laugh at Muratori, Gibbon, Tiraboschi, and many other great names. Without saying how much these Authors are superior in veracity, as historians, to the Author of the Illustrations, we shall be content with examining a few of the instances in which he criticizes them.

In a note at page 8, he says,

‘ Muratori’s Annals were attacked on their first appearance, as “ uno de’ libri più fatali al principato Romano ;” to which the librarian replied, that “ truth was neither Guelf nor Ghibelline.” If he had thought that she was neither Catholic nor Protestant, he would have slurred over the massacre of St. Bartholomew as an event which gave rise to many exaggerations amongst the Hugonots. “ Lascero io disputare ai gran Dottori intorno al giustificare o riprovare quel sì strepitoso fatto; bastando a me di dire, che per cagion desso immense esagerazioni fece il partito de gli Ugonoti, e loro servi di stimolo e di scusa per ripigliar l’armi contra del Re.” Annali ad an. 1572, tom. x. p. 464. In page 469, *ibid.* he talks of the great loss of France by the death of the murderer, Charles IX. who, if he had lived, would have “ extirpated the seed of heresy.”

Let us see what is the literal translation of what Muratori says concerning the massacre. ‘ I will leave it to the great doctors to dispute concerning the justifying or blaming this so famous deed; it being sufficient for me to say that on account of it the Hugonots made very great exaggerations, and that it served them as a stimulus and an excuse for taking arms against the king.’ Does it not strike every one, that in a case like this, where an Author cannot speak his mind without incurring the imputation of rashly endangering his life, the best way was to say, as he does, that he refers it to others to decide about the condemning or justifying the deed, evidently shewing that at least he thought it open to discussion? That the Hugonots exaggerated very much the number of the slain, he had mentioned before, and he here allows, that it served them as an excuse for taking up arms against the king. The second reference, and Mr. H.’s free translation, do not quite agree. Muratori says, ‘ that it was a misfortune to France that Charles died;’ but why? Because Henry the III^{d.} was in Poland; because Catherine of Medicis, his mother, and regent of the kingdom, was not capable of keeping in the Hugonots, who began to form cabals with the German Protestants, and to disturb the peace. He certainly says, ‘ potea sperarsi,’ ‘ one might be able to hope’ that had he lived, as he was zealous for the Catholic religion, and as he was gifted with warlike inclinations, he would have cleared his kingdom of heretical seed. But how different is this colouring from that given by Mr. Hobhouse!

At page 69, note 4, Mr. H. says :

‘ Muratori seems to confound the two captures. *Annali d’Italia*, tom. iii. p. 410 ad an. 456, and p. 420 ad an. 549. As the Isaurians were the traitors on both occasions, the confusion was the more natural ; but it was certainly of the second capture that Anastasius spoke in the following words : *Die autem tertia decima Totila introivit in Civitatem Romanam indict. 14 (13) per portam Sancti Pauli. Tota enim nocte fecit buccina clangi usque dum cunctus populus fugeret, aut per ecclesias se celaret ne gladio Romani vitam finirent. Ingressus autem rex habitavit cum Romanis quam pater cum filiis.*’ In *vita Vigili*, p. 89. Muratori mentions that the Isaurians opened the *Asinarian* gate at the first capture, and the *gate of St. Paul* at the second, and yet he applies the clemency of Totila to his entry by the first, not, as Anastasius says, by the second gate.’

Muratori does not in any way confound the two captures. He does not attribute the clemency of Totila alone to the first entry, for he relates, after Procopius, his generous acts upon both occasions ; and though he quotes Anastasius on both, and, in the first, says that, according to him, Totila acted as a father to the city, he was authorised so to do, for this Author only mentions one siege and taking of Rome by Totila in the life of Vigilius, whereas both happened in his papacy, during which he relates the coronation and death of this king. The Author of the *Miscella*, also, to which Muratori refers, joins the two entries in one, and says that Totila lived like a father amongst the Romans, though at the same time he specifies St. Paul’s gate as the one he entered by, (*porta Ostensi.*) For this reason, Muratori had a right, if he had merely their authority, without that of Procopius, to state that Totila lived like a father amongst his people on both occasions.

At page 228, note 1, Muratori is again sneered at.

‘ Muratori is much amused at a story of Petro Damian’s, that the antipope had his eyes bored out, his ears cut off, and his tongue also cut off, and being then put upon an ass, with his face to the tail, which he held in his hand, was paraded about Rome, and obliged to exclaim, “ such is the deserving punishment of him who endeavours “ to expel the Pope of Rome from his seat.” Damian tells this, with the exception of the tongue cut out ; a Saxon annalist tells it with the exception of the exclamation ; so that the joke is only in Muratori’s confusion.’

We do not understand what Mr. Hobhouse means here. What joke does he mean to exist only in Muratori’s confusion ? Muratori attempts no witty sarcasm ; he is not even flippant, like the Author of the *Illustrations* upon this occasion. He relates, upon the authorities of Damian, the Saxon, and also of the Author of the *Life of St Nilo*, the abbot, the history as deducible from their slightly different accounts, and then, after

mentioning the exclamation Damian says he was forced to make, he remarks, *Graziosa novella!* 'a pretty fable! as if it were credible that the miserable man had the inclination or power to sing this song! and then this question is to be asked of Peter Damian, how could he make this exclamation when they had cut out his tongue?' For this is mentioned by both the other authorities.

The pretended corrections of Mr. Gibbon, are quite as frivolous and equally inaccurate. We shall only notice as samples the first two that occur.

'Let it not,' he says, at page 58, 'be thought presumptuous to say that this last chapter should have been his first composition, written while his memory was freshly stamped with the image of the ruins which inspired his immortal labours. In the present case his researches do not bear the mark of having been at all corrected by his Italian travels; and indeed, in more than one instance, his erudition has completely effaced his experience. It is not meant to attach undue importance to trifles, but an author, whose accuracy was his pride, and who is generally allowed to have descended to the minutest details, particularly in topography, might hardly have been expected to have made the following mistake: "The Roman ambassadors were introduced to the tent of Attila as he lay encamped at the place where the slow winding Mincius is lost in the foaming Benacus, and trampled with his Scythian cavalry the farms of Catullus and Virgil;" and below, note 63, "The Marquis Maffei (*Verona illustrata*, part I, pp. 95, 129, 221, part 2, pp. 2—6) has illustrated with taste and learning this interesting topography. He places the interview of Attila and St. Leo near Ariolica or Ardelica, now Peschiera, at the conflux of the lake and the river.' Decl. and Fall, cap. xxxv. p. 31. Extraordinary! The Mincius flows *from* the Benacus at Peschiera, not *into* it. The country is on a descent the whole way from the Veronese hills, according to the quotation from Virgil cited by Mr. Gibbon himself:

—qua se subducere colles
Incipiunt.

'More strange still is the reference to Maffei, who, so far from alluding to a conflux of the river and lake, says at the close of the very sentence respecting the interview between Attila and St. Leo, "Chi scrisse il luogo di così memorabil fatto essere stato *ove sbocca il Mincio nel Po*, d'autore antico non ebbe appoggio." *Verona illustrata*, parte I. p. 424. The other references parte II. p. 3, 10, 11, of the same edition, say nothing of the course of the river. It is just possible Mr. Gibbon thought Maffei meant to deny that the Mincio fell into the Po; but at all events he might have seen at Peschiera that it runs through sluices out of the Benacus. Maffei, however, in another place actually mentions the *outlet* of the lake into the Mincio: "*Peschiera all' esito del lago sul Mincio*." *Veron. illust.* par. III. p. 310.

What is there *extraordinary* in this? Mr. Gibbon does not say the Mincio *flows into* the Benacus; his words are, 'Where

' the slow winding Mincius is lost,' &c. and, ' at the conflux of the lake and river.' Cannot a river be lost to us, when we are tracing it upwards? We say the Nile was lost in the mountains to the ancients, merely because they could not trace it further. Conflux does not necessarily mean the flowing into; here it merely means that the waters of Benacus and the Mincio are mingled together. That Gibbon could not make the mistake here attributed to him, we may argue from the circumstance mentioned by the Author himself, that he mentions the gradual inclination of the mountains from the lake, in the quotation from Virgil. Those who examine the note, will find also that Gibbon did not make the alleged mistake with regard to Maffei. In the references to the pages indicated, Maffei illustrates the topography; he does not speak merely of the course of the river. What then does Mr. H. mean by saying, ' More strange still is the reference to Maffei, who, so far from alluding to a conflux,' &c.? The Italian quotation means: ' Who wrote, that the situation of this memorable event was, ' where the Mincio opens into the Po, has no authority of ' ancient authors.' What contradiction is herein contained to Mr. Gibbon? or why, as Maffei does not deny that the Mincio flows into the Po, quote it at all?

At page 112, note 3., ' Mr. Gibbon,' it is said, ' has observed that the Greek writers are apt to confound the times and actions of Gregory the IIId. and IIId. (cap. xlix. p. 132, note 20, vol. ix. 8vo.) and by some accident the following extraordinary error has been left in his text. " In his distress the first Gregory had implored the aid of the " hero of the age, of Charles Martel." (ibid. page 147.) The first Gregory had been dead more than a century. The historian could hardly mean the first of the IIId. and IIIId. which would be too equivocal an expression: beside which there was but a letter written, and there are some doubts as to the embassy of Gregory II. to Charles Martel; and the decided, perhaps repeated, supplication to him was from Gregory IIIId. (See Muratori, tom. iv. p. 286, ad an. 741.) Nor does this mistake look like an error of the press, to be read, " Gregory had first implored," &c. since the application to Pepin was made by Stephen IIId.'

Here, again, is a strange confusion on the part of our Author. Not fewer than three historical errors of his own occur in the last two lines. First, his words imply, that Stephen IIId. reigned before the Gregories, which is false, as there was an interval of ten years between the pontificates of Gregory IIIId. and Stephen the IIId. A second error is, his allowing the possibility of any address to Pepin being before that time made by the Gregories, who addressed Charles Martel, the predecessor of Pepin. The third error is, his making Stephen the IIId.

address Pepin, when he was, during only four days, adorned with the Papal tiara, the last two of which he passed in a state of insensibility. It was Stephen the III^d. who crossed the Alps to seek the aid of the French king. But as to Mr. Gibbon, in the 49th chapter, he had been speaking of the two anticonoclast Gregories, as alike in danger from Liutprand, alike in enmity with the Greek emperor from his heresy, alike anxious for the allegiance of the Neapolitan and Beneventine feudatory princes; it was therefore natural, and certainly it was no error, to speak of Gregory the II^d. as the first of those mentioned in this chapter; and hence to say, 'the first Gregory implored;' especially as there could be no confusion with Gregory the Great, even if this paragraph was read by itself, from the circumstance of his uniting his name so immediately with that of Charles Martel.

But enough. We hope that by what we have here adduced, we may have enabled the reader to form a just and accurate opinion of the value of these Illustrations. We need not, therefore, fatigue ourselves any more with lifting ponderous folios, in order to expose the errors of Mr. Hobhouse, who, if he had employed the time and labour he has wasted upon this work, in the search of truth, would have done himself more credit; and had he at the same time laid aside some of his flippancy, he might have rendered a service to the literary world.

Art. III. *Illustrations of the Divine Government*; tending to shew that every Thing is under the Direction of Infinite Wisdom and Goodness, and will terminate in the Production of Universal Purity and Happiness. By T. Southwood Smith, M.D. Second Edition, considerably enlarged. 8vo. pp. 303. London, 1817.

TH^{ERE} are topics of great reputed difficulty, that, in truth, are difficult only when we overstep the boundary with which an enlightened good sense would circumscribe our inquiries. Within this boundary there is hardly a path that deserves to be called perplexing; beyond it, all subjects are almost equally uncertain; and if one shall seem less so than another, it will be that which, being the least exposed to the test and contradiction of experience, admits of our thinking ourselves informed purely because we want the means of being apprized of our ignorance. When the superficial and the rash transgress the boundary to which we refer, they return laden with as many plausible fallacies, as many *demonstrated* and *illustrated* absurdities, as would employ a long life to confute. If the modest and intelligent follow in the same track, they will, most probably, encounter distressing embarrassments, which may leave them ever after hesitating in conduct, and unhappy in reflection. It is the property and distinction of a strong and sane mind, to ascertain with pre-

cision, this limit, and when ascertained, to stand firmly upon it under seductive influences. A multiplicity of questions on the most interesting subjects may be proposed, upon which an individual thus endowed, so far from pretending to have an opinion, will be forward to acknowledge his utter incompetency for arriving at any satisfactory conclusion. But at the same time, there is no tone of them with respect to which he will not wish to have a clear idea of the nature and extent of its bearing upon known and practical principles. Nor is there, we imagine, a single subject within the range of thought, which, on any account, requires us, by a perpetual effort, to hold up, as it were, a screen between it and ourselves, or to prevent it, as by force, from ever being submitted to our contemplation. All that seems needful is, to keep in view the distinction between forming an opinion upon the question itself, and viewing it with a steady eye, in the relation it bears to our conduct or feelings. In many cases, to attempt the former, betrays unequivocally the most vulgar presumption; designedly to shun the latter, is not less characteristic of a feeble and narrow understanding. To know all things is not the privilege of man; to think justly and wisely on *every subject* which is presented to the mind, is the true glory of his intellectual nature.

These remarks seem applicable to all speculations having for their object the final destinies of mankind, and they appear peculiarly appropriate, when discussions relative to the doctrine of Future Punishment are introduced. This subject, viewed apart from hypothesis, must be acknowledged to lie within a narrow compass; but if pursued in that spirit of licentious speculation, which builds with the like careless confidence, upon distant analogies, as upon the most complete induction, it will we believe, rarely fail to involve the mind, eventually, in all the thick darkness of Atheism. Those who commence an argument, with the determination of proving that what is apparently wrong, is really right, and that evil is but a temporary modification of good, (and this is the very essence of the reasoning now before us,) must have resolved to halt in an inconsistency, if they do not soon profess their conviction, that the distinction between right and wrong, good and evil, is arbitrary, or wholly unmeaning. Now, the line which divides this sentiment from atheism, we consider as having no reality. Once destroy the idea of the essential and eternal difference between good and evil, and the moral attributes of the Supreme Being may be talked of, but they can no longer be realized; and when the mind has advanced so far, it is alone the odium and the terror of the name, that prevent it from recognising the proper atheism of its opinions, under the mask of a self-existent, many-functional animal, called the Universe.

We are not aware that Dr. T. Southwood Smith has advanced any thing essentially new, in support of the position he labours to establish. This indeed is hardly to be expected. As the argument is altogether hypothetical, when once stated, it admits of no additions, and must present itself very nearly in the same light to every mind. It is however an argument peculiarly susceptible of that sort of specious decoration, which serves well to conceal the flagrant temerity of its assumptions. Dr. S. avails himself of this advantage, with perhaps as much facility as any of his predecessors in the same field. He writes, moreover, in a pleasing style, and the volume conveys an impression of the mild and amiable temper of the Author, as well as of that kind of contemplative benevolence, which, though it is often rather cheap, and somewhat inefficient, goes, in a book, as far, with the mass of readers, towards recommending the opinions of the writer, as the most substantial reasoning.

We might complain of a great deal of somewhat gross misrepresentation occurring in different parts of this volume; but, as it is apparent that the Author views the subject altogether under a mistaken aspect, we are quite willing to substitute the term misapprehension for misrepresentation: we readily acquit him of ill design and perverse exaggeration. Were it not, however, that we cannot retail sentiments so offensively profane, we might for a moment assume the language of Hume, or of Rousseau, and remark upon that doctrine of Future Punishment which Dr. S. himself admits, in very nearly the same terms that he employs, when he speaks of the common opinion on the subject. The existence of Moral Evil, with its consequences as implied in the Christian System, is a tremendous fact, which will supply inexhaustible materials of odious and plausible railing to all who shall choose, for this purpose, to stand upon sceptical ground. But nothing can be more inconsiderate, disingenuous, or unworthy, in the professed friends of Revelation, than to infect the weapons of religious controversy, with a poison drawn from the same source.

As to Dr. Smith's reasoning, it may indeed appear perfectly conclusive to those who are willing to admit certain leading positions on which the whole is made to rest, as unquestionable truths. To us, this assumed ground-work of the argument appears to indicate a total misconception of almost every point implicated in the question; particularly the Moral perfections of God—the true nature of Evil—the actual state of the human system—and the purport of the Redemption proclaimed in the Gospel. We must, for the sake of brevity, reduce under two or three heads, the notes we have made on almost every page of this volume. But, first, we shall beg to present the subject to

the reader, under the aspect in which it appears as a matter of practical concern, and separated from all uncertain speculation. Thus viewed, it seems to us hardly to demand any discussion beyond the plain statement of the case.

Let us then suppose, that we hear men address their fellow-men on the subject of religion, who, so far from pretending to promulgate their own particular opinions, distinctly profess themselves to be charged with a special message to mankind from God. Under those external circumstances which designate their engagement in the discharge of this peculiar function, we hear them announcing, in unequivocal terms, and with the most solicitous expatiation, the news that, even should men live and die in cordial rebellion against their Maker, and finally reject his proffered mercy, there is yet in store for them an infallible hope of eventual and endless felicity. Now, surely, the infinite importance and the very serious nature of such a declaration, demand from these bold men, a distinct and satisfactory reply to the reasonable inquiry, "By what *authority* say ye these things?"

Let the subject be viewed on every side. It is obvious and unquestionable, that the revelation of the Divine will, given to the world by Jesus Christ, is prominently a promise of immortal life and happiness to those who *shall repent and believe*. So far, there is no controversy. Christianity is eminently and distinctively an announcement of glad tidings to a *certain class* of mankind, namely, to the Good; not those who are such when they hear it, but those who become such in embracing and obeying it. The question, however, at present in dispute, is this: Do the written instructions which form the rule of that embassy which is committed from age to age to the ministers of religion, contain any *secondary* or provisional promise for the encouragement of the finally impenitent and unbelieving? Do they include what might with strict propriety be termed, A Gospel for the Damned? In a case like the present, where to attempt a formal answer would seem like offering an insult to the common sense of the reader, all that can be done, is to vary the terms of the inquiry. As a matter of fact, then, we might ask, Have we evidence of any kind, from which it may be gathered, that it was the custom of our Lord, and of his Apostles, to do, what is ordinarily done in the present day by certain persons calling themselves Christian ministers,—that is, explicitly, unequivocally, and with a laboured assiduity of argument, to proclaim this *second Gospel* to those who might think good to reject their *first Gospel*? It is clearly not enough to say, that our Lord and his Apostles, in speaking of the perdition of ungodly men, employed terms which may *possibly* be so interpreted, as not to imply an absolute contra-

diction to this doctrine of the ultimate felicity, as well of those who reject, as of those who believe, the Gospel. Were even this proved, (which however is not,) the utmost that could be inferred from it, would be, that the ministers of Christ should continue to use terms of like ambiguity. How many volumes soever of "Illustrations," may yet be published, they can never destroy the propriety of the plain question, which we reiterate: Did *those* Preachers do what *these* Preachers do? We may set the subject, as a matter of fact, in the light of a direct comparison. We remember to have seen a man, calling himself a Christian missionary, surrounded by a crowd in the marketplace of a country town, to whom he expounded, what he conceived to be, the way of salvation proposed by God to men. But then, lest, as it should seem, any class of his hearers should go away out of humour with the performance, or the performer, he proceeded, with the air of one who is delivering what he considers the principal point of a message, to expatiate upon this "good hope laid up in heaven," for all who should not be disposed to comply with the offer contained in the former part of his harangue. Our readers well know, that we state here no solitary or remarkable instance; this is the ordinary practice of certain teachers. Here, then, is distinctly a *double promise* of eternal life. And, to justify this formal delivery of it, it is evidently essential to prove, that the commission to preach the Gospel, in virtue of which its ministers assume a tone of authority, under the character of teachers sent from God, does explicitly contain this double promise.

It will be granted, that whatever license may be conceded to men in their private capacity, to dote about things of which they know nothing, those who are, by their own plea, the mere administrators of a testament, and the servants of a sovereign and absent Lord, do, at their peril, add to or diminish aught from that precise charge with which they are entrusted. The subject, therefore, to the whole extent of its practical bearing, is comprehended in this same question: Has our Lord Jesus Christ, in whose hands are the keys of heaven and hell, charged his ministers to solace the minds of his enemies, who, in their last breath, declare they will not have Him to reign over them, with this hope of good things to come?

"He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." This is the extent of that formal commission with which our Lord invested his servants, immediately before his ascension.—"Except ye repent, ye shall all likewise perish." This, it seems, is the sum of that proclamation which the first Preacher of the Gospel made to the impenitent. "*Wo* unto you, Scribes and Pharisees!" "*Wo* unto thee, Chorazin; *wo* unto thee,

"Bethsaida!" Here is an unalleviated announcement of misery. Whatever sense may be forced upon the term *everlasting*, it matters not to our present business; the passages in which it occurs, are *simple threatenings*, without condition, without ulterior provision. When the Jews at Antioch rejected the offers of the Gospel, did Paul humanely assure them that their case, even supposing they continued in unbelief, though fearful, was not desperate? But, if such an assurance is proper in like circumstances now, why was it not proper then? Thus he addressed them: "Behold, ye despisers, and wonder and perish."—"Seeing ye judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles." But the reader will excuse our multiplying of proofs, that the first preachers of the Gospel proclaimed *ONE HOPE*, and only one; and that when they addressed men under the supposition of their final unbelief, their message was a message of *despair*. We must, however, just remark, not only the entire want of that positive evidence, which might justify the publication of this bi-form Gospel, but the striking contrast observable between our Lord and his Apostles, on the one hand, and these modern preachers on the other, in style, and terms, and manner, when speaking of "the wrath to come." With the former, it is, indeed, a brief, but a bold and unhesitating, and especially, an *unmixed* declaration of terror: with the latter, if we might use a term the most descriptive we can think of, it is a *sneaking* apology for the introduction of an unpleasing topic, that must not be altogether omitted, and a hastening on to the doctrine, which, it is hoped, may suffice to dispel the ill-humour that may have been excited.

It must be remarked, that all those representations, so much insisted upon, which go to prove the superior moral tendency of the doctrine of Final Restitution, on the ground of its giving a more attractive idea of the Divine character, and of its being, as is pretended, in itself more credible, if well founded, would lead us the more confidently to expect, that a charge to publish it should be formally included in the commission to preach the Gospel. But no such formal or even implicit commission can be pretended. The conduct, therefore of the persons to whom these remarks apply, must, previous to any examination of the speculation in question, be considered as glaringly unauthorized and presumptuous.

We arrive then at that boundary of the subject, which includes the whole of our practical concern with it; and we are obliged to conclude, that the preachers of the final happiness of those who quit this state of probation without repentance, and without faith in the Gospel, are loading themselves with a responsibility as heavy and as fearful as it is possible for an account-

able being to sustain. The Governor of the world has declared that there is no peace to the wicked: this is the whole of what he has declared concerning them. These persons, however, take upon them to proclaim the flagrant contradiction: "God doth know, that in *the End* ye shall have peace." The Gospel of Christ is distinctly spoken of, as being a savour of death unto death to those who hear it and disobey. These men promise life and immortality, as infallibly to those who reject, as to those who believe. In a word, their language is essentially that of the first Deceiver, the cruel flattery is still the same: "Ye shall not surely die."

But another ground is taken, on which to justify the preaching of this supplementary Gospel,—this pretended codicil to the Testament of our Lord. It is said, "Although we cannot profess to find in the instructions of the Master whose servants we are, any express warrant for our conduct in this behalf, yet, since under the guidance of a benign and enlightened Philosophy, and by a chain of reasoning satisfactory to ourselves, we have *discovered* this cheering Truth, shall we hold our peace, and disguise our convictions? Shall we not rather eagerly proclaim the comfortable persuasion, which not only meets the wishes of an expansive benevolence, but even affords to our own minds a more solid consolation under the apprehension of Death and Judgement, than the ever vacillating hope of personal Salvation? Why should not the Christian Faith be improved, and beautified, by the addition of an article, omitted indeed, we cannot tell why, by its founder, but as plainly demonstrable, as it is pleasing and benevolent?" Such, in effect, is the style in which man, who is of yesterday, and knoweth nothing, presumes to treat a Revelation, and a charge from the Most High. We might well be amazed, had not human arrogance long since exhausted surprise, and left nothing to be wondered at but the patience of Heaven.

But admitting, for the moment, (what is however by no means granted,) that this pretended reasoning is as satisfactory as, in the nature of the case, can be imagined, it can still afford no apology for the conduct upon which we animadvert. Christianity is distinguished from systems of philosophy, not merely by the circumstance that the assertions of the former are true, without mixture of error, while the principles of the latter are either false or uncertain; but principally in this, that being attended with an adequate verification of its origin, it demands, in every particular, a simple faith, having respect immediately to the Divine authority which is implicated in each individual proposition. It is not a mere publication of truth, but a requisition of religious belief; a claim upon the obedience of the

understanding. It is evident, that this requisition must be precisely co-extensive with those propositions which have, in fact, received a miraculous attestation. Hence, the nature of the case, as well as express prohibitions, forbids any article, whatever may be its pretended evidence, from being appended to the Christian system, or associated with that instruction which is imparted to men under the sanction of the Divine command to preach the Gospel.

The legitimate authority of the Christian minister, is derived from the limited nature of the function he is commissioned to discharge. He is a servant, vested with power to demand from men their practical submission to those positions which are clearly contained in the written and public will of his Master. When, therefore, he urges upon men the adoption of an opinion on any other ground than that of its constituting an article in the commission under which he acts, he is not simply responsible for the truth of the particular opinion he has advanced, but is plainly chargeable with a breach of trust, both as he has digressed from the proper business of his office, and as he has fraudulently appropriated the opportunity, the sanction, and the influence he derives therefrom, to the purpose of promulgating his own profane opinions; we say *profane opinions*, for such they must be accounted, whether true or false, standing, as they do, opposed to a sacred and definite charge. Such conduct, we cannot question, may, with the strictest propriety, be included within the anathema of the Apostle: "*But if we, or an angel from Heaven, announce to you any glad tidings beside those glad tidings which we have announced to you, let him be accursed.*"

If, then, it appears that the Christian minister cannot be justified, on the ground of its supposed philosophical evidence, in holding out to men a hope not explicitly included in his commission, a case of conscience of very probable, we believe of very frequent occurrence, presents itself, in which duties, severally of the plainest obligation, are placed in apparent opposition. The case is this: The servant of a master, who has an unquestionable right to implicit obedience, is charged with the delivery of a certain message; and this message, having the nature of a promise and a threatening, raises to the highest point the obligation of fidelity. But this servant believes himself to be in possession of a fact which implies a virtual and dishonourable falsification, if he adheres strictly to the limits of his charge. Such a case happening among men, the virtuous servant would be bound to renounce a service which demands of him to commit a perpetual outrage upon the convictions of his mind. But what if the Master is none other than the God of all Truth. May we not confidently affirm that

the charge he gives to his creatures can, in no case, imply such a moral contradiction; that the message simply as it stands, is, in fact, conformable to the real nature of the case; and that this fancied discovery, which goes to make the servant wiser than his instructions, and therefore dishonest in abiding by them, is, to say the least of it, no better than an idle dream? This, we believe, is the conclusion in which a sane mind would be content to rest, even were the subject one of those that seem to lie the most within the compass of our reasoning powers. But where the question involves the knowledge of facts, concerning which we have neither experience nor testimony, and where the argument rests upon suppositions altogether hypothetical, surely, in such a case, to venture so far from the path of obvious duty, on the faith of the speculation, implies the highest degree of irreligious temerity.

We are well aware, however, that this specious subject has a hold upon minds of a certain order, so strongly, we may say so perversely, implicated with the feelings of the heart, that the plain reason of the case will produce no further effect, than to induce that sort of gloomy reserve which has much in it of latent atheism. It is, in fact, not unusual to hear the doctrine of Final Restitution spoken of, as being essential to the *comfort* of the benevolent mind. We firmly believe, that many considerable fallacies are contained in this sentiment: we wish those who entertain it would bring it under a fair and thorough examination. There is a benevolence which is prompt in words, and fertile in wishes, but tardy in action, and sparing of personal sacrifices. There is a *philanthropy* which is nothing better than "*enmity to God*." There is a love of man, which has all the characteristics of a *party feeling*: it is an espousing of that quarrel which man still carries on against his Maker. It is a benevolence that is ever gloomy in the presence of Revealed Truth; alone cheerful and pleased while following the false light of scepticism; but whether it be gay or sad, it is still idle and inefficient. A gilded god, made to be worshipped in the closet of the recluse, this spurious benevolence, is fit for nothing else; if brought into immediate contact with the wants and woes of men, we shall perceive, that it has eyes, but it does not see; ears, but it cannot hear; hands, but it does no service; feet, but it runs to no one's help. Every fact which meets us, and every principle of revelation, contravenes a simply speculative or philosophical benevolence. It is a sort of fever of the mind, to be allayed only, (as indeed it commonly is,) by plunging in the sleepy lake of abject Fatalism.

A genuine benevolence is that love of man which results from a *supreme* love to God, and from a spiritual perception of his moral attributes. The *comfort* of the benevolent mind, in

a mixed state, like the present, can never be derived from the endeavour to evade, or destroy, by some specious hypothesis, the painful impression caused by the contemplation of evil, natural and moral. An attempt of this kind, is at once unnatural, fallacious, and unavailing. It is unnatural, because it substitutes the action of the mind, for the exercise of the affections; *speculation*, for *feeling*; and thus impairs the spring of benevolent zeal. It is fallacious, because it rests at bottom upon the absurdity, that Evil is Good in disguise. It is unavailing, because it is opposed to the whole evidence of facts, and therefore outrages common sense. For our own parts, we always suspect the latent operation of some such false feeling, when we hear laboured harangues, having for their object to give a palliated representation of present evil. It may, at least, be affirmed, that this mode of *talking* has never characterized those distinguished individuals who have *done* the most to lessen the sum of misery and sin.

So far from its being the feature of a genuine and efficient benevolence, that it is disposed to be sceptical as to the amount of misery, we believe the very reverse to be, in fact, the case; and, that this very disposition is the symptom of that morbid and fruitless sensibility, which wins no blessing from the lips of "them who are ready to perish." A spurious philanthropy, which is at bottom simple selfishness, manifests itself by seeking its own tranquillity, at any rate. Hence, it is ever labouring to establish the doctrine, that *all is well*, or *will be well* in the end. A freedom from painful emotions, not the diminution of misery, is the real object at which it aims; and this is sought, either by an actual retreat from the sight and hearing of suffering, or by an obstinate incredulity with respect to facts, or by some strange and unsupported hypothesis on the subject of natural and moral evil. Now, it seems to us, that the fine property and high distinction of a genuine benevolence, is the noble willingness to be afflicted, and to hold communion with misery. Where wretchedness is, thither it is drawn, as by an irresistible attraction. It is, as it were, greedy to comprehend the utmost sum of evil; and if it discovers that it has estimated too low the sad amount, it feels as if it had defrauded the sufferer, by the mistake. It cares not to speculate; nor could it derive any solid satisfaction from an uncertain opinion. It is more jealous against any abatement of zeal, than solicitous to escape from the burden of painful apprehensions. But let it be granted, that anxious anticipations, having for their object the final destinies of our fellow men, and the unknown boundaries of evil, will, at times, force themselves upon the mind. It may be admitted, that there is a plausibleness in the hypothesis to which we have already alluded, and which includes the whole of the

argument adduced in support of the doctrine of Final Restitution; namely, that evil, moral as well as natural, is but a *means* in the great machinery of the universe, essential to the higher good of the *creature*. No one, however, unless he is altogether unacquainted with deistical writings, and an entire novice in the history of the human mind, can require to have shewn to him the inevitable consequences of this principle. We may very safely affirm, that it is wholly incompatible with revealed religion, and with every moral exercise of the mind; that, as a practical principle, it stands in naked opposition to the voice of conscience, and that, as a speculative principle, it can consistently terminate in nothing better than a refined sort of Epicurianism. But besides this, the doctrine is inadequate to the end for which it is contrived; it is too unnatural—too abstracted, to afford a solid satisfaction to the truly benevolent mind, in any other way, than as it tends to induce a stupid and selfish forgetfulness of the misery that is in the world. We question if there is a proposition more indispensable to the existence of true Religion, considered as a habit of the mind, than this, that evil is essentially and ultimately *evil*; and this of course implies, that it can be contemplated by holy beings, under no aspect, however comprehensive, with the feeling of *acquiescence*. As we worship God, the source of all good, and of good only, so we hate and deplore evil, as that which is eternally opposed alike to his *NATURE*, and to his *WILL*.

We can never admit, that the Holy Scriptures are deficient in any article that is essential to the *legitimate* comfort of the pious mind. They were dictated for the use of his people, by “the God of all consolation.”

We have just inquired whether the Scriptures warrant the publication of a promise of life to the finally disobedient; we must now be allowed to propose a second question: viz. Do we find among those bright and cheering objects which are held up to the faith of the believer, in the inspired volume, this doctrine, now alleged to be quite indispensable to the tranquillity of the thoughtful mind? Were there room in the nature of the case for this hope, the peculiar circumstances of the first converts seemed to require the most explicit announcement of it. When individually called out of darkness into the light of the Gospel, in, perhaps, the majority of instances, they left behind them the nearest relatives, in that state of palpable disobedience, which afforded no ground for an indistinct hope with respect to their religious condition. In awaking from the sleep of spiritual death, they became alive to the state of unequivocal condemnation impending the objects of the tenderest affection. How often must it have occurred to them, in the same hour, to have witnessed some miraculous attestation of unseen realities, on the

one hand, and on the other, the dying invocation of demons, from the lips of a parent, a wife, or a child ! Surely, if under the ambiguous circumstances of profession in the present day, the doctrine of Final Restitution is spoken of as essential to Christian comfort, *then*, had it been warranted by Apostolic authority, it must have become the subject of prominent and incessant reference. It would inevitably have transpired in the copious and familiar correspondence of the Apostles with the primitive churches. When Paul addressed the believers at Thessalonica, he must have known, that the fearful declaration which he made of the wrath to come, would excite emotions of the deepest distress in the minds of many of them, on behalf of their dearest connexions. "It is a righteous thing with God, to recompense tribulation to them that trouble you ; and to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

The Apostle, on another occasion, cautions the members of the same church, against the indulgence of an excessive sorrow, on account of those who had fallen asleep in the faith of Christ, reminding them, that they should "not sorrow as those who have *no hope*." Had none of these persons, we may ask, lost unbelieving relations ? But do we ever find the inspired writers attempting to mitigate the peculiar distress which such an event must occasion ? We imagine that the modern defenders of the doctrine of Final Restitution, had they occasion to refer to the death of persons under some such flagrant circumstances as quite forbade the exercise of charitable hope, would not fail, very distinctly, to adduce their opinion as affording a source of consolation : here, then, is a discrepancy of practice, as striking as that to which we have before alluded, inasmuch as a reference is made to a second or *supplementary* hope.

While considering the alleged connexion of the doctrine in question, with the benevolent affections, another inquiry suggests itself.

If we are to credit its advocates, the belief in Final Restitution springs up, as it were, involuntarily, from the very necessity of their feelings. It would seem, then, that these persons are distinguished from the mass of the Christian world, by the liveliness of their concern for the welfare of their fellow men in the *world to come*. They profess to believe, that, 'a severe and protracted discipline is prepared for all those who die without those rectified moral habits, which may fit them for the

'fruition of the Divine favour.' Nay, the sensibilities of some of these persons allow them to speak of the '*intolerable pains of hell*;' and in the same breath they admit, that a varied measure of this misery awaits the great bulk of mankind. Where now is the proof, that this vaunted philanthropy is any thing better than counterfeit, not to say hypocritical? The question is one of no difficulty. He is the *philanthropist*, whom the wretched bless. We may abide, then, by the issue of the following reasonable demand: Has the party which distinguishes itself mainly as the defenders of the doctrine of Final Restitution, been, as it doubtless becomes it to be, the foremost in the hazardous and costly enterprises of Christian zeal? These nice spirits, who are ever telling us of their fine sympathies for their erring brethren, are *they* the men who leave their favourite pursuits, their homes, their friends, to spend the remnant of their days among savage tribes? If the future misery of men gives them, as they declare it does, so much concern, why go they not forth to proclaim that way of escape which the Gospel of Christ has provided? Do they hesitate? Do *they*, after so much ostentation of philanthropy, in fact prefer life and ease to the immortal good of their brethren of mankind? So it is. But let them know, that while they sit at home and sentimentalize, there is a company gone out, who have proved that they count nothing dear to themselves, so that they may by any means save the souls of men from the "wrath to come." And these are the persons who believe the barbarous doctrine of Eternal Fire! Away with the cheap benevolence of *opinions*! the sympathy that heals no wound! the love that can afford no sacrifice! Let our Christian heroes, who are gone forth into all the world, be called gloomy and ferocious bigots; we care not: words are but arbitrary sounds; the sense and meaning will soon learn to follow after the *thing*. It is enough, that the wretched and the depraved, under all the winds of heaven, are learning every day that to these men alone, even to these very bigots, they must look for help in the time of need. Our missionaries may address their thousand congregations of every colour, and say, "There are men who *say* they are more humane than we; it may be so: we have left them at home to dispute about it; and in the mean time, *we* are come to tell you of Jesus, and of his salvation."

Such is the true import of the pretence, that the doctrine of Final Restitution is the offspring of an anxious and expansive benevolence. Were, however, this granted, it would not, we are persuaded, comprehend the whole of the case. While it serves as the ostensible and specious plea, the volumes that have been written on the subject, betray sufficiently significant symptoms of an impulse, yet more deeply seated in the mind, and

are adequate to account for the eager solicitude with which ténét has ever been maintained. It is, we believe, (when applied the only doctrine that can inspire a humble confidence, been rejected,) from the half-hushed and indefinite uneasiness of the thoughtful mind, anticipating at once the terrors of the Divine tribunal, and the purity of the Divine Presence, that this secret but powerful impulse is derived. Under the varied phraseology, the belief in a *purgatory* has always accompanied any material obscuration of the Gospel doctrine of justification. The muttered forebodings of the labouring unappeased conscience, suggest the necessity, both of *purgation*, and of *personal expiation*.

It is true, that a life of pleasure, or of active employment, so far obscures the moral sense, that men whose temper of conduct are the most flagrantly at variance with the requirements of the Bible, (the authority of which they, nevertheless, acknowledge,) are seen to approach the term of life, without anxiety, or ever making preposterous professions of expected piety. But this is more rarely the case with men of contemplative habits. On the one hand, they are unable to derive satisfaction from that attention to superstitious observances, which avails to appease the fears of vulgar minds: on the other, they are perplexed by the clashing of plain scriptural precepts, with their own feelings, and with any theory they entertain, relative to the distribution and object of future reward and punishment. Without venturing to appropriate the idea of acquittal, they are fain to cast themselves upon an undefined expectation of being at any rate comprehended in the great plan which shall issue in universal good. And although a man calling himself a Christian, would, in so many words, profess to date his personal hope, beyond the term of *æonian* punishment, or deliberately calculate upon working his way through the discipline of the infernal pit, yet, it may be very true, that a universal and abstracted anticipation, which makes reference to *individual conscience*, may afford a far more valuable consolation, than a special hope of salvation, which conscience is reluctant to corroborate. We might, in illustration of our meaning, adduce the dying language, equally melancholy and striking, of the amiable philosopher who ranks eminently among the leaders of modern christianized Deism. When conversing on the subject of the state into which he was about to pass, he is reported to have expressed himself to this effect: "We must all pass through a discipline, more or less protracted, to fit us for the Divine Presence." We cannot ask, Is *this* the hope of the Gospel? Is this the amount of *redemption* that is in Christ? Was it for this that Paul earnestly desired to be absent from the body? or, are the

mansions which the ascended Saviour is employed in preparing for his followers, in fact, cells of penance and expiation? But we cannot wonder, when "the Blood that taketh away sin," is deliberately spurned, the doctrine of necessity, or of the Divine causation of Evil, may, in the abstract, quite destroy all idea of ill-deserving, or of moral unfitness but, with thoughtful minds, the sense, both of ill-deserving; and of unfitness, will press heavily upon the conscience, in the near apprehension of death; and the hope of discharging the debt, and of undergoing the discipline, takes possession of the mind. Thus, the doctrine of Final Restitution—the mournful gospel of Purgatory—supplants the bright offers of Revelation. Infatuated men, contemning "the fine gold," that costs but the humble suit, choose rather to dig the full price of their Heaven, from the very bowels of Hell.

(To be continued.)

Art. IV. *Two Dissertations on Sacrifices*: the first on all the Sacrifices of the Jews, with Remarks on some of those of the Heathen: the second on the Sacrifice of Christ: in both which the general Doctrine of the Christian Church on these Subjects is defended against the Socinians. By William Outram, D.D. formerly Prebendary of Westminster; translated from the original Latin, with additional Notes, by John Allen, 8vo. pp. vii. 400. London. 1817.

THE custom of offering sacrifices to super-human natures, prevailed at the beginning of the present era, among all nations, and it is still universal, except where it has been abolished by the influence of Christianity. The object and origin of a practice common to all the varieties of human society, must, as a matter of simple curiosity, be a most interesting subject of inquiry; but the investigation is of the first importance, as illustrative of the Jewish sacred writings, and as assisting us to form a just conception of the stupendous interposition of the Son of God on our behalf, in 'giving himself for us an offering and a sacrifice.' These dissertations, which have drawn forth the highest commendations from learned persons of different sects, were originally published in 1677, under the title, *De Sacrificiis duo Libri*, &c. They have, ever since, formed a sort of common armory, to which incessant recourse has been had, for weapons to defend the doctrine of reconciliation to God by the death of his Son; we are glad, therefore, of the opportunity that Mr. Allen's version, which on the whole is well executed, affords us, of directing the attention of merely English readers, to Dr. Outram's very able and judicious work. A slight analysis of this learned work will be its best commendation.

Whether sacrifices were of Divine, or of human origin, appeared to Dr. Outram, to be a question so difficult and obscure, that he

ventured not to determine it ; but though he professes to detail the arguments in support of the opposite sides of the question, yet he has given such superiority to the reasoning in favour of the human origin of sacrifices, that he who should make up his opinions purely upon the ground of what is advanced by Dr. O., would conclude that they were a device of man. To counteract the tendency of his Author's reasoning, the Translator has added a note, to strengthen or more fully illustrate the evidence of the Divine origin of sacrifices. That the practice of sacrifice originated in Divine institution, is our decided conviction ; but instead of discussing the subject at length, which our limits forbid, we shall simply recommend our readers to peruse the ' Discourse and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice,' by Dr. Magee, Vol. i. p. 43, 45, and Vol. ii. p. 2, 91. where they will find the objections to the supposition of the Divine institution of sacrifices, satisfactorily refuted, and the arguments in favour of it stated with great depth of learning and force of reasoning.

From the origin of sacrifices, the Author proceeds to treat of the places in which they might be lawfully offered. Before Moses erected the tabernacle, it was lawful to perform sacrifices in any place, but afterwards, that structure, and subsequently the temple, were exclusively appropriated to the oblation of sacrifices. Dr. Outram explains the nature and design of these sacred buildings, which formed, successively, the residence of the Divine Being. By the symbol of his presence, the Deity dwelt in them as the monarch of Israel. In the synagogues, God was worshipped ; but the temple was the palace of the Great King.

' Hence, the Jews suppose, the very splendid furniture of the sanctuary, and the highly magnificent equipage as it were of a domestic establishment. Hence the exceedingly ample retinue, and the various ministers appointed to various offices : some who procured the things required for the sacred service ; others who guarded the house ; others employed as musicians, who, while the holocausts were burning and the wine was poured out, with the appointed solemnities, sang with the voice, blew with the trumpets, and played on the stringed instruments. Hence the table always furnished with bread, the fire continually blazing on the altar, the incense burned twice every day, and twice every day the members of the slaughtered victims laid on the altar of God, as on a table, and accompanied with salt and wine and flour. Hence the celebration of solemn days and feasts held at stated seasons.' p. 49.

The Jews were not only forbidden to offer sacrifice in any other place than that which the Divine presence rendered sacred, they were moreover restricted to a particular family in their choice of the ministers of their oblations. It appears, indeed,

from the example of Cain and Abel, that in the primeval age, every person offered his own sacrifice. In an oblation for a family, the father officiated as priest; and when sacrifices were made for communities, the chief of the community performed the sacred ceremonies. But on the erection of the tabernacle, the functions of the priesthood, which consisted in offering sacrifice to God and blessing the people, were commanded to be performed exclusively by Aaron and his sons. The priests were divided into two ranks; the higher being assigned to Aaron and his successors in the pontifical dignity, and the lower to the other priests. The Aaronic priests were consecrated to their office by oblations, after which they were solemnly invested with the sacred garments, and by the rites of unction and sacrifice. These ceremonies, together with the qualifications relative, corporal, and mental, essential to the priesthood, as well as those relating to the consecration and office of their servants the Levites, are described by our Author with great clearness and general accuracy.

The only dedicated things which the Jews considered as properly sacrifices, were the oblations called *Corban*, a term applied to all things offered to God before the altar. Every consecrated thing brought to the door of the tabernacle, where the great altar was placed, was thus offered. Of things offered before the altar, 'some were dismissed, as the goat which was led into the wilderness; some were dedicated entire and unimpaired to the service of the sanctuary,' as the vessels appropriated to sacred uses, and the Levites, who were formally offered to God; others were consumed. Not however to the former, but to the latter only was applied the term *sacrifice*, which implied an oblation presented to God and then duly consumed. Those oblations only which this definition will comprise, and in the Scriptures termed offerings, were considered by the Jews as sacrifices; but 'the Scripture mentions some other victims, which, as they were never presented to God before his altar, are no where called oblations, and yet, I think, adds Dr. Outram, may justly be denominated expiatory sacrifices.' Of this class were the bird killed for the purification of the leper; the red heifer, whose ashes were kept for purifying those who might be polluted by the dead; and the heifer, whose head was cut off to expiate death by an unknown homicide. Of the offerings duly consumed, almost all of which were taken from the materials of human food, some were inanimate, and others animate substances. The inanimate oblation consisted of wheaten or barley flour always mixed with oil, and sometimes with an addition of wine. This offering, termed in the Scriptures *mincha*, bread offering, was invariably united with that of an animal, which sort of sacrifice, birds excepted, was termed *ze-*

bach, a victim. Thus *Corban* comprehends whatever was offered at the altar of God; *mincha* denoting the flour offerings consumed on the altar, and *zebach* animal sacrifices. The proportion of flour, oil, and wine, varied with the animals with which they were offered: 'for bullocks three tenths of an ephah of fine flour mingled with half a hin of oil and half a hin of wine: for rams, two tenths of an ephah of fine flour mingled with the third part of a hin of oil, and the third part of a hin of wine: and lastly, for goats and female sheep, as well as for lambs and kids, both male and female, only one tenth of an ephah of fine flour mingled with a fourth part of a hin of oil and the fourth part of a hin of wine.' Besides the meat-offering of inanimate substances, there was an oblation of incense, a perfume composed of various sweet spices, which was to be burned once a year in the inner sanctuary, and in the outer sanctuary once every morning and every evening.

The sacrifices of the Israelites were peculiar in respect of the selection of the victims. The heathen nations sacrificed every species of animal, however base or savage; but the Israelites were permitted to offer only bullocks, goats, sheep, turtle doves, and pigeons, and the animals themselves were to be perfect in their kind, without spot or blemish.

The animal sacrifices which the law prescribed, were the *burnt*, the *peace*, the *sin*, and the *trespass offerings*. As the sacrifices anterior to the law, were holocausts or whole burnt-offerings, our Author considers it as uncertain whether *piacular* sacrifices were before that period ever used. To us there appears to be little room for doubt. The sacrifice of Abel, is, by the author of the Epistle to the Hebrews, compared with that of Christ; and both, though in different degrees, are said to *speake peace*. As the sacrifice of Christ was eminently *piacular*, it seems to follow from this comparison, that the sacrifice of Abel was of the same nature. Sacrifice being of Divine institution, it is most reasonable to regard the rite as designed to be emblematical of the offering of Christ; and this will lead us to conclude, that all the sacrifices prior to the law, which, it is highly probable, consisted of animals, were in some degree *piacular*. The *burnt offering*, the only species perhaps of sacrifice in use in the patriarchal age, was presented in gratitude for the Divine favour, to supplicate good or to deprecate evil, both in compliance with express precepts and at the will of individuals. The *peace offering*, so called because it referred to prosperity, (either obtained or solicited,) was termed an *eucharistic* sacrifice, when made for good received; but when to obtain future good, *votive* and *voluntary*. These two sorts of peace offerings differed from each other, in that the latter was presented without previous solemn engagement, and often when the

person presenting it was in no immediate danger. The most remarkable, however, of the sacrifices of the Law, were the *sin* and *trespass offerings*, both of which being designed to expiate sin and to obtain pardon, were termed piacular. These two kinds of piacular sacrifice were again sub-divided: the former, into the *definite sin offering*, which was the same for the rich and the poor, and the *variable sin offerings* which was greater or less according to the ability of the offerer; the latter, into the *doubtful trespass offering*, made when it was only suspected that a sin had been committed, and the *certain trespass offering*, which was ordained in some cases of bodily defilement, as well as in expiation of moral offences. Our Author specifies the victims of which these various sacrifices were to consist, as well as the cases in which they were to be respectively offered by individuals; but he confesses himself utterly unable to state the difference between *sins* and *trespasses*. Between the two classes of sacrifices, however, there were several points of difference. The trespass offering always consisted of rams and he-lambs: the blood was sprinkled on both sides of the altar, and it was presented only by individuals: the sin offering was never made of rams or he-lambs, the blood was put upon the horns of the altar, and it was made for the whole assembly of Israel. The sacrifices enjoined on the Israelitish nation, and offered by its representatives, were either stated or occasional. Of the latter sort were the bullock offered for a sin offering, when the people unwittingly violated a Divine prohibition; the kid for a sin offering, which, together with a bullock for a holocaust, was offered when the people fell into idolatry; and the red heifer, which, though not presented before the altar, was yet a sin offering.

The following enumeration is given of the *stated* sacrifices of the whole congregation.

‘Every day were to be offered two lambs, one in the morning and the other in the evening, “for a continual burnt offering.” To these daily victims were to be added, weekly, two other lambs, “for the burnt offering of every sabbath.” At the commencement of every month, two young bullocks, one ram, and seven lambs, were to be sacrificed, as a burnt offering, and a kid for a sin offering. On each of the seven days of the paschal feast, the same sacrifices were to be offered as at the commencement of every month; with the addition, on the second day, on which the first fruits were consecrated by the wave sheaf, of another lamb for a burnt offering. On the feast of Pentecost also, the same sacrifices were to be offered as at the beginning of every month; with the addition of one young bullock, two rams, and seven lambs for a burnt offering, two other lambs as peace offerings, and one kid for a sin offering. At the feast of trumpets, which was the first day of the seventh month, were to be offered, beside the regular monthly victims, one young bullock, one

ram, and seven lambs for a burnt offering, and one kid for a sin offering. The like sacrifices, without the monthly ones, were to be offered on the solemn day of atonement; and to them was to be added another ram for a burnt offering, and another goat, the most eminent of all the sacrifices, for a sin offering, whose blood was to be carried by the high priest into the inner sanctuary; which was not done with the blood of any other victim, except the bullock, which was offered the same day as a sin offering for the family of Aaron. On the first day of the feast of tabernacles, thirteen young bullocks, two rams, and fourteen lambs were to be offered as a burnt offering, and one kid for a sin offering. The like number of victims was to be offered on each of the next six days, except that the number of bullocks was to be one less on every successive day. The sacrifices for the eighth day of this festival were to be one bullock, one ram, and seven lambs for a burnt offering, and one goat for a sin offering.' p. 170.

The *sacrificial rites* varied according to the sacrifices. Of these, the offering of the victim by the offerer's bringing it to the altar and putting his hands on its head—the sprinkling of the blood of the victims, in some cases in the tabernacle, in others, on the horns and at the sides of the great altar—and the burning of the carcasses of some of the victims without the camp, are the most curious and instructive.

The circumstance, however, of the greatest interest in the ancient sacrifices, is the typical relation which they had to the sacrifice of Christ. A type our Author defines, 'as a symbol of something future, or an example prepared and evidently designed by God to pre-figure that future thing, viz. the anti-type.' All the Jewish sacrifices appear to have been typical, in this sense, of the Christian sacrifice, since, by the offering of himself, Jesus Christ superseded them all: the perfection required in the victims, represented his consummate virtues, and their death his dying. But the sacrifice of Christ was eminently the antitype of those victims whose carcasses were burned without the camp, and whose blood was carried into the inner sanctuary. The most important respect in which the Jewish sacrifices typified the availing sacrifice, is this, that the efficacy of all of them was directed towards God. That the efficacy of the ancient sacrifices was directed towards God and not towards man, is a position vehemently impugned by those who reject the doctrine of atonement through the death of Christ. This main point Dr. Outram has taken great pains to establish. The arguments in favour of it, are drawn from the *place* at which sacrifice was offered, viz. the abode of the Divine presence—from the *sacerdotal function* which consisted in ministering to God, in transacting the affairs of men with God—from the circumstance that sacrifice partook of the nature of *worship*—from the *sacrificial rites*, viz. the imposition of hands upon the victim and devoting it

to God, the putting the parts of it on the altar and sprinkling its blood toward the vail or the mercy-seat—and from the *prayers* used with the offerings; arguments which appear to us very cogent and satisfactory. While all the sacrifices of the Jews, by having respect to God, typified the perfect sacrifice, this was more especially typified by the piacular victims; they suffered a vicarious punishment. The piacular victim having the guilt of the sinner symbolically transferred upon it, became, on being put to death, the means of forgiveness to the offender; the transaction being designed to afford an apt representation of the Divine abhorrence of sin, and to impress a salutary reverence of the Divine authority. Nothing can be clearer than the vicarious nature of the piacular victims. Sin is uniformly represented in Scripture, as a taint which dreadfully defiled the sinner; but when by imposition of hands, accompanied with confession of sins, the guilt was transferred to the animal, while that sustained the pollution the offerer was purified. This transfer of guilt from the offerer to the victim, was most conspicuous in the animals whose blood was offered in the sanctuary, and whose carcasses were burned without the camp; but the principle of all piacular victims being the same, they must all be considered as of vicarious import. In corroboration of the arguments adduced to prove that the efficacy of the sacrifices was directed to God, and that the piacular victims were of a vicarious nature, Dr. Outram has accumulated authorities illustrative of the concordant opinions held by both Jews and Heathen on their respective sacrifices, and by the ancient Christian writers concerning both.

The second Dissertation treats of the Sacrifice of Christ. The Author first insists upon his priesthood, as consisting in managing the cause of men with God, and thus differing from the prophetic and regal functions of Christ, which consisted in conducting the affairs of God with men; and as being of a different order from that which was constituted by the Law, inasmuch as he sprung not from the family to which the Law confined the priesthood, and inasmuch as he will exercise his office for ever. That Christ's priesthood is real and not figurative, is proved by numerous citations from Scripture, which bestow upon him that appellation, as well as by others, in which he is expressly said to perform the parts of the sacerdotal function. Christ was consecrated to the office of priest, not in the way of the Aaronic priests, but by those things which qualified him to exercise it effectually. In consequence of his divinely consummate excellence, of the sanctity of his life, of his obedience in voluntarily submitting to death, he unites with immortal life, the greatest influence with God and the most intense affection to men.

Though the sacrifice which Christ, as a priest, offered up to God, collected in itself the reality of the shadowy virtues of all the ancient sacrifices, it seems to belong more particularly to the piacular class. Christ made the great sacrifice, in the view of our Author, 'by his voluntary oblation of himself to a bloody death—by his death itself—and by his entering into heaven 'as a victim that had been slain.' Dr. Outram has attempted to explain how each of these branches of the sacrificial work of Christ, contributes to our salvation. By the first, in which Christ sustained the part of the offerer, being our representative, as well as that of the victim, while he confirmed the truth of his doctrine, and afforded an example of obedience to God and charity to men, he obtained sovereign dominion from the Divine Father, and with Him supreme influence, which influence constitutes the efficacy of his priesthood. The second—the death which he endured as a piacular victim, was a vicarious punishment, by which he procured remission for the sins of men. Its vicarious design is proved from the Scriptures. The Author's reasoning under both these heads, is supported by much judicious criticism, and appears to us solid and conclusive; but he has indulged in some rather crude and we think unwarrantable speculation on the remission of sins effected by the sacrifice of Christ. The inaccuracies into which he has fallen on this point, (and they are almost the only objectionable passages that occur in this accurate treatise,) arose, apparently, from his not sufficiently considering the propitiatory sacrifice of Christ, in the light of a grand and extraordinary expedient to reconcile the exercise of justice and mercy—to maintain the authority of the Divine administration, while sinful creatures are raised to the fruition of immortality. The third thing by which Christ accomplished his sacrifice, was his entering into the celestial sanctuary, and presenting himself as a slain victim to God, with the design of commending us and our services to the Father. In this way, he became the reality of what was pre-figured by the entrance on the day of annual expiation of the high priest under the Law, into the inner sanctuary, where he sprinkled the blood of the piacular victims and commended the people to God. The arguments adduced in this concluding chapter, to prove that Christ presented himself in heaven as a piacular victim, previously slain, will be found to be stated with great precision and force.

An Index of the principal matters, an Index of Texts, and a List of Notes added by the Translator, are judiciously given at the end of the volume.

Art. V. 1. *A Letter to Sir Samuel Romilly, M.P. From Henry Brougham, Esq. M.P. F.R.S. Upon the Abuse of Charities.* Fourth Edition, 8vo. pp. 68. Price 2s. 6d. 1818.

2. *An Appendix to the above*, pp. 104. Price 3s. 1818.

WE know not what effect this cool but keen remonstrance may have upon the minds of certain right honourable personages ; probably none. That courageous defiance of public opinion, that inflexible adherence to the blindest measures, that magnanimous subordination of moral to financial considerations, which have been repeatedly manifested by the dominant party of statesmen, leave us no room to anticipate any good result from the disclosures made by this publication, except so far as the public voice shall compel some ungracious and reluctant concession. On this account it does 'seem material,' how *unparliamentary* soever be the mode adopted by Mr. Brougham, 'that the subject should be fairly laid before the Country, 'without waiting for the meeting of Parliament.'

The Writer of this Letter is somewhat too prominently and avowedly perhaps a party man ; too much so to gain implicit credit for the unsophisticated patriotism of his motives, or the disinterestedness of his resentment. We must say, however, that nothing can seem more fair and upright, and honourable and conciliatory, than the whole of his conduct as a member of the Education Committee of the House of Commons. We believe him when he declares that he was 'peculiarly solicitous to 'avoid every thing which might seem to proceed from party 'attachments or dislikes.' He confidently appeals for the truth of this assertion to His Majesty's ministers, with whom from time to time he had occasion to communicate on the subject. The Education Committee, whose organ he was in bringing the Bill for a Parliamentary Commission before the House, was composed of above forty members, taken indiscriminately from all parts of the House, and a real and complete unanimity attended all their proceedings. The Bill was itself submitted to the highest legal authority in the House of Lords, as well as to the Secretary of State for the Home Department, and the most important alterations were submitted to, with the hope of rendering it palatable to the Minister. So material were these alterations, that if the framers of the Bill are liable to any charge, it is, as Mr. Brougham remarks, 'to 'the imputation of having surrendered too many of the provisions originally made in it.'

'As the Bill at first stood, the Commissioners were to be named in it. The Ministers proposed that the appointment should be vested in the Crown ; that is in themselves. To this important alteration the Committee with extreme reluctance submitted rather than as-

ated. We were aware that upon the fitness of the persons selected to carry on the inquiry its success mainly depended. We had before us the examples of the Commissions of Public Accounts, and of the Naval and Military Inquiry, from which the country had derived the most signal benefits, chiefly, as we conceived, because the acts establishing those Boards had nominated the members who were to form them. No private selection of Commissioners, how conscientiously ever it might be performed, could give the same security against improper or inefficient appointments. Without accusing the Minister whose department it belonged, of so foul a crime, as a wilful prosecution of patronage in this most delicate matter, we felt that all men in high office, are beset by applicants; that they must frequently listen to others for their information as to individual merit; and that private friendships often blind very respectable persons in the reports which they make or the suits which they prefer. We could not need believe that the Secretary of State was capable of chusing in whom the place might suit, rather than those suited to the place; that he could shut his eyes to the claims of acknowledged merit, and prefer unknown persons backed by powerful supporters; or that, instead of regarding their fitness for the new office, he should bestow a salary as the wages of former service. Least of all did a suspicion ever enter our minds that care might knowingly and wilfully be taken to avoid those men, whose zeal for the cause, and whose habits of investigation, gave a certain pledge that all abuses would be brought to the bottom, and that the guilty would in no station be spared. We were afraid that a certain degree of carelessness or easy-going nature, the almost necessary attendant upon official habits, might be shewn in the selection; and that he whom we were willing to be incapable of voluntarily converting into a job the most sacred of his patronage, or of taking precautions to screen the enormous frequency of robbing the poor, might from imperfect information, in the hurry of a busy department, chuse Commissioners far less adapted to the objects of the Act, than those upon whose fitness a public decision by the voice of Parliament should be pronounced. To assist the Legislature in making this selection, we had applied ourselves with much attention in the Committee, canvassing with perfect freedom the qualifications of many gentlemen who were at different times offered to our notice. And we were prepared to propose a list, in which was to be found the name of no one connected, however remotely, with any of ourselves. I may add, as far as regards myself, that all but one were of political connexions adverse to our own; that I was upon a footing of intimacy with none of them; that one gentleman, of undeniable qualifications having been proposed, I desired his name might be no more mentioned, as he appeared to be a near relation of mine. Some persons, whose opinions I highly respect, deemed that we acted unwisely in abandoning this main point of the nomination. But we only gave it up when we found the ministers determined to oppose the Bill, unless we were allowed to name the Commissioners. We still trusted that power would not be abused; and we looked to the wholesome

controul of Parliament and the public for a security that the work would be done with diligence, upon whomsoever it might devolve.

The next change of importance, related to the *quorum*. The whole excellence of the measure consisted in the ambulatory nature of the Board; because, beside the great saving of expense, unless the Commissioners repaired to the spot, it was quite vain to expect an effectual investigation of the various particulars relating to local abuses. But, as the performance of this duty would be both cumbrous and endless, if the whole Commissioners were to go round the country in a body, it was provided that they should divide themselves into bodies of two each, and that four boards should thus at the same time carry on the inquiry, with an expedition greatly accelerated, and with a salutary rivalry among themselves. The Ministers in the House of Lords, changed the *quorum* from two to three, and left the whole number of Commissioners eight, as before; thus reducing the number of Boards from four to two, and leaving two Commissioners wholly unemployed. As it is perfectly well known, even to beginners in arithmetic, that eight is not divisible by three, I am reduced to the necessity of suspecting that the authors of this change have no serious intention that the Board shall ever be divided at all; and that they mean to make the Commissioners proceed by written interrogatories sent to different parts of the country. It is already stated out of doors that such a plan has been formed; I can only say, that it must render the whole inquiry a perfect mockery; and the labours of the last session, for the correction of abuses, will have ended in adding one of peculiar grossness to the former number, by the creation of about a dozen sinecure places.' pp. 5—9.

'The changes made in the *powers* of the Commissioners, were as important as the alterations in the construction of the Board.' In fact, it 'was resolved that the Commissioners should have no *powers*.' This was not enough. They were to be laid under the most absurd limitations as to the objects of their inquiry. First, they were prohibited from inquiring generally into the state of education. Secondly, they were forbidden to examine into the abuses of any other charities than those connected with the education of the poor, notwithstanding the proofs which the labours of the Education Committee had brought to light, of the most scandalous abuses in other charities.

'We found that one Corporation in Hampshire, entrusted with the management of estates worth above £2000 a year for the use of the poor, let them for 2 or £300 on fines, and would give no account of the manner in which those fines were applied. The same body, it was stated, employed a sum of money confided to it for charitable purposes, in payment of its own debts. At Mere, in Lincolnshire, is an endowment for a Warden and poor brethren of a very ancient date. The warden and his lessees seem to be well provided for, whatever may be the lot of the brethren; the estate consists of 650 acres, five miles from Lincoln: it is let for only half-a-guinea an acre, though it pays neither tythe nor poor's rate; and £24 a year is the whole sum allotted to the poor brethren. The Bishop of the Diocese

is both patron and visitor; he has given the Wardenship to his nephew; and the former Warden resigned it upon being promoted by the same prelate to a living in his gift. The son of that right reverend person is master of Spital Hospital in the same county. Besides other landed property, he is in possession of one estate worth 6 or £700 a year in right of his office; and all that he pays to the poor is £27.4s. to four or five pensioners. At Wellingborough, in Northamptonshire, there are lands belonging to different charities, of which only one is connected with education; a short time ago they were let for £68, although worth near £1100; and the trustees at one period enjoyed the leases. In the parish of Yeovil in Somersetshire, there are estates possessed by trustees, and destined to four different charities, one only of which is a school. Limited as the Commissioners now are, they may examine those trustees as to one part of their trust; but they must order them to be silent as to the other three. They may inspect the deeds and accounts relating to the school revenue, but they must suddenly shut the book when they perceive any mention of the other charities. And yet all the four seem to have been equally abused. An estate worth £700 a year only educates seven or eight boys; lands valued at 11 or £1200 a year only afford a wretched pittance to sixteen paupers; and property worth £150 a year is let for £2. 1s. 4d., chiefly to the trustees themselves. There are two estates belonging to the poor of Croydon, which ought to bring between 1000 and £1500 a year, and yet are worth nothing from being badly let on 90 years' leases; but into this the Commissioners must not look, when they go to examine the abuses in the Hospital, because those estates are unconnected with education. In that Hospital itself, they will find but little within their jurisdiction; it is, indeed, full of abuse; but only a small portion of the charity belongs to the school, and even that is protected from inquiry by the appointment of a visitor.' pp. 14—16.

Thirdly, 'not only the Universities and the public schools 'down to Rugby, but generally all charities having special visitors, governors, or overseers,' that is to say, precisely those charities in which the grossest abuses exist, under circumstances which skreen them the most securely from detection, charities which above any other call for investigation, with respect to some of which the trustees, the lessees, and the visitors are the same persons, these are, by one sweeping clause, expressly exempted from the jurisdiction of the commissioners, as too sacred to admit of their intrusive inquiry. For they had only power to inquire. To search for abuses, and to lay them before Parliament and the country, was their whole office. The remedy, if the case required legislative interference, was reserved for Parliament. But inquiry was the very thing which the hypocritical opponents of the Bill were resolved at all events to frustrate: the exemption was a master stroke, this class of charities, as the law now stands, being 'almost certain to 'escape every other inquiry.' With regard to special visitors,

the Appendix to this Letter furnishes us with some admirable specimens of their effective jurisdiction.

Mr. B. states, that

‘ St. John’s College is visitor of Pocklington school; for years the gross perversion of its ample revenues, known to all Yorkshire, had never penetrated into Cambridge. The Dean and Chapter of Lincoln have the patronage as well as the superintendence of Spital charity; yet they allow the Warden, son of their Diocesan, to enjoy the produce of large estates, devised to him in trust for the poor of the two parishes as well as of the hospital, while he only pays a few pounds to four or five of the latter. The Bishop himself is patron and visitor of Mere, and permits the Warden his nephew (for whom he made the vacancy by promoting his predecessor) to enjoy or underlet a considerable trust estate, paying only £24. a year to the poor. The evidence shews that the visitors of the Huntingdon Hospital are the parties chiefly concerned in misapplying its funds—being themselves trustees, occupying the charity lands for trifling rents—and using the estate for election purposes.’ p. 25, 26.

These were, it seems, not the whole of the *amendments* which the Bill had undergone when it came out of the Committee of the House of Lords. Two provisions had been introduced, which completed the nullification of the whole measure, so ‘ that no man,’ says Mr. Brougham, ‘ how great soever his wish to conciliate and accommodate, could think of lending himself to the unworthy farce of passing such an act.’

‘ The Commissioners were only authorized to inquire into abuses respecting which they had information previously laid before them upon oath; nay, they could not summon a witness without oath being first made, that he had material information to communicate. They were also prohibited from asking for any paper, unless it wholly related to a separate charity; and where it contained other matter, they were not allowed to call for extracts or copies of the parts relating to the charity.’ p. 30.

When, however, the enemies of the Bill, in the Lords, found, that the Committee, upon learning the scope of these alterations, resolved to reject the Bill, and to proceed in the House of Commons by way of address, they condescended to give up several of their amendments, and withdrew their opposition to the third reading.

An honest execution, even of this mutilated Bill, promised to be of material benefit to the country. But this was not in the contemplation of those who reluctantly assented to the passing of the Commission. First, of the gentlemen recommended by the Committee, to be put into the Commission, many have had the good fortune to meet the approbation of the official dispensers of patronage, and they are by no means deterred from their appointment to the recommendation of the Commission.

* Of the other paid Commissioners, I have understood that some look forward to the duties of the office as quite compatible with those of a most laborious profession; while others are supposed to regard the existence of abuses generally, in any establishment, with an unwilling, if not incredulous mind. Nay, I have reason to believe, that one very respectable member of the board has publicly professed an opinion, that a great anxiety for the welfare of the poor is symptomatic of Jacobinism. Exclusive devotion to professional vocations, is a meritorious frame of mind; but does not perhaps very naturally point a man out as fit for a second occupation. A fond disposition to find every thing right in our political system; an aversion to believe in the existence of defects; a proneness to charge with disaffection those who spy them out: a tendency to suspect all who busy themselves for the poor as influenced by sinister motives, and even as contrivers of political mischief,---these, for aught I know may be praise-worthy feelings; or amiable weaknesses; or excusable mistakes; and far be it from me to think the worse of any man who is honestly influenced by what may seem the least rational of such propensities. But then I must take leave to think that they form very indifferent qualifications for sitting at a Board, the object of which is to pry into abuses, to expose errors and malversations, and to drag forth to public view, those who have robbed the poor of their rights. Persons under the influence of such impressions will enter upon their inquisitorial functions with a disposition to find ground of justification rather than of charge; will reluctantly open their eyes to truths which thwart their favorite prejudices; and feel desirous that their inquiries should convict of exaggeration the statements now before the public.' p. 35, 36.

Then, as to the six honorary Commissioners whom the Bill, as amended by His Majesty's Ministers, appointed to form a superintending central body, the Committee had been led to hope that Lord Lansdown and the Bishop of London, (both of whom were avowedly in favour of the proposed inquiry,) would be among the number. 'Their places are supplied by two right reverend prelates, one of whom displayed his irreconcilable hostility to the Bill, by even voting against its commitment; and the other his disinclination towards it, by retiring before the division, in which the bench of bishops took so active a share*.' These are the only peers in the Commission; those noblemen who distinguished themselves in supporting the measure in the House of Lords, being, *as well as all the members of the Education Committee* who originated the Bill for Inquiry, carefully and pointedly excluded, to make room for the names of individuals decidedly hostile to the proposed investigation. So much for the good faith with which the Ministers have discharged this part of their trust! After mutilating the Act itself, they have entrusted the execution of it,

* The Bishops of Peterborough and St. Asaph.

in great measure, to its avowed enemies. That in so doing, 'they should favour neglect or peculation for its own sake,' says Mr. Brougham, 'is inconceivable :

but they may be deterred from fearlessly joining in the exposure of it by the clamours of those who are interested in its concealment, or the alarms of men easily disquieted, willing to believe that there is safety in supporting whatever exists, ready to fancy that there is danger wherever there is movement, and to forget that in the neighbourhood of mischief repose is perilous. Certain it is, that the present Ministers have at all times betrayed a reluctance to reformation of every sort ; and that, whether from interest, or weak compliance, or fear of disquieting the alarmists, they have so acted as to afford abuses of all descriptions effectual shelter. Upon the present occasion they have not deviated from their accustomed course ; and the interposition of Parliament will be required to force them out of it, as it has frequently done before.' p. 45, 46.

We have now gone through the history of this disgusting and corrupt attempt to defeat the labours of the Education Committee. Should it still be suggested, that the above is the *ex parte* statement of one who is both pleader and plaintiff in the cause, the utmost reasonable deduction on that ground, from the amount of the charge, will leave matter enough for the indictment. Were it even credible, that the whole business from beginning to end, was planned, brought forward, and prosecuted by the Education Committee, or by any single individual of that Committee, in the spirit and with the views of party, what would it prove, but that the impulse of party-spirit is capable of the most honourable and useful directions ; that party is in fact a good thing, inasmuch as it would appear to be the only principle which can grapple with corruption ? But the Education Committee are not liable to any such charge ; and that the measure which they originated was both necessary and beneficial, is clear in our view from this circumstance, that the Minister, though, as it has been betrayed by his subsequent conduct, secretly hostile to it, *durst* not openly oppose it. The necessity of inquiry had been established, beyond the power of denial, by incontestable facts. Abuses of the most flagrant description were acknowledged to exist, and those who were determined that they should continue to exist, shrunk from the odium of resisting the dreaded inquiry. They wished at once to appropriate the credit, and to negative the success of the investigation ; and they determined to turn the officiousness of the Reformers to good account, by making the commission for detecting abuses, itself a source of ministerial patronage. This is, at least, the aspect which their conduct at present bears to the country ; and that conduct is by no means so palpably at variance with the general tenour of their domestic

policy, as to force upon us the suspicion that the public in this instance do them a wrong.

A party opposition to ministers, notwithstanding all the specious eloquence by which it has been vindicated, we cannot, indeed, cease to regard as equally suspicious in its origin, indefensible in its principle, and hollow in its character. But it is impossible in the face of history to deny, that such combinations have generally proved of the greatest service to the country. Something is surely gained, if selfishness is compelled to put on the semblance of patriotism, and to support, to the extent of decided usefulness, its assumed character. The selfishness of party is generally a nobler modification of the sentiment, than that which looks no higher than private gain. But this is not all: there is an alertness, a spirit of enterprise, an unsleeping vigilance and suspiciousness of observation, which seem to be acquired and cherished only in the ranks of party. It is mortifying to witness the inefficiency of many estimable individuals, in their public character, whose private life exhibits all that would seem to qualify them for superior usefulness: men of integrity above a bribe, of motives free from the taint of party; but whose very goodness of disposition leads them to confide where they should be suspicious, to believe where they should investigate, and to hesitate where they should act. Their moderation is too apt to display itself in thinking that something may be said in favour of the vilest measures; (as indeed something may be said in favour of any thing;) in dreading alike to incur reproach or responsibility, and to give offence. They are too conscientious to do wrong, too timid to do right. The possibility of danger does not more effectually paralyze, at some times, men of this character, than, at others, the hopelessness of success. And their dislike of party, which makes them shrink back at all times from being identified with avowed oppositionists, often prevails to so morbid an excess, as to induce them to withhold their co-operation where it would be the most usefully exerted. Thus, these men of no party, too often act the part of the most determined partisans; and the country sees them retire from their public stations without regret, because their good principles were so often to be seen fighting by the side of evil ones, and their piety and integrity were the auxiliaries of corruption and mischief.

It is not, we repeat the admission, in party men that the nation can confide, except as agents for the time being, for the transaction of its business; but then, it cannot, under the present state of things, dispense with them, inasmuch as to them almost exclusively attaches the professional character which qualifies them for its service. The public do not dream that the necessity of a watchful opposition as a check upon power and prerogative,

would be superseded by of place and office to it is easily conceivable, be change. No one can perceive that reform of kind must always take of position ; and that in that of successful of instance which the Com has provided, there is the only chance of obtaining the redress of evil. However mixed or doubtful the motives which thus are in action, by influencing characters of individuals use is that of the public and that cause can be promoted only by that combination which, being rarely the result of a union of principle, is left to be accomplished by the strength of party.

That some beneficial measures have been made to the appearance of party spirit, has frequently arisen from nothing else than *pique* or jealousy on the part of the Minister, or, from his wantonly determining to frustrate the proposal by making it a party question. Cases similar to that of Mr. Brougham complains, have frequently occurred, in which the whole advantage of being the originators and supporters of the most beneficial reforms, has been thrown into the hands of the Opposition by the caprice or neglect of the lords of the Treasury notwithstanding the most sincere endeavours of the friends of the measure, to prevent its falling to the exclusive management of either side of the House. It is thus that the most independent men are often compelled to fall into the ranks of Opposition at least to act with them exclusively.

In investigations and discussions such as occupied the labours of the Education Committee, it were indeed to be deprecated that the spirit of party should be permitted to influence its proceedings. Notwithstanding the provocation they have received, we trust that Committee will, upon its re-appointment proceed with firmness and temper in the discharge of their duties which it will still remain to perform.

Invaluable as are the labours of such Committees for the purposes of inquiry and of collecting information, their proceedings so soon as they enter upon the business of legislation, cannot however, be too narrowly scrutinized. In the Bill brought forward by Mr. Brougham, inquiry was the sole object ; there was no attempt at legislation. Nevertheless, ultimate measures of important nature, were avowedly in the contemplation of some of its members. ' The course of proceeding,' says Mr. Brougham, towards the close of his Letter, ' which the Legislature ought to pursue in dealing with the estates of the poor is a subject of peculiar delicacy, and closely connected with the great question of the Poor Laws. It is chiefly in connexion that I have from the beginning seen indicated

'regard both the subject of Charities and of National Education.' He accordingly announces his intention to submit certain propositions to Parliament upon the Poor Laws during the ensuing session. We anticipate those propositions not without some anxiety, judging of their probable nature, from the measures recommended by some of Mr. Brougham's friends. But this is a subject to which we shall have occasion to return in our next Number. 'The point to which the attention of the country should first be directed, is,' as Mr. B. remarks, 'the rescue of charitable funds from mismanagement, and their restoration to the purposes for which they were created.' Without exciting false expectations, it may be safely affirmed, that this measure of simple justice would be attended with some almost immediate diminution in the numbers of the poor, by providing support for many who are now left to parochial relief, as well as have an ultimate tendency to raise the character of the lower classes, through the medium of the children of the poor. 'What further steps may be advisable, is a question that may be reserved for a later stage of the inquiry.'

Art. VI. *Memoirs of the Life of Anthony Benezet.* By Robert Vaux. Philadelphia printed. York re-printed. 1817.

FEW of our readers are wholly unacquainted with the name and character of the subject of this Memoir; an individual of humble rank and condition, and innocent of those qualities and deeds which, by an extreme confusion and perversion of all genuine notions of right and wrong, mankind are accustomed to repay with honour and admiration: Anthony Benezet was not great with that kind of grandeur which the high and favoured of the world most covet; he was neither rich, nor noble, but he was the warm, pious, active, self-forgetting servant of God and friend of man; he lived in the affection of his friends, and all who knew him were his friends—in the love and gratitude of the objects of his solicitude, and in the respect and admiration of all to whom his character was known. He has left behind him a memorial the more bright and lasting, because unsought; and he now enjoys the gracious recompense of his labours, in that realm of love for which he had been fitted by faith in the Redeemer, and the work of the Divine Spirit, manifested by a pure and holy life, and by an ardent sympathy with the temporal and spiritual miseries of his fellow men.

Benezet was descended from an ancient and respectable family. His immediate ancestry, who were natives of France, suffered much in consequence of their conscientious adherence to the Protestant faith. His father lost his estate on the revocation of the edict of Nantz, and succeeded, at much hazard,

but with the whole of his family, in making his escape, first to Holland, and afterwards to London, where he resided during sixteen years. At length having, in some degree, retrieved his fortune by successful commerce, he ultimately settled in Philadelphia. Anthony was born in 1713, before the emigration of the family. The earliest event of importance in his life, seems to have been his union in society with the Quakers, at the age of fourteen. In 1736 he married; but long after that period, his mind seems to have been exceedingly unsettled in the choice of a profession. He tried several, but found none perfectly congenial with his mental and bodily powers, until he fixed himself down to the desk of a school-master, and in this occupation he seems to have been both successful and satisfied. His biographer, with a very strange and not very judicious determination to seize on every point that may be turned or twisted to the advantage of his hero, discovers in this wavering of choice, an amazing spirit of disinterestedness, and gravely and elaborately assures us that it exhibits the rare example of a man subjecting 'every selfish and ambitious passion to the superior obligations of religion, offering himself a candidate for any service which might contribute to promote his Creator's honour, and advance the happiness of his fellow beings.' His first engagement was as a teacher in Penn's chartered school; but after twelve years' service, he opened, in 1755, a seminary for the instruction of females, which he appears so to have conducted as to secure the attachment of his pupils, and the grateful goodwill of their parents. He could not, indeed, fail to produce these favourable impressions, since he was eminent for gentleness of manner, mildness of temper, and purity of heart. While engaged in these offices, he compiled, and we should infer from the slight indications given in the present volume, on sound principles, some elementary books for the initiation of youth. The following observations on general instruction, exhibit Benezet's judgement in a very favourable aspect, and we feel much inclined to think that a plan, constructed on such principles, but variously modified, might advantageously supersede the empirical and inefficient system of the present times. Benezet's scheme, slightly as it is sketched, is not only *sequent*, but *consequent*; it bears upon specific objects, and instead of the distinct and insulated points, round which the memories of youth are made incessantly to revolve, it has a direct tendency not only to inform the mind, but to excite it to action; and simple as it appears in its present state, it contains the element of the only true method of primary instruction.

'With respect to the education of our youth, I would propose, as the fruit of forty years experience, that when they are proficient in the use of their pen, and become sufficiently acquainted with the

English grammar, and the useful parts of Arithmetic, they should be taught mensuration of superficies and solids; as it helps the mind in many necessary matters, particularly the use of the scale and compass; and will open the way for those parts of the mathematics, which their peculiar situations may afterwards make necessary.

'It would also be profitable for every scholar, of both sexes, to go through and understand a short but very plain set of merchants' accounts in single entry, particularly adapted to the civil uses of life. And in order to perfect their education in a useful and agreeable way, both to themselves and others, I would propose to give them a general knowledge of the mechanical powers, geography, and the elements of astronomy: the use of the microscope might also be profitably added, in discovering the minute parts of the creation. This, with the knowledge of the magnitude and courses of those mighty bodies which surround us, would tend to exalt their ideas.

'Such parts of history as may tend to give them a right idea of the corruption of the human heart, the dreadful nature and effects of war, the advantage of virtue, &c. are also necessary parts of an education founded upon Christian and reasonable principles.

'These several instructions should be inculcated on a religious plan, in such a way as may prove a delightful, rather than a painful labour, both to teachers and pupils.

'It might also be profitable to give lads of bright genius some plain lectures upon anatomy, the wondrous frame of man, deducing therefrom the advantage of a plain, simple way of life; enforcing upon their understanding, the kind efforts of nature to maintain the human frame in a state of health with little medical help, but what abstinence and exercise will afford. These necessary parts of knowledge, so useful in directing the youthful mind, in the path of virtue and wisdom, might be proposed by way of lectures, which the pupil should write down, and, when corrected, should copy in a neat bound book, to be kept for future perusal.

The prevailing characteristics of Anthony Benezet's mental and moral constitution, seem to have been an active, rather than an acute or profound intellect, and a kindness of heart, unwearied in exertion, and unlimited in its range. To a being of this cast, it will be anticipated that the Slave Trade would present an object of horror and of indefatigable interference. In America, he would not only have to contemplate slavery in description, but he would encounter it in its palpable and visible effects; and he acted with zeal and energy, and at the same time with meekness and prudence, upon his deep convictions of its unlawfulness, and his practical acquaintance with its mischievous consequences. He first opened an evening school for the instruction of the Blacks. His opinion of their intellectual endowments, founded on much personal observation, was highly favourable.

'I can (said Benezet) with truth and sincerity declare, that I

have found amongst the negroes as great variety of talents, as among a like number of whites; and I am bold to assert, that the notion entertained by some, that the blacks are inferior in their capacities, is a vulgar prejudice, founded on the pride or ignorance of their lordly masters; who have kept their slaves at such a distance, as to be unable to form a right judgement of them.*

He also published seasonable appeals to the public mind on this momentous subject; and by communicating with eminent persons in all quarters of the globe, awakened a lively attention to it in the minds of those who were, in some respects, better fitted than himself for the more arduous achievements of the great war which was then commencing between the friends and the enemies of the human race. We are, however, sorry to find in Benezet's biographer, a weak and overweening disposition to make both things and persons subservient to the exaltation of his subject, manifesting itself throughout his work, sometimes very absurdly; but in the portion at which we have now arrived, this disposition is exemplified in a way not at all creditable to his fairness—we had almost said, his veracity. Our readers will probably recollect that interesting part of Mr. Clarkson's *History of the Abolition of the Slave Trade*, where he describes the manner in which he was first induced to enter upon that task of scarcely paralleled difficulty and hardihood, which he so nobly laboured, and so gloriously achieved. Clarkson's mind was directed to the subject by a University thesis, and his feelings were gradually and by various means awakened and stimulated to a keen and ardent sympathy in the sufferings of the enslaved African. While meditating at the outset on the subject, with a mere view to the composition of a Latin dissertation on the unlawfulness of slavery, he found himself very scantily stored with facts and illustrations, and was

'at a loss what authors to consult respecting it, "when going by accident," says he, "into a friend's house, I took up a newspaper, then lying on the table; one of the articles which attracted my notice, was an advertisement of Anthony Benezet's historical account of Guinea. I soon left my friend and his paper, and to lose no time, hastened to London to buy it. In this precious book I found almost all I wanted."**

* The information furnished by Benezet's book encouraged him to complete his essay, which was rewarded with the first prize; and from that moment Clarkson's mind became interested with the great subject of the abolition!—Vaux, pp. 35, 36.

This passage is so constructed as to convey an altogether incorrect notion of the real state of the case, and the extract from Mr. Clarkson's book is mutilated for the purpose of assisting

* Vide Clarkson's *History of the Abolition of the Slave Trade*.

the erroneous impression. It has evidently been Mr. Vaux's intention, to give to Benezet the credit of exciting and informing the zeal and the genius of Clarkson, by communicating to him nearly all the knowledge necessary to complete his thesis, and to gain the prize; whereas, the very next sentence, as it stands in Mr. Clarkson's book, explains the nature of the assistance afforded, and limits it to little more than a reference to authorities. 'I obtained,' says Mr. Clarkson, 'by means of it, a knowledge of, and gained access to, the *great authorities* of Adanson, Moore, Barbot, Smith, Bosman, and others.' In addition to this, the whole tenour of Mr. Vaux's representation, as it stands in this Memoir, tends to make it appear, that but for Benezet, the heroic devotedness of Clarkson would have been lost to Africa and the world; while the impression produced upon our minds by Mr. C.'s account is, that the strong workings of his own mind, aided by some external circumstances, had already given the impulse, and that the pamphlet in question was only instrumental in giving it assistance and direction.

In the course of his exertions, Benezet corresponded with many individuals of celebrity, and we have here selections from his letters to Dr. Fothergill, to the acute, accomplished, and determined Granville Sharp, to the Abbé Raynal, and to Queen Charlotte. In one of his letters to a friend, we find a sentence which we quote for the benefit of all whom it may concern: *People are shamefully careless in not returning borrowed books.*

His kind and merciful disposition engaged him in the benevolent, but we fear always hopeless, design of extirpating the spirit of war. On this subject he wrote, he published, he expostulated; but, we suspect, to little purpose, since he seems to have, in common with many other excellent individuals, taken weak ground, and to have rested his arguments rather on the appeal to feeling than to existing circumstances, and to strong stern reasoning. In fact, we think that this subject is yet *sub judice*, and that it has not yet by any means undergone that extended discussion and severe sifting, which its importance demands. When Sir Jeffery Amherst, in 1763, was preparing to open a campaign against the Indians, Benezet addressed a letter to that officer, deprecating hostilities, and pointing out the means of obtaining and securing peace. This address, fraught with calm good sense, strong facts, and business-like statement, we regret our inability to insert entire, and it would weaken its effect, were we to mutilate it. The Indians, indeed, had not been neglected by this amiable man; their cause lay near his heart, and in 1756, he had joined an association for the purpose of 'regaining and preserving peace' with that perso-

cut race. We are, however, compelled to turn aside from much interesting matter connected with this and other transactions, in which Benezet took a conspicuous part, steadily and always seeking to promote "peace on earth, and goodwill to-wards men." When harsh and injurious measures had been adopted towards the French settlers in Nova Scotia, on the allegation, not very clearly made out, that they were in traitorous correspondence with their countrymen, during the war of 1755, and they were in consequence exiled to different parts of North America, Benezet was active in behalf of those who were landed at Philadelphia, and to the utmost extent of his power, mitigated their sufferings. Respecting the private character and conduct of this admirable man, we are furnished with many interesting anecdotes and illustrations, by Mr. Vaux. In fact, Benezet was always on the alert; beneficence was the business of his existence; the anxiety to do good never went from him; and his life is a striking instance of the excellent effects of energy and determination, even where the means are comparatively small. We must, however, refer to the Memoirs themselves for these and other impressive facts, excepting the following extract, which does honour to both the parties principally concerned.

"During the American war, when the British army occupied Philadelphia, Benezet was assiduous in affording relief to many of the inhabitants, whom the state of things, at that distressing period, had reduced to great privation. Accidentally observing a female, whose countenance indicated calamity, he immediately inquired into her circumstances. She informed him that she was a washerwoman, and had a family of small children dependant on her exertions for subsistence; that she had formerly supported them by her industry, but then having six Hessians quartered at her house, it was impossible, from the disturbance they made, to attend to her business, and she and her children must speedily be reduced to extreme poverty.

"Having listened to her simple and affecting relation, Benezet determined to meliorate her situation. He accordingly repaired to the general's quarters; intent on his final object, he omitted to obtain a pass, essential to an uninterrupted access to the officer; and entering the house without ceremony, he was stopped by the sentinel, who, after some conversation, sent word to the general, "*that a queer looking fellow insisted upon seeing him.*"

"He was soon ordered up. Benezet, on going into the room, inquired which was the chief, and taking a chair, seated himself beside the general. Such a breach of etiquette surprised the company present, and induced a German officer to exclaim in his vernacular tongue: "*What does the fellow mean?*" Benezet, however, proceeded, in French, to relate to the general the cause of his visit, and painted the situation of the poor woman in such vivid colours, as speedily to accomplish the purpose of his humane interference. After thanking the commander for the ready acquiescence to his

request, he was about taking his departure, when the general expressed a desire to cultivate a further acquaintance, requesting him to call whenever it might be convenient; at the same time giving orders, that Benezet in future should be admitted without ceremony.' p. 144.

In person Benezet was small, and 'far from handsome,' but his features were 'strong and interesting,' and his countenance 'beamed with benignant animation.' The prevailing quality of his mind was humility, a Christian virtue which he always exemplified, and which he delighted to recommend. His character in this respect was beautifully illustrated by an anecdote which closes the volume, and with which we shall close this article, merely adding that this exalted individual died May 3, 1784, at the age of 71.

'With feelings tending to enthusiastic eulogy, his biographer pauses in the recollection of a fact, communicated by one of the most intimate surviving friends of this amiable and excellent man. He disapproved of the often over-rated testimonies which were recorded of the dead, and requested the venerable gentleman alluded to, to use his exertions if he should survive him, to prevent any posthumous memorial concerning him, should his friends manifest a disposition to offer such a tribute of affection to his memory; thus adding to the injunction: "*But if they will not regard my desire, they may say:—ANTHONY BENEZET was a poor creature, and, through Divine favour, was enabled to know it.*"' pp. 151, 2.

Art. VII. *A Popular Inquiry into the Scripture Doctrine concerning the Person of Christ, with Notes and Illustrations.* By the Rev. John Wilson, A. M. Hexham, Author of *Popular Reflections on the Progress of the Principles of Toleration*. 8vo. pp. 190. Price 5s. 6d. 1817.

IT is of great importance to every person engaged in the pursuit of truth, that the questions to which a sense of duty impels his attention, be divested of all extraneous matter, and that the evidence offered for the purpose of proving them, be separated from all testimony insufficient to induce satisfaction with its depositions on the agitated subjects. We are glad to perceive the increasing determination to regulate theological controversy on this principle. It is now no longer reckoned an affair of consequence, to ascertain what was the opinion of writers who lived a thousand or fifteen hundred years ago, on particular points of religious difference. The only conviction which is now sought, is that which a competent authority must supply, and nothing is now considered as a competent authority which is human in its origin. Only a Divine authority can compel in religion. Whatever, therefore, might be the sentiments of the Fathers, whatever Clements, or Chrysostom, or Augustine, might believe, no argument

founded on their *credenda*, can induce the persuasion, that as they believed, so we ought to believe. The New Testament is exclusively the depository of Christ's doctrine, and of the evidence on which submission to his authority is demanded, and ought therefore exclusively to engage the attention, and bound the researches of those persons who, as Christians, wish to resolve the question, *What is truth?* We do not by this limitation cut off the inquirer, from the investigation of the Old Testament, because on examining the New, he will find the authority of its Author directing his investigation to its contents. The asserters and opponents of the evangelical doctrines, denying all other authority as incompetent to settle the differences between them, agree to submit to the authority of the New Testament, and respectively profess to investigate the meaning of its terms and the design of its communications. Let this practice be under the influence of a devotional spirit, and the results cannot fail of being most beneficial in establishing the Scriptural faith.

Mr. Wilson very judiciously remarks, that

‘In a mind that is deeply impressed with the importance of the spiritual blessings which have been brought to mankind by Jesus Christ, it must be allowed to be at once a natural and an amiable wish, to think of him with as much veneration, and clothe him with as much dignity, as the most elevated representations of the Scriptures will possibly authorize. But although this in itself is an amiable wish, it may lead into error, if not duly regulated. It may induce us to rest satisfied with an inferior degree of evidence in support of an agreeable sentiment, to what we should require in vindication of the genuineness, the authenticity, or meaning of any other writing. The advocates for the essential divinity of the Saviour, it must be confessed, have, in a few instances, fallen into this error—advanced arguments, either weak in themselves, or inapplicable to the subject,—and marshalled texts in defence of their opinion, which their opponents have maintained, with considerable success, to be in these cases either interpolated, or mutilated, or figurative.’

In conformity with these sentiments, the Author professes, not to aim at adducing and illustrating every Scripture proof that has been or may be advanced, but to state and examine those which appear to him to be the strongest, and of themselves sufficient to determine the doctrine of Scripture concerning our Saviour's divinity. This pledge, we are of opinion, is not redeemed by Mr. Wilson, who appears to us to have fallen into the very practice which he reprehends. The Apostle Paul does not inform us, (Heb. iv. 1, 2.) as Mr. Wilson asserts, p. 68, that ‘the *Gospel*—by which he means the glad tidings of man's ‘salvation from the power and the consequences of sin,—was ‘preached to those who lived under the Old Testament, as well ‘as to those who are under the new dispensation.’ We should

have expected from Mr. W. a correct interpretation of the passage, instead of which he suffers himself to be misled by the use of the word *Gospel* in the common version. The Apostle is merely referring to the case of the ancient Israelites, who 'could not enter' into Canaan 'because of unbelief,' from whose criminal and fatal disobedience he takes occasion to admonish Christian believers to preserve a salutary fear lest they, by similar behaviour, should be excluded from heaven. 'For,' he remarks, 'to us also belongs the promise of entering into a state of rest.' 'For we also have received the good tidings,' καὶ γὰρ ἡμεῖς εὐηγγελισμένοι. 'The *biheeste* (promise) of *entryng in* to his *reste*—is teld also to us'. Wickliffe. The meaning of the passage is very obvious; we are surprised that Mr. Wilson should not have discerned it. We certainly cannot admit Prov. viii. 22—32, to be one of the strongest proof passages, 'sufficient of itself to determine the doctrine of Scripture concerning the divinity of Christ.' We are aware that it has by many writers been cited for the purpose; but how respectable soever those writers may be, we cannot consent that this passage should be used as they have used it. The whole chapter evidently relates to the same subject; it is, therefore, unfair to detach the 22nd and following verses from the preceding, with which they unquestionably are most closely connected. The Translators of the Common Version evidently consider the whole chapter as a description of wisdom. Isaiah lix. 16. Job xxxiii. 24, do not appear to us to support Mr. Wilson's averment (p. 105.) that 'we are expressly informed, that the highest orders of spiritual beings were at a loss to conceive in what manner fallen man could be saved from the consequences of sin, consistently with the holiness of God and the honour of his government. Of the latter passage he has given an incorrect translation. Nor do we think that Exod. xx. 22. Neh. ix. 27, 28. (p. 110.) are passages at all to his purpose; which is the case with several other quotations and references.

In the Appendix, p. 176, the following remark occurs:

'1 John iii. 16. "Hereby perceive we the love of God, because he laid down his life for us."

'The words in italics are left out by Griesbach, because not supported by the best and most ancient authorities.'

Now, so far is this from being the fact, that the words in Italics do not even exist in the received text; they could not therefore be left out by Griesbach. Griesbach, in his note, cites a few authorities for the *addition* of the reading τοῦ θανάτου to the text.

Mr. Wilson, Appendix, p. 175, on the reading of Acts xx. 28, remarks, that the received text 'follows the vulgate and

'some manuscripts of comparatively recent date.' The reading of the received text *Σεν* is supported by the Codex Vaticanus B. 1209, which Mr. Wilson describes as 'a very ancient manuscript, and of high authority.'

The Codex Bezae, not containing the Epistles of the New Testament, cannot of course be cited as evidence of the reading Eph. iii. 9, as Mr. Wilson's note (p. 176) on the passage imports.

We wish we could have avoided noticing the faults of this book; but we feel it to be a service to the Author, as well as a part of our duty to the public, to point them out. A work of such brevity, and so comprehensive in its plan, ought to be both select and accurate in the statements and arguments which it includes.

If the New Testament be our proper guide in the adoption of religious tenets, we are to satisfy ourselves with the reception of its testimony in the simplest form, because we are not, while employed in ascertaining its design, engaged in the investigation of opinions, but are limited in our concern with its details to the single object of understanding its meaning as an authoritative communication. On the credence, therefore, of passages, which no various readings perplex, and which no criticism can invalidate, we believe the Saviour of men to be truly and properly Divine, and the 'death of the cross' to be a real propitiation for sin. We feel the force of that appeal, "*Was Paul crucified for you?*" as indicating in the fullest manner that the death of Christ bears a relation to our interests which no other death can bear; with it alone is connected the remission of our sins, and our peace with God as its unspeakably great and rich effect. We feel the strongest and the strangest surprise, that persons with the New Testament before them, should declare that all the purposes of that revelation which it contains, are, on its own evidence, accomplished, in the contemplation and regard due to Christ as an instructor and an example. Were these all that our relation to him involves, it is to us the most unaccountable of all moral *phenomena*, that the descriptions of his person, of his character, and of the purpose of his manifestation to the world, should be in a style so remote from that which the business of teaching requires, so alien from that which is necessary to display the excellence and force of example. In believing that Christ came into the world to *put away sin by the sacrifice of himself*, we are in possession of a principle which is never repulsed by the language of the New Testament, and which alone is wanted for its elucidation and consistency. The state of man requires that other means for his restoration than either teaching or example, be employed: these, it is true, are parts of the design of the new economy; but the removal of his

guilt by a sacrifice for sin is its primary purpose—the sacrifice of Christ through whom we receive the ‘Reconciliation.’

Mr. Wilson’s Work is divided into four chapters: On the criterion of sacred truth. On the pre-existence of Christ. On the Divinity of Christ. On the importance of the Doctrine, with an Appendix of Criticisms, comprised in fourteen pages. As a specimen of the argumentative address of the Author, we extract a part of his remarks on the passage, 2 Cor. viii. 9.

“Ye know,” says Paul to the Corinthians, “the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”

Upon the fact of his pre-existence being antecedently established, the Unitarians think that this passage may fairly be considered as a graceful allusion to it, but by no means as an independent proof. We are satisfied, from what has been said, that the Saviour was in possession of glory “before the world was,” and we would therefore infer, according to this admission, that in this glory, he is said in the passage before us, to be *rich*, whilst he also became poor. But we further think that its phraseology absolutely and unequivocally conveys the idea. It directly asserts, that he now was, what before he was not. “Being rich *he became poor*.” To avoid the conclusion which must necessarily be drawn if these words in Italics be rightly rendered, the Unitarians contend for the translation, *he lived in poverty*; and upon this idea they thus state the passage:—“Ye know the kindness of our Lord Jesus Christ, that though he was rich, yet for your sakes he lived in poverty, that ye through his poverty might be rich.” From this they understand, that he voluntarily relinquished those comforts and conveniences of life, which he procured for others by the exercise of his miraculous powers, and which he might have obtained for himself had it been consistent with the plan of redemption. But he exposed himself to want and misery in every varied form, to leave his followers an example of patience, resignation, and self denial, that there they might be rich in faith, piety, and benevolence.*

The truth of this exposition in a great measure depends upon the rendering of the verb, *to be poor*, instead of the common version, *to become poor*. But independent of its inconsistency with our Saviour’s antecedent assertions concerning his pre-existence, we are justified in rejecting this translation, upon the authority of the learned Schleusner, and an host of other venerated names.† “Rich,” says Archbishop Newcome, “in the glories of the divine nature, *he became poor*, by taking on him human nature, and appearing even in an humble state of life.” “He was rich,” says Dr. Doddridge, “in the glories of the heavenly world, and in supreme dominion and authority there, yet for your sakes *he became poor*.” “Though he was rich,” as Dr.

* Wakefield’s Inquiry, p. 176. Belsham’s Inquiry, p. 121.

† πτωχὺς ὤν, “Pauper fio,” “Ad mendicatum redactus sum.” Schleusner. Newcome, quoted by Belsham. Doddridge in loc. v. Knight in loc. Hammond in loc.

M^r Knight translates the passage, "yet for your sake he *became poor*, that ye through his poverty might be rich."

But even if the Unitarian translation were supported by these great authorities; were it, as it is not, philologically accurate; and were either mode of rendering admissible, it would still be difficult to defend their translation upon their own hypothesis. Jesus of Nazareth, they tell us, was ignorant of the nature of his commission till he was about thirty years of age, when he was led to the scene of his grand temptation, for the express purpose of teaching him, "that his powers were not to be employed for his own gratification and the relief of his necessities; but for the benefit of the human race in obedience to the will of God."* If then he had otherwise employed them, he would have opposed the design of him who bestowed them, and of course would have failed in the execution of his commission. In abusing them, he would have been chargeable with high offence, and in not abusing them, under such prohibitions, there was surely no uncommon merit; especially as, according to the Unitarian opinion, he was only in possession of his powers for little more than the space of one year.† The words under review were employed by the Apostle to set him forth as a pattern of condescension and generosity; but it is difficult to conceive what motive to the fulfilment of these charities the Corinthians could deduce from the fact, that this Jesus, during that short period, was not permitted to work miracles for the gratification of his own necessities. It is easy, on the contrary, to understand the nature of the Apostle's argument, and we cannot be susceptible of gratitude, if we feel not the force of the motive which is founded upon the common interpretation of his words. In this view of them, we have a transcendent and unexampled display of love and condescension. "Many waters could not quench it, neither could the floods drown it. The foxes have holes, and the birds of the air have nests, but the Son of Man had not where to lay his head. Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." pp. 35—39.

Never was argument more lame and inadequate to its purpose than the reasoning of Unitarians in this instance. That Jesus had the power of using the miraculous agency with which, according to them, he was *endowed*, for purposes of personal support or gratification, they cannot venture to affirm; but unless he could have so employed that agency, he could not be *rich* in their sense of the expression; and there surely could be no "gracious goodness" in Jesus's living in poverty, while he could not possibly have lived otherwise. Never was reference, on Unitarian principles, so completely unmeaning as that of Paul to the condescension and kindness of our blessed Lord. This is one of the numerous passages which no ingenuity of cri-

* Wakefield's Inquiry, p. 182. Balsham's Inquiry, p. 448.

† Balsham, p. 448.

ticism or interpretation, will ever divert from their proper purpose and meaning.

Mr. Wilson's Inquiry is one of the fairest and most temperate publications which we have seen on the subject which it brings under discussion: he does justice to the opinions of his opponents, and treats them with respectful attention, wisely concluding that misrepresentation and the use of irritating language are not required for the service of truth. We have only further to express our wish that more care had been employed in preparing the present work for the public, which wish the Author may consider as intended to serve his own interests by suggesting the necessity of a complete revisal of the Inquiry, should a second edition be demanded.

Art. VIII. *Narrative of my Captivity in Japan*, during the Years 1811, 1812, and 1813. With Observations on the Country and the People. By Captain Golownin, R. N. To which is added, an Account of Voyages to the Coasts of Japan; and of Negotiations with the Japanese for the Release of the Author and his Companions. By Captain Rickord, 2 vols. 8vo. London. 1818.

WITH regard to nations not less than individuals, it must always be agreeable to a benevolent mind to have prejudices removed, and to exchange an unfavourable opinion for a favourable one. There is, perhaps, no country against which Europeans entertain more dislike and suspicion than Japan. Except, indeed, to the Dutch, whose uniform policy has been either to conceal or to misrepresent, the Japanese are a people almost unknown. The timidity of character which is in them a far more striking feature than the cruelty of which it has sometimes given them the appearance, has induced them to seclude themselves from almost every advantage of commerce, lest it should likewise subject them to innovations in their habits, or to the discovery of their weakness. Although the field of Captain Golownin's observations was unavoidably very limited, yet, from the peculiarity of his situation, he was brought into much nearer contact with the Japanese, than he would have been under circumstances, which might have commanded more of the shew of respect, but would, at the same time, have induced more of their characteristic dissimulation and reserve. His Narrative is written in an unaffected style, and the simplicity which pervades it has the appearance of being the simplicity of truth. He professes to describe only what came within his own observation and experience, and to report only what he saw with his own eyes.

Captain Golownin was in 1811 appointed by the Russian Government to the command of the *Diana*, imperial sloop of war, with orders to explore as minutely as possible, the southern

Kurile and Shantar Islands, and the coast of Tartary from latitude 53° 33' north to Okotzk. The object of his destination was one which had at different periods awakened the curiosity and excited the enterprising spirit of the most celebrated navigators, among whom we may reckon our own countrymen Gore and Broughton. The Japanese at this time manifested so little inclination to return the advances which the Empress Catherine had made a few years before, with the view of gaining their friendship, that they had not only forbidden all Russian vessels to touch at any of their ports, on pretence of either trade or negotiation, but had even ordered that in case of any of their own people being wrecked on the coasts of Russia, they should be conveyed back to their country in Dutch, and not Russian vessels. The causes of this dislike, which are detailed at some length, were such as rendered the utmost prudence and caution requisite on Captain Golownin's part, in case of his being subjected to any intercourse with the Japanese during his inspection of the islands under their dominion. It was not long before the exercise of these qualities was called for. By what might seem a fatality, he was induced to send a boat towards the island of Eetoorpoo, imagining it to be inhabited by Kuriles, but perceiving this boat to be met by another from the shore, and fearful of the reception his people might meet with, he ran the sloop close into the shore, and hastened in another armed boat to their assistance. On landing, he, to his great surprise, saw Mr. Moor, the midshipman, under whose command the first boat had been sent out, in conversation with some Japanese, and was still more concerned to hear that these Japanese had sent the Russian Kuriles, who it appeared, had been accidentally cast on the island a year before, and detained prisoners there from that time, to meet the boat, and entreat those who were in it not to set foot on shore. Captain Golownin, on hearing this, justly reprimanded Mr. Moor for his rashness in persisting in his original destination without turning back to consult his superior officer. The young man excused himself by alleging that such conduct might, he feared, have been imputed to cowardice. From this over-tenderness for his own reputation, sprang all the calamities which subsequently befel himself, as well as his commander. After much prevarication on the part of the Japanese, and the hairy Kuriles, an appellation by the bye, which does not convey an idea very flattering to the personal vanity of any tribe of the human species, the Russians sailed from Eetoorpoo, accompanied by a Kurile of the name of Alexei Maximovitsch, who engaged to act as their interpreter among the Kuriles and Japanese. By the advice of this person, they afterwards, being fearful of wanting provisions,

sailed towards the Island of Kunaschin, where he informed them they would meet with safe anchorage, and a fortified willage which could supply them with wood, water, rice, and fresh roots.

Captain Golownin, being desirous of examining the harbour of Kunaschin, as well as the channel which separates that island from Matsmai, which has never hitherto been described by European navigators, willingly acceded to this proposal, but he proceeded with the greatest caution, in order that he might not alarm the Japanese, who on the first approach of the vessel shewed every disposition towards hostility and dislike. After an intercourse of signs and negotiations somewhat minutely described, he was at last induced to go on shore to confer with the Governor, who sent him an invitation for that purpose, and who met him in a manner which he most likely thought would convince the Russian Captain of the importance of the personage with whom he had the honour to be admitted to converse. He appeared completely armed, and accompanied by two soldiers, one of whom carried his long spear, and the other his cap and helmet, which was adorned with the figure of the moon. In addition to these outward signs of dignity, he assumed a demeanour, intended, we may presume, to be imposing.

His eyes were cast down and fixed upon the earth, his hands pressed close against his sides; he besides proceeded at so slow a pace, that he scarcely extended one foot beyond the other, and kept his feet as wide apart, as though a stream of water had been running betwixt them.' Vol. I p. 61.

During the interview with this slow-walking personage, many circumstances occurred, which ought to have put Captain Golownin on his guard; but it seemed as if he was determined to oppose Russian credulity to Japanese suspicion,—the most rash confidence to the most cautious artifice. Another invitation was given by the Governor, and accepted; in a fatal moment the Captain landed with Mr. Moor, the midshipman, Mr. Chlebnikoff, the pilot, the Kurile Alexei, and four able seamen. An interesting account of their reception follows; but in its very outset there was enough to alarm any one who possessed ordinary penetration.

On entering the castle-gate, I was astonished at the number of men I saw assembled there. Of soldiers alone, I observed from three to four hundred, armed with muskets, bows and arrows, and spears, sitting in a circle, in an open space to the right of the gate: on the left, a countless multitude of Kuriles surrounded a tent of striped cotton cloth, erected about thirty paces from the gate. I never could have supposed this small insignificant place, capable of containing so many men, and concluded that they must have been collected from

all the neighbouring garrisons since we appeared in the harbour.' Vol. I. p. 69.

Still no suspicions were awakened in the breast of the worthy Captain, who, to avoid the very appearance of distrust on his part, had ordered the boat which had brought him, to be hauled up on the shore, until it was half out of the water, leaving only one sailor with it; nor could even the information given him by Mr. Moor, that naked sabres were distributing among the soldiers, who were sitting in the open space, convey to him any idea beyond that of two or three having been accidentally drawn out of their sheaths. His eyes were not opened, till on his inquiry concerning a supply of provisions, a hostage was demanded while a message on the subject should be sent to the Governor of Matsmai, under whose jurisdiction the Governor of Kanaschin considered himself. To this proposal, Captain Golownin replied, that he could say nothing, without consulting the officers who remained on board the *Diana*: he then rose to go away, upon which, the Governor suddenly altering the tone of his voice, broke forth into a loud and vehement speech, in which he made frequent mention of certain Russians, who had a few years before committed several wanton injuries on the Japanese coasts, in burning their villages, and destroying their provisions, and accompanied his words with striking several times on his sabre.

* In this manner, he made a long speech, of which the terrified Alexei interpreted to us only the following sentence: "the Governor says, that if he lets a single one of us out of the castle, his own bowels will be ript up." This was brief and decisive! We instantly made all the haste we could to escape. The Japanese did not venture to close upon us, but set up a loud cry, and threw oars, and large pieces of wood at us to knock us down. On our reaching the gate, they fired several times on us, but without effect, though one of their balls whistled past the head of Mr. Chlebnikoff. We now found that they had succeeded in detaining Mr. Moor, the sailor Makaroff, and our Kurile Alexei in the castle. We ran, however, to our landing place; but on arriving there, perceived with horror, that the tide had ebbed, about five fathoms, and left the strand quite dry. As the Japanese saw that it was impossible for us to get the boat afloat, and had previously ascertained that it contained no arms, they became confident, advanced against us with drawn sabres, which they held in both hands, muskets, and spears, and surrounded us beside the boat. I cast a look upon the boat, and said to myself:—It must be so;—our last refuge is lost; our fate is unavoidable;—I surrendered. The Japanese seized me by the arms and conducted me to the castle, into which my unfortunate companions were also conveyed. On the way thither a soldier struck me several times on the shoulder with a small iron bar, but one of the officers said something to him, accompanied with a look of displeasure, and he immediately discontinued.' Vol. I. p. 74.

There is something not a little ludicrous in the idea of several hundreds of Japanese and Kuriles assembled together to seize seven Russians, and yet not venturing to come into contact with them, until they had ascertained that they were without means of either flight or defence. In the same spirit of cowardice, when they had got their prisoners in their power, we find them binding them with small cords, as carefully as the Lilliputians fastened down the Man-Mountain, and even in this state, they were deemed objects of sufficient terror to require conductors fully armed, and an inspection of their bonds every quarter of an hour. Much that appeared cruelty to the Russians on their first acquaintance with the Japanese, proved, however, on a farther intercourse, to be only the effect of that excessive caution which is the offspring of timidity and ignorance. On ascending a hill in their way to the place of their final destination, these unfortunate men beheld their vessel under sail, upon which Chlebnikoff, who, however, never suffered either murmur or reproach to break from his lips, exclaimed '*Wasily Michailovitch!* take a last look of our *Diana!*' It is impossible not to sympathize in the feelings which these words awakened in Captain Golownin, who in addition to every other cause of anxiety, suffered all the torments of self-reproach and ineffectual regret, under the thought that his own misfortunes, and those of his companions, were all attributed to his ill-judged confidence in the Japanese. Nothing, however, could be more honourable and generous, than the manner in which they uniformly acted towards their commander and each other, with the exception of Mr. Moor, who, there can be little doubt, acted under the influence of an intellect disordered by long confinement.

The Japanese are represented as having treated their prisoners with a delicacy and kindness, well worthy of imitation in more refined countries. During a long march, every attention was paid to their comfort, except in regard to the tightness of the ligatures which were considered as requisite to their safe keeping. Every accidental manifestation of abuse of power, or undue curiosity, was immediately reprimanded and repressed by those who were superior in command. When any thing of an unpleasant nature was to be communicated, it was always, we are told, preceded by the addition of some little delicacy to their bill of fare, as if to testify their disposition to mitigate it as far as lay in their power. After a journey of nearly a month, attended by much personal suffering and fatigue, our travellers arrived at the city of Chakodade, on the outskirts of which they were met by vast numbers of old and young, of both sexes.

* We observed several men on horseback in silken dresses, which, as well as the rich harnessing of their horses, proved that they were persons of rank. In the afternoon, the procession began to move with great pomp. Both sides of the road were crowded with spectators, yet every one behaved with the utmost decorum. I particularly marked their countenances, and never once observed a malicious look, or any signs of hatred towards us, and none shewed the least disposition to insult us by mockery and derision.' Vol. I. p. 123.

The sight of their prison somewhat shook the philosophy of these unfortunate men; particularly as at first they had reason to apprehend that they were to be separated from each other, and kept in solitary confinement. Their first appearance before the Governor was not adapted to raise their spirits. Each was bound, and preceded by two grey-haired men in the common Japanese dress, bearing staves to the ends of which lance-headed axes were affixed, and followed by three Nambu soldiers, with sabres in their girdles; an imperial soldier marched by the side of each prisoner, and a Japanese behind him, having hold of the rope with which he was bound. In this condition they were brought into a kind of hall, which from its being ornamented entirely with instruments of punishment, they very naturally concluded to be a place of execution or torture. The civility and gentleness, however, with which they were received, soon quieted their apprehensions on that head: after the customary compliments were exchanged between them and the Governor, Captain Golownin was asked his name, and family name, a question which nearly baffled the efforts of Alexei the Kurile, who acted as interpreter, in the very first outset. "What tail has your name," he enquired, for in the Kurile language there is only one word for tail and ending. We could not comprehend what he meant, until at last, by a happy thought, he explained his meaning by an example:—"I am called *Alexei*," said he, "but my name has the tail *Maksimytch*, what *Tsch* have you got?" We had great difficulty with other questions, and often, after an hour's explanation with him, we remained just as wise as we were at first.' Vol. I. p. 126.

The questions which were asked in the course of this official examination, were but the beginning of that singular species of torture to which the curiosity of the Japanese subjected their captives, and which, though conducted on their parts with invariable good humour and politeness, was yet carried to a height absolutely insupportable. The Russians at last lost all patience, and refused to answer any more inquiries, declaring that they would rather be put to death at once than be continually subjected to such harassing importunities. The following specimens are given, of these tedious examinations.

* The same questions were put to Messrs. Moor, Chlebnikoff, and all the sailors in succession; other questions followed in the same order; namely, how old we were, whether our fathers and mothers were living, what was the name of the father of each of us, whether we had brothers and what number of them; whether we were married

and had children, in what towns we were born, how many days journey the places of our birth were distant from Petersburg, what was the business of each on board of the ship, what we did when on land, and whether the force then entrusted to us was great? All our answers were written down as before. When we had answered the question respecting our birth-place, the Japanese asked how it happened that we should all serve on board the same ship, though we were from different towns? We replied that we did not serve the towns in which we were born, but the whole country and the emperor, and that it was a matter of indifference to us whether we were employed on board the same or different ships, provided they were Russian. The secretaries did not fail to note down this explanation also. The question which, according to Alexei's interpretation, related to the number of men we commanded on land, gave us, in the result, considerable trouble. The Japanese wished to know exactly how many men were under the orders of each of us. When we stated the number was very different at different times, and depended on circumstances; they still asked what rule was established with respect to these circumstances. In order to get over the difficulty, we made a comparison between our rank and the rank of the army, telling them that a major commanded a battalion, a captain a company. We now believed the affair ended, but I shall have occasion hereafter to notice the vexation which we experienced in consequence of these answers. The next questions related to the names of our ships, their burthen, and the number of cannon they carried. At length the governor desired to be informed whether some change of religion had not taken place in Russia, as Laxman wore a long tail, and had thick hair which he covered all over with flour, whereas we had our hair cut quite short, and did not put any flour on our heads. On our telling them that with us there was no connexion between religion and the form of the hair, they laughed out loud, and expressed no little surprise that there should be no express law on this point; they, however, carefully wrote down our answer.—Vol. I. p. 137.

‘When I was taken I had ten or twelve keys of my bureau and drawers, and of the astronomical instruments belonging to the ship. The Bunyo wished to be informed of the contents of every drawer and every box. When I pointed to my shirt, and told him that my drawers contained such things as these, he asked me how many I had? I told him with some degree of ill-humour, that I did not know, and that it was my servant's business to keep that reckoning. Upon this he immediately enquired how many servants I had, and what were their names and ages? I lost all patience, and asked the Japanese why they teased us with such questions, and what use such information could be to them, since neither my servants nor property were near me? The Governor then with great mildness observed, that he hoped we were not offended by his curiosity, that he did not intend to force any answers from us, but merely questioned us like a friend. This kindness immediately calmed our irritation, and we reproached ourselves for the rude answers we had given.’ Vol. I. p. 201.

Captain Golownin then subjoins a long list of interrogatories such as the Japanese put in the course of the day, though not to a hundredth part, he assures us, of their amount. When it is considered, that out of every answer there grew fresh food for inquiry, and that the whole conversation was carried on through the interpretation of a half barbarous Kurile who knew scarcely any thing of the subjects enquired into, and whose language was continually deficient in the terms necessary to explain them, it may easily be imagined that these examinations were sufficiently provoking. These worthy people had another mode of tormenting, which was, the requesting drawings of every thing that was mentioned, and writing on fans and paper; a hundred and twenty fans being brought at a time, to be manufactured into curiosities by the touch of Russian penmanship. Nevertheless, to the honour of the Japanese be it mentioned, that with them every thing was a request, nothing demanded. They never abused the power which their own dissimulation, rather than the chance of war, had given them over their prisoners, and they with exemplary courtesy excused in them every hasty answer and peevish denial. Indeed the patience of the Japanese on all occasions was inexhaustible. Their insupportable slowness and tediousness, of which Captain Golownin complains, seem indeed to have communicated themselves to his own mind, so as to lay under equal contributions the patience of his readers.

The narrative, however, as it proceeds, excites a more lively interest. The Russians, worn out with the hopelessness of their imprisonment, resolve to regain their liberty, or perish in the attempt, Mr. Moor alone excepted, who adds to their distress by his defalcation from the common cause, and his treacherous endeavours to recommend himself to the Japanese, at the expense of his unhappy countrymen, whose present situation his own rashness had principally occasioned. The account given of their escape, or rather, as it unfortunately proved, of their fruitless attempt towards effecting it, is interesting enough. To add to their difficulties, Captain Golownin had, in creeping through a fence of the prison, lamed himself so severely, that it was only with misery to himself, and detention to his companions, he could proceed on the way, insomuch that he begged them to leave him, rather than risk, for his sake, their own safety.

The island of Matsmai is described as covered with hills. The ground is no where level except on the coast, and at short distances from the base of the chain of mountains which extends over the whole island. The midland parts are uninhabited; all the Kurile and Japanese villages lie along the coast. It was the intention of the Russians to secrete themselves among the

most impassable parts of these mountains until they might venture to the edge of the coast, where they hoped either to get possession of some fishing-boats, in which they might be able to convey themselves to the coast of Tartary, or hail some of the numerous European vessels which were continually passing the island. With incredible labour they so far succeeded in their design, as to gain the summit of the highest hill in Matsmai, on the third day after they had effected their escape from prison. Here they kindled a fire, dried their clothes, and having collected some reeds, built a hut for their temporary comfort.

‘ Having eaten heartily of boiled herbs, and a portion of our store of provisions, we laid ourselves down to rest, as night had already set in. In consequence of the extreme fatigue we had undergone, we quickly fell asleep. My repose was not however of long duration; being oppressed by the excessive heat of our hut, I awoke, and walked out into the open air. I leant myself against a tree near the hut, and the magnificent image of nature which I then beheld, excited all my admiration. The sky was clear, and numerous black clouds were floating around the nearest hills. It probably rained in the plains. The snow glistened on the tops of the mountains in the distance. I never saw the stars shine with such brilliancy as on that night; a deadly stillness prevailed around me. But this sublime spectacle vanished when suddenly recollected our situation, which now presented itself to my mind in all its horrors. Six men on the summit of one of the highest mountains in Matsmai, without clothing, provisions, or even arms, by the help of which we might have obtained something to save us from starvation, and surrounded by enemies and wild beasts, wandering over a strange island, uncertain whether or not we should succeed in gaining a vessel; and I in a state of lameness which occasioned the severest agony at every step. To reflect on so helpless a condition was indeed to be verging on despair! In the meanwhile some of my companions also awoke, and their sighs and prayers served only to increase my distress. I forgot my own misfortunes, and shed bitter tears for their unhappy fate. In this situation I remained for upwards of an hour, when the cold forced me again to take refuge in the hut. I stretched myself upon the ground, but to sleep was impossible.’ Vol. ii. p. 16.

After wandering over the frightful gulfs and huge rocks of Matsmai, which he declares he cannot even at the time of writing look back upon without horror, and which not millions of money would tempt him to retrace even in the open day, he at length succeeds, together with his companions, in reaching the shore, and finding boats, they formed two sails by means of stitching their shirts together, and ropes and other appurtenances out of their woollen clothes. They now seemed on the point of reaping the reward of all their perseverance and fidelity to each other; when, in an instant, they found themselves suddenly surrounded by a party of armed men, who, it seems, had tracked all their

painful and weary route from its very commencement, and had often had them actually in sight, at the moment when they fancied themselves in temporary security. They were now once more bound, and conducted back to the prison from which they had at so great a risk escaped. Here again the character of the Japanese is placed in a surprisingly amiable point of view. No exultation over these unhappy captives, it seems, was manifested; no reproach was uttered. Every one manifested commiseration, and many of the women shed tears, offering them provisions as they passed through the villages!! On their return to the Castle, a repast was served up to them as usual, and they were afterwards conducted into the Hall of Justice, to be examined respecting their escape.

‘All the officers having taken their places the Bunyo entered. No change was perceptible in his countenance. He maintained his accustomed cheerfulness, and expressed not the slightest displeasure at our conduct. Having taken his seat, he enquired, in his usual benevolent manner, what had induced us to escape? I requested the interpreter to state to the Bunyo, that, before I answered his question, I wished to inform him that I alone was guilty, and had forced the rest to fly with me; which they were obliged to do; for a refusal to obey my orders would render them liable to severe punishment, should they ever return to Russia. I further declared, that they might put me to death, but that it would be unjust to injure a hair of the head of any of my companions. The Bunyo replied, that if the Japanese thought fit to put me to death, they would do so without any suggestion on my part; but that if on the contrary they did not see the necessity of such a proceeding, all my entreaties would be of no avail.’ Vol. ii. p. 43.

With this obliging assurance the worthy Bunyo proceeded to question the Russians as to the manner of their escape, at what hour they had left the house, what course they had pursued, how far they proceeded each day, what articles and provisions they had carried with them, &c. Nothing could be more impartial or dispassionate than this examination; in the course of which, the Bunyo took pains to ascertain in what degree any attempt to escape from confinement was considered in Europe as criminal or disgraceful, and at the end of it, he made, through the aid of the Interpreter, the following speech.

‘Had you been natives of Japan, and secretly escaped from your prison, the consequence might have been fatal to you; but as you are foreigners, and ignorant of the Japanese laws, and more particularly as you did not escape with a view to injure the Japanese, but for the sake of returning to your native country, which it is natural you should prefer to every other, our good opinion of you remains unaltered. The Bunyo cannot be answerable for the way in which the government may view your conduct; but he will still continue

to exert all his endeavours to gain permission for you to return to Russia.' Vol. ii. p. 50.

Until the determination of the Japanese Government respecting the Russians could be known, it was necessary, according to the established laws, to treat them as criminals. Still, the severity of their imprisonment was softened as much as possible by a thousand acts of kindness. We cannot undertake to follow our Author through all the vexatious delays which arose partly from the conduct of Mr. Moor, who, under the influence as it should seem of mental derangement, did every thing in his power to injure his fellow prisoners, and to discredit the statement they made in their defence, and partly owing to a most singular combination of circumstances, which tended, though very undeservedly, to place their actions in a suspicious point of view. Through the persevering anxiety of Captain Rikord, who had succeeded Golownin in the command of the *Diana*, and the laudable exertions of the Russian Government, they terminated in their happy deliverance. The Japanese, who had, we are told, exhorted the Russians in their affliction to rely on the goodness of a Supreme Being, now shewed their sympathy by causing prayers to be put up for their safe voyage, in all their temples for five days! Where shall we find a counterpart to this pious and amiable conduct? That of the Lewchewers themselves did not come up to it.

We must now take our leave of good Captain Golownin, whose volumes have afforded us at least some entertainment, and could we feel a perfect confidence in the correctness of his representations, would tend very materially to alter our estimate of the much injured and singular people whom he describes.

Art. IX. 1. *Altham and his Wife*, a Domestic Tale, 12mo. pp. 198. London. 1818.

2. *Lucy Smith; or the Young Maid and her Mother's Bible*, a Tale. By the Author of *Village Histories*, 12mo. pp. 28. Price 4d. or 3s. 6d. per dozen. London. 1818.

IT is not always easy to decide when the utter worthlessness of a publication should exempt it from being dragged forth to notice. A specious title may procure for such works a circulation to some extent, before their real character is ascertained, and on this account it seems doubtful how far they should be considered as beneath our critical notice.

These two works, although of very different literary pretensions, have one common and obvious design; a design in which it has been by no means unfrequent for the church-bigot and the infidel to be found concurring. They are distinguished from each other chiefly in this respect, that the one belongs to

that class of Tales designed for the lower classes, which are usually styled *Tracts*; the other to that class of Tracts designed for the higher and middle classes, which assume the denomination of *Tales*. Both come under the general head of Fictions, for how humble soever be the effort of imagination requisite for their production, they are both purely imaginative. As to their moral character, the Tract is the most plausible in its design, but appears to be the most wilfully false and injurious in its representations, and, as being addressed to the lower classes, the most dangerous in its tendency. The Tale seems to be innocent of any moral design; its malignity has no definite object, no purpose but the gratification arising from its own exercise, as being intimately connected, in certain minds, with the emotions of taste.

In compliment to the lady-author, we shall first despatch the smaller Tract. Our readers will anticipate the general nature of its contents from the following advertisement.

‘The Author disclaims, in the most solemn manner, any intention of casting the least general reflection on the respectable body of Dis-senters, by relating the incident which will be found in these pages.

‘If any apology were necessary for publishing a circumstance which really happened, it might be found in referring to the false and fabricated circumstances published by many, with the sole purpose of injuring those who never injured or interfered with them. If such men have disseminated deliberate *falsehoods* for the sake of drawing poor people from the Church, by bringing “railing accusations” against the clergy, it would not be inconsistent with charity to publish *truths*, in order to keep them faithful to it. But such feelings the writer disclaims; and she hopes that all sober Christians, of whatever community, will join with her in deprecating those *abuses* of religion which are gaining ground, and those *abusers* of it, who disgrace their profession, wherever found.

‘Two most material facts it is requested the reader will keep in mind. Religion, or what is called so, never made a more rapid progress than of late; yet the circumstance is remarkable and alarming, that, according to the Report of the House of Commons, it appeared that, in the course of ten years, crimes over the kingdom had increased three times to their former amount. Among other causes, may not one be, the system of omitting, or obliquely vilifying morals?

‘The rising generation has been marked with particular depravity: without venturing for an instant to impute this circumstance to any mode of education different from that pursued by the Church, it is at least a consoling and triumphant fact, that none of these crimes have been traced to the children educated in the National Schools.’
pp. v—vii.

We shall not stay to notice these vague and foolish assertions. It must be remarked, however, that the Author evidently wishes it to be understood, that while other writers, (what writers she

is careful not even by the remotest hint to specify,) have been guilty of circulating *deliberate falsehoods* against the Church, the incident she is about to record, is *simple fact*. The first paragraph in the Tale confirms this impression.

‘To record the passing events that occur in humble life, is not, I trust, without utility, particularly in these times, when books and tracts of a dangerous tendency are circulated with a perseverance almost incredible, among the labouring poor. The sad effects which the distempered views of religion had upon the mind of a young and artless girl, it will be my business to record in the following pages.’ p. 1.

The ‘incident’ is briefly as follows. Lucy Smith was the only daughter of a small freeholder who, as well as his wife, had been ‘religiously brought up in the good old Church of England principles; and under the guidance of such worthy people, we cannot wonder that she grew up religious, kind-hearted, and affectionate, in the highest degree, to her parents.’ In her eighteenth year, she lost her mother, but was comforted by the friends who came to look at the corpse, with the assurance that the placidity of the countenance denoted *without a doubt* that she was then happy. This is apparently introduced as an amiable specimen of Christian charity. Soon after this, she formed an intimacy with a neighbouring family of Dissenters, in disregard of her good mother’s cautions, and one fine Sunday afternoon, she was seduced by them into an act of further disobedience to her injunctions, by attending the service of the meeting: ‘curiosity, and the urgent entreaties of her friends, (most unhappily for her,) overcame her scruples.’ This visit ‘*naturally led*’ to an acquaintance with the minister whom she frequently met at the house of her new associates.

‘Religion was always the topic of conversation, and he soon convinced this poor timid girl that she had no chance of salvation if she still persisted in going to church, and hearing formal prayers, and more particularly the Lord’s Prayer. Lucy started at this assertion: “How can that be wrong,” said she “which our Saviour himself taught his disciples to use?”—“It is, however, wrong,” said the preacher; “and therefore we never suffer it to be read in our chapel.”’ p. 13.

Lucy returns home disheartened and bewildered, and on the next Sunday, stays away from church to read the ‘various tracts’ given her by her indefatigable friends.’ She carefully conceals from her father the change in her sentiments, which the perusal of these tracts of course produced; but it soon displayed itself in her conduct. She becomes indolent, sullen, and a slattern, poring all day over books adapted to excite ‘*fanciful feelings*,’ and to all the entreaties and threats of her father on the subject of her going with him to church, obstinately

indifferent. The poor man too late lamented his weakness in allowing of 'any intimacy with the chapel people.' The dissenting minister, however, we are told, rejoiced in all this, and told her she was suffering for righteousness sake. He gains at length such an ascendancy over her mind, that she is persuaded to part with all her little store of money to satisfy his repeated importunities, and finally, at his suggestion, to rob her own father of four guineas, for the purpose of contributing to his necessities. The farmer discovers the theft: his suspicion immediately falls upon his daughter, who, overcome with horror and remorse, falls senseless at his feet, and finally loses her intellects, which she never recovers. The minister is ultimately obliged to leave the neighbourhood, but persists in asserting his 'perfect right' to the money given him by Lucy, on the ground, that 'the labourer is worthy of his hire.'

'In the leading circumstances of the history of Lucy Smith, we see fully exemplified the sad effects of turning aside from plain scriptural doctrine, to listen to the wild dogmas of fanatics, who always interpret Scripture as it suits their system of thinking; and that want of charity, which they so loudly complain of not being shown them by members of the Established Church, forms too often a striking part in their own character; otherwise, why all that bitterness against it, and that eager zeal to convince the ignorant and unwary, that no safety is within its pale, and by their bewildering and gloomy doctrines producing despair and madness?' p. 27.

Far be it from us to fasten upon the class to whom this lady would wish to be understood as belonging, the odium of sanctioning, in any way, this tissue of clumsy falsehoods. As to the lady herself, she is evidently gone far out of the reach of our expostulations. The supposition that a fact in any of its circumstances approaching to the incident described, ever occurred, would avail nothing in extenuation of the baseness of her misrepresentations, since the fact is brought forward as a *specimen* illustrating the general tendency of dissent. But the circumstances are put together in too bungling a manner to deceive a person for a moment with the semblance of truth. The writer talks of Lucy neglecting her Bible after she had been *converted*, for the *self-interpreting Bible* 'officially provided for her by 'her spiritual guide.' She is, it is evident, totally ignorant of the nature of the only work bearing that title, which is commonly known by the name of Brown's Bible; but then, Brown's Bible is not Mant's Bible. Again: Lucy is represented as having been told, that prayer for Divine grace 'avails nothing 'against God's eternal decrees:' an idea stolen, perhaps, from archbishop Sancroft's *Fur Prædestinatus*. The worst of it, indeed, is, that after all, this silly production can lay so little claim to originality, its calumnies being as stale and trite as they are wicked and injurious.

The 'Domestic Tale' proceeds from a different school, from what has been termed the 'Cockney School,' a coterie of poets and philosophers, who have been for some time struggling for celebrity by means of the most outrageous eccentricities both of style and of opinion. These gentlemen aspire to be the Epicureans of the day. They glory in being regarded as a set of 'out of the way fellows,' who 'on the subject of taste, as well as of morals and religion,' make free to follow the guidance of their 'own sensations.' This downward guidance has naturally led them far enough away from the standard of Christian purity; but then, they are most thoroughly *classic*, at least in their religious sentiments, and have more than half persuaded themselves that 'the religion of the loves and of the luxuries,' as they term the old idolatry of Pagan Greece, was a much better thing than the superstition of the Bible. In their 'retired conferences' they profess to differ from the believers in Revelation, by obstinately 'thinking well' of their Maker, whom they imagine to be a being full of kindness, wisdom, and strength, 'not at all weak in his designs, or subject to vindictiveness, and other bad passions,' which the Scriptures attribute to him. The 'exuberant kindness' of the Deity is proved by his sending such fine 'spirits as Shakspeare, Raffaele, and Mozart,' to dwell with us, 'not to mention a hundred others inferior, perhaps, but still divine,' such as Leigh Hunt, Bysshe Shelley, Haydon, and Hazlitt: to speak of the earth on which such spirits have sojourned, this 'green earth painted with flowers, revelling among joyous sounds,' and so forth, as "a vale of tears," as the Scripture terms it, is in their view only vulgar-minded impiety. It is true, that somehow or other men are subject to misfortunes and evils, but these need not disturb the exquisite sensations of a philosopher, so long as he can keep out of debt, and live at Hampstead. Listen to Altham's biographer.

'Is there among the misfortunes of this world any of power to unfit a man for this enjoyment?—Yes. Is it the sickening dismay and perished hopes of one issuing from the death-chamber of a child, or more beloved wife, with the last look of the expiring sufferer trembling through the mistiness of his eyes?—No: for the "covering heavens," if he throws himself under their cope, are infinitely kind, and so is the earth with its refreshing greenness. They will not, it is true, do away with his sorrow; but, as he looks from some shady place through the leaves poised on the topmost branch of a tall tree into the deep still blue, a sympathy and a calm come down, bringing with them hopes and beautiful imaginings, so that even in his sadness he enjoys a blessed influence. Is it want of health?—No: for what can charm away the uneasiness of the invalid like the free and fragrant air, containing in it's space a thousand birds—the music of one singing close by him, and ceasing only that

his attention may be carried out to the far horizon, from the very edge of which, as it seems, shoot some faint trillings, superseded anon by notes heard with more distinctness in the middle distance, which give place as quickly to others startling him again at his very ears—the while, his attention thus fatigued, a slumberous charm creeps over him, and he is prepared for a happy sleep. Even age with it's infirmities derives a dim foretaste of beatitude from the look of nature; but the misfortune I allude to admits not of such consolation; mean as it is in it's character, it nevertheless paralyzes the mind, haunting it unceasingly with notions of self-abasement—it is the misery of being in debt!" p. 30—32.

But this very misery arises from 'the denying contrivances' of selfish men, which 'interfere in the course' of this very pleasant world, disturbing the sensations and marring the 'luxuries, 'visual and otherwise,' of the very pleasant fellows who love to play their '*discountenanced pranks*' up and down in it. In other words, the being in debt would be a small matter, were it not for the illiberal notions of the money scrapers, who are rude enough to remind poets and gentlemen of their forgotten obligations, and to insist, sometimes peremptorily, upon matters of mere honesty. 'Alas!' says our Author, and our readers will coincide in the sentiment, if not in its designed application, 'there is only one part out of tune of nature's music, and that 'is man; and dreadfully, to be sure, does he contrive to spoil 'the harmony!' p. 6.

But to our tale. Altham is a 'spirit' of this high poetical order of *sensationists*: his character is, we apprehend, designed to embody the *beau idéal* of the sect, on which account we are glad to notice that he is represented as a married man, fond of his wife and children. He falls in love with a beautiful young lady whom he meets with one night at the theatre; the progress and consummation of their intimacy occupy the first three chapters of the Tale. When they had been married about a year, it happened that they were invited to spend the evening at the house of a friend, in company with a Mr. Simpson, a Methodist, with whom Frank Altham has some unpleasant altercation. This simple circumstance is the unsuspected cause of overwhelming misfortunes. In consequence of the failure of the merchant who had been entrusted with the whole of his little property, Altham is left dependent on the salary he enjoys as secretary to lord Avon; this reverse, which compels him only to make retrenchments, he bears with manly fortitude, and his wife displays on the occasion the most exemplary nobleness of mind. Lord Avon is, however, killed by a fall from his horse, and his brother, the heir to the title, who at first appears disposed to treat Altham with every mark of consideration, gives him an abrupt dismissal. For this, it

afterwards appears, he is indebted to the calumnious representations of his character given by Simpson, with whom his lordship, being himself a Calvinistic fanatic, was accustomed to associate. In this emergency, Altham, by the assistance of his father-in-law, opens a music shop, but the flattering success he at first obtains is of short duration. His customers suddenly fell off. He called upon them, but they avoided him. 'There was a blight upon him.' He sold his stock at last, to pay his creditors, and with a faint heart resolved to divert his exertions into some other channel. A day-school is his next resource, and in this, the same temporary prosperity is succeeded by the same sudden and mysterious reverse: he seemed to 'strive against what seemed an uncontrollable fatality.' Reduced to the greatest distress, his goods are at length seized for arrears of taxes, and himself is arrested and sent to jail for debt. All this is the work of Simpson, who under the terrors of approaching death, confesses to Altham's friend, that in consequence of the unfortunate argument he had with our hero, he had persecuted him with insatiable malice, spreading among all his connexions the report that he was an atheist, and had made a compact with the devil. At the same time that this mystery is cleared up, and that his friend Marriott, who had been absent from town at the time of his arrest, procures his discharge from prison, a sealed packet from the trustee who had defrauded him of his property, announces the repair of the merchant's fortunes, and restores Altham to independence, his house at Hampstead, and his incomparable wife.

The chief fault of the tale as a tale, is the gross absurdity of what we must call the plot. We do not allude to the character of Simpson merely, which is unnatural from the necessity of the case, but to the supposed effects which his calumnies are represented to have taken in every instance, so as to ruin Altham's business and character. Such a case could never in possibility have occurred in the present state of society. But upon the incidents of the tale, the Author has bestowed a very subordinate attention, his object being rather the illustration of character, and of the skill he displays in this part of the fiction, our readers will judge from the following specimen.

'Lord Avon was a man of high and ancient descent, and was strongly fenced round with the most unbending aristocratical notions; in spite of which he had for some years been a Calvinist, holding constant communion with many vulgar and intolerant persons of that sect. He was constitutionally ailing, and therefore gloomy; and it was unfortunate for him, that instead of meeting with some cheerful and philosophical physician, who would have told him that the phantoms of his mind originated in bodily disorder, which might be removed by diet, exercise, and medicine, he fell, or rather was led

ART. X. SELECT LITERARY INFORMATION.

**** Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its Plan.*

In the Press, a Grammatical Analysis (on a plan perfectly simple and altogether new) of the French, Italian, Spanish, German, the Ancient and Modern Greek, Latin, Hebrew and Syriac Languages, with a Classed Vocabulary; whereby those Languages, may be respectively acquired with facility. By the Rev. Fred. Nolan, Author of an Inquiry into the Integrity of The Greek Vulgate, &c. &c. The Modern Greek will be furnished by Mr. Calbo, a Native of the Ionian Republic, and Public Lecturer on Greek Literature. This work will be handsomely printed in one volume 12mo. and be so constructed as to form a Grammatical Apparatus to Mr. Bagster's Polyglott Bible, now in course of publication.

It is proposed to publish, by Subscription, a thin 8vo. volume on the Topographical and Monastic Antiquities of St. Neot's and Eynesbury, Hunts, and of St. Neot's, Cornwall; by Mr. Gorham, Fellow of Queen's College, Cambridge. It will be illustrated with 10 Engravings on Copper, and 12 or 15 on Wood. Price, to Subscribers, 8s: Subscriptions received by Lackington and Co.

Mr. Charles Taylor announces a fourth edition of Calmet's Dictionary of the Holy Bible, with the "Fragments," containing entirely new illustrations of Scripture incidents and expressions, selected from the most authentic historians, travellers &c. illustrated by several hundred plates of views, maps, plans, dresses, &c. Calmet's Dictionary is, unquestionably, the most complete work of its kind. It has been the object of emulation to others; but its imitators have either failed in their imitation,—or have depended for their merit on the labours of Calmet,—or

have sunk into disesteem, and never have obtained authority. The necessary accompaniment of Plates has been too expensive for the means of plagiarists: they have copied; but they could not rival; and, original information they had none.

The approbation of the British Public has been felt beyond the limits of the British Empire; and the American press has reprinted *verbatim* from our former editions; it is now, therefore, necessary to maintain the superiority of the London Copy, by combining those improvements which have been suggested by the long and anxious experience of more than twenty years.

The nature of these improvements may be expressed in a few words:—

In the first place, the Dictionary is now complete in one Alphabetical Series, the words contained in the former supplement being incorporated in their proper places. The whole of the Geographical Index, originally a distinct part of the Sacred Geography, forming the fifth volume, consisting entirely of new matter, is also included: so that it is presumed, the additions of various kinds will form nearly, if not altogether, one third of the present edition; distinguished from the original, by being inclosed in brackets [].

The approbation bestowed on the Illustrations of Scripture, by means of local information derived from the East, has been too general and too lively to be misunderstood. These Fragments have been the source and the support of sundry similar undertakings: they have furnished extracts without number to periodical publications, and have formed the basis and the body of volumes. They are now revised; and many things are more clearly expressed, in conse-

quence of more effectual information, with considerable additions; but, it has been thought advisable to retain their former order, not to disturb the numerous references made to them, as well in the work itself, as by late writers. In consequence, this division will be enlarged from one volume, inconveniently thick, to two Volumes. The additional parts may be had separately, for the accommodation of original subscribers.

The Plates will also form an Atlas, or Volume by themselves, arranged alphabetically; each subject will be particularly explained; and their utility will be increased by a great increase of references. Such plates as have been injured in working (for several have printed no less than four or five thousand impressions) are cancelled; and new plates are engraved in their stead: others are carefully revised, and corrections and additions are inserted throughout.

The whole will be uniformly printed, on paper of the best quality; and in short, the work will be placed in that state which the Editor presumes will be most satisfactory to the Public, and most honourable to the parties engaged in it.

Four parts of the new edition, each containing six sheets of Dictionary, and six sheets of the Fragments, with at least six plates; are now ready for delivery, and will be continued with all possible speed. The extent of the whole, will, it is presumed, notwithstanding the extensive additions, very little exceed that of the former editions.

John Crawford, Esq. late resident at the court of the sultan of Java, is preparing a description of the Islands of Java, Bali, and Celebes; with an account of the principal tribes of the Indian Archipelago.

Thomas Brown, Esq. will soon publish, in quarto, the Conchology of Great Britain and Ireland; also, in octavo, the Elements of Zoology; both works illustrated by figures drawn from nature.

Mr. G. Russell of his Majesty's Office of Works, has in the press, a Tour through Sicily in 1815; performed in company with three German gentlemen of considerable literary attainments.

A volume of Poems and Songs, chiefly in the Scotch dialect, by the late Mr. Richard Gall, will soon appear.

Mr. John Chalmers, Author of a History of Malvern, is printing a His-

tory of Worcester, abridged from the histories of Dr. Nash and Mr. Green, with much additional information.

Mr. Henry Thomson will soon publish, Remarks on the Conduct of a Nursery; intended to give information to young mothers and those likely to become such.

Mr. J. G. Mansford will soon publish in octavo, an Inquiry into the Influence of situations in Pulmonary Consumption, and on the duration of life.

Dr. J. Maccullock will soon publish, an account of the Western Isles of Scotland, particularly with regard to Geology, in two octavo volumes, with a quarto volume of illustrative engravings.

The continuation of Mr. Bigland's History of Gloucestershire is actually began at the press, and a portion of it may be soon expected to appear.

Dr. James Johnson has nearly ready, a small work on the Gout; containing a popular view of all that is known on the nature, cure, and prevention of that formidable disease.

The Earl of Lauderdale will soon publish, a second edition, with considerable additions, of an Inquiry into the Nature and Origin of Public Wealth.

The fifth edition of the British West Indies, by Bryan Edwards, continued to the present time, in four octavo volumes, with a quarto one of maps and plates, is expected early in next month.

R. Southey, Esq. has nearly ready for publication Memoirs of the Life of John Wesley, the Founder of the English Methodists. In 2 vols. 8vo. illustrated by portraits of Wesley and Whitfield.

In a few days will be published, a Narrative of the Wreck of the Ship Oswego, on the Coast of South Barbary, and of the sufferings of the Master and the Crew while in Bondage among the Arabs, interspersed with numerous remarks upon the country and its inhabitants, and concerning the peculiar perils of that Coast. By Judah Pad-dock, her late Master.

A new and improved edition is just ready of The London Dispensatory; containing the Elements and Practice of Materia Medica, and Pharmacy, with a Translation of the last editions of the Pharmacopœias of the London, the Edinburgh, and the Dublin Colleges of Physicians; many useful Tables; Copper-plates of the Pharmaceutical Appara-

tus, and two additional Plates of the Steam Apparatus at Apothecaries' Hall; the whole forming a Synopsis of Materia Medica and Therapeutics. By Anthony Todd Thomson, F.L.S. &c. &c. One large Volume, 8vo.

A Second Memoir on Babylon: containing an Enquiry into the Correspondence between the ancient descriptions of Babylon and the remains still visible on the site. Suggested by the "Remarks" of Major Rennel, published in the *Archæologia*. By Claudius James Rich, Esq. will be published shortly—Also, by the same Author, the 3rd edition of a Memoir on the Ruins of Babylon.

An interesting volume will be published in October, entitled *Sketches of America*, being the Narrative of a Journey of more than Five Thousand Miles through the Eastern and Western States, contained in Eight Reports, addressed to the Thirtynine English Families who deputed the Author, in June 1817, to ascertain whether any, and what Part of the United States, would be suitable for their Residence, presenting a general Detail of the prices of labour, supposed Amount of Annual Domestic Expenditure, State of Trades, Manufactures and Agriculture; the best modes of employing Capital, &c.; likewise the Moral, Religious, and Political condition of the American People.—With Remarks on Mr. Birkbeck's "Notes" and "Letters," accompanied with a plan of that Gentleman's Settlement in English Prairie, on the River Wabash.—Also, an Appendix, comprising various Particulars useful for Emigrants to know, from the period of their leaving this Country, to their arrival, at their destination. By Henry Bradshaw Fearon. In one Volume 8vo.

An octavo volume of *Essays on the Elements of Geology*, is in the press, and will be published shortly.

The third edition is nearly ready for publication, of *A Treatise on some practical Points relating to the Diseases of the Eye*. By the late John Cunningham Saunders. To which is added, a short Account of the Author's Life, and his Method of curing the Congenital Cataract, by his Friend and Colleague, J. R. Farre, M.D. illustrated with eight Engravings, and a Portrait of the Author.

In the course of November will be published, the third and concluding volume of Archd. Coxe's *Memoirs of the Duke of Marlborough*.

In the Press, and immediately will be published, in 1 vol. 8vo. illustrated by Plates. *Pathological and Surgical Observations on Diseases of the Joint*. By B. C. Brodie, F.R.S. Assistant Surgeon to St. George's Hospital, and Lecturer on Surgery.

Preparing for the press, *A History of Greenland*; containing a description of the country and its inhabitants, together with an account of the missions of the United Brethren in that country: from the German of Crantz. The former part will also comprehend valuable details of the original discovery and colonization of Greenland by the Norwegians, the vain attempts made by the English, Danes, and others, to explore the East Coast, along with a succinct narrative of the partially successful mission at Godthaab. As an Appendix to the whole, will be added a Continuation of the History of the Missions of the Brethren down to the present time, comprising a period of about Eighty years. The Work will be accompanied with supplementary notes from authentic sources, including interesting Notices of Labrador.

The fourth part of the *Encyclopædia Metropolitana* will appear in the course of the present month.

Preparing for publication, *The Iron Mask*, a Poem. By the Author of the *Recluse of the Pyrenees*.

In the press, *The Beauties of Affection*, and other Poems.

A Second Edition in 4to. of the *Memoirs of John Evelyn*, Esq. Edited by W. Bray Esq. is expected to appear in the course of November.

The following Works are also nearly ready for publication.

An 8vo. edition of *Northcote's Life of Sir Joshua Reynolds*, with considerable additions.

Recollections of Japan by Captain Golownin, Author of a "Narrative of a Three Years Captivity in that Country." 1 vol. 8vo. with an introduction containing a Chronological Account of the several Voyages undertaken to Japan, from the first period of European intercourse with that Country.

Sketches of the Philosophy of Life, by Sir Charles Morgan, M.D. and Fellow of the Royal College of Physicians of London.

The Irish Tale, by Lady Morgan, announced under the title of *Florence MacCarthy*, will not appear till November.

THE ECLECTIC REVIEW,

FOR NOVEMBER, 1818.

Art.^oI. *Journal of a Visit to South Africa, in 1815 and 1816.*
With some Account of the Missionary Settlements of the United
Brethren, near the Cape of Good Hope. By the Rev. C. I. Lat-
robe. 4to. pp. 406. £2. 2s. London, 1818.

IN the islands of Malta and Ceylon, and in the settlement of the Cape of Good Hope, England holds the three most important and commanding fortresses and arsenals of her maritime empire. The two former are not now under consideration, but the latter well deserves a few remarks on its political and commercial value, before we enter upon the more immediate examination of the work before us, of which, though in a very different view, it forms the subject. It is a strange and unaccountable fact, that the British have generally been slow in acknowledging the worth of many of their most important foreign settlements, while the French have been prompt and acute in availing themselves of their negligence and ignorance. We were not sensible of the naval and military importance of Ceylon, till it was taught us by Suffrein; Malta had been the constant object of French intrigue, while we remained insensible of its advantages; and it required a long course of discipline, before our obstinate reluctance gave way to the conviction, that the Cape is the great outpost and bulwark of our Indian empire. Happily, our maritime ascendancy has enabled us to rectify the errors of our policy, though at an expense of blood and treasure which might have been easily saved.

There are two roads by which our Eastern possessions have been supposed to be assailable; the one through central Asia, the other by the usual marine route. The latter of these, by the Cape and the Mauritius, endangers the South of India; the former, which leads to the upper part of the Peninsula, comes at once upon our strong holds and our most valuable territory. Though the passage by the Cape presented the fairest prospect of success, especially while the Mahomedan

dynasty, the sworn enemies of England, held the Musnud of Mysore, yet the naval superiority of Great Britain, prevented all possibility of achieving so bold an enterprise upon an effective scale, and thus the Cape lost much of its value as an offensive station, although it might still favour the occasional transit of detachments, and essentially assisted the cruising and privateering system pursued by France. The practicability of the land route to India, forms no part of our present subject, and we leave it the more willingly, as we may not improbably be hereafter called upon to discuss it fully. If the Cape, then, was of so much value to France as an offensive station, it became of equal or of greater importance to England, as a defensive post, as the advanced work and watch-tower of her Indian frontier. It serves as a halting place for the refreshment of the crews of vessels bound on voyages to the East; it is an almost indispensable dépôt for troops, and with the more healthy parts of Ceylon, forms, in the sea-road to India, two convenient stages, the successive occupation of which, prepares European soldiers, by gradual seasoning, for active service in the hotter climates.

The commercial advantages of the Cape, arising from its central situation, are too generally known to need exposition here, and we shall pass on to a brief notice of its importance as a religious station, and as a nursery for fearless adventurers in a nobler and more arduous cause, a cause not stimulated by avarice and ambition. Africa, for various reasons, seems to have a paramount claim on Europe, for the blessings of civilization and religious instruction. The extreme ignorance of the natives, their degraded moral and political condition, their entire destitution of the means of improvement, together with the simplicity and gentleness of their general character, and, more than all, the bitter and protracted injuries inflicted on them by European avarice, call with an awful and awakening voice, not only for mercy and forbearance, but for the strongest and most persevering exertions of wisdom and benevolence. Unhappily, while Africa presents so wide and important a field for the exercise of Christian charity, the difficulties of access, and the almost utter impossibility of obtaining a secure and fenced foundation for an establishment, added to the destructive influence of the climate, render its coasts hardly tenable by the Christian missionary. The Church Mission has occupied, and retains with exemplary fortitude, almost the only available spot; but notwithstanding the most admirable management, the station is maintained at a distressing expenditure of valuable lives. Under these circumstances, the Cape of Good Hope offers a secure asylum, and a favourable though remote point for the labours of the Christian missionary. Should he even be unable to reach the central glooms of Pagan Africa, yet he is engaged in immediate

and strenuous conflict with the powers of darkness, and is gradually advancing, leading in his train the mingled blessings of conversion and civilization. The missionary establishments in this quarter are comparatively numerous, and obviously demand both great forbearance and vigilant protection on the part of Government, as a political engine of mighty efficacy, at the same time that they require the most active and enlightened assistance and support from those who regard them in a higher light, as a part of those mightier means which God is now manifestly employing for the extension of the kingdom of his Son.

In the great work of converting the Heathen by the instrumentality of missions, the Moravians have, at all times, taken a distinguished part, and with signal success. They seem too to have purposely, and most disinterestedly and devotedly, made choice, in the prosecution of their benevolent plans, of those places where men who consulted their own personal comforts, would have been least likely to fix their habitations; and they have, by preference, connected themselves with those 'kindreds of the nations' whose habits were the most repulsive to European tastes, and whose intellectual structure and range seemed almost hopelessly dwarfed and limited. Yet, in such situations, and among such tribes as these, have these missionaries been made the instruments of mental, moral, and spiritual renovation. In the 'frozen wastes' of Hyperborean America, and in the barren sands of South Africa, these highly favoured individuals have been enabled to elevate in the scale of being, the Esquimaux and the Hottentot; men once scarcely thought worthy of the human name, but now made, in numerous instances, "wise unto salvation," and "partakers of the Divine nature." Nothing in fact can be more striking than the difference between the Hottentot in his degraded state, the miserable slave of the savage and remorseless boor of the Cape, and the same being under the care and instruction of the Christian missionary; free, but cheerfully submissive; bound by the strong though voluntary ties of religious love and gratitude to his spiritual fathers, friends, and guides.

The Moravians have evinced much sound judgement in the choice of their situations. They have, in this particular especially, consulted as far as possible, the tastes, habits, and interests of the natives; and they will we have no doubt, ultimately succeed in forming a hardy and well trained race of agriculturists and manufacturers. The mission was originally established in 1737, by George Schmidt, who settled at Gnadenthal, then called Bavian's Kloof. He was, to a considerable degree, successful; but having had occasion to return to Europe in 1744, he was not permitted by the Dutch East India Company to resume his labours; the 'Barristers' and Scott Warings of

that time having succeeded in persuading the men in power that the spread of Christianity would be injurious to the interests of the Colony. It was not until 1792, that the Dutch government granted the long-solicited permission, and three missionaries once more took possession of Gnadenthal, where they found one of Schmidt's converts still living, and having in her possession the New Testament which he had put into her hands. The place was then a 'perfect wilderness;' it is now a flourishing settlement, inhabited by thirteen hundred Hottentots.

The beneficial effects of this establishment soon attracted the favourable notice of the British government, and at its express suggestion, and with its cordial assistance, another settlement in a different direction, and nearer the Cape, was made in 1808, at Groenekloof. More recently, a further wish had been expressed by the Colonial administration, that a third settlement, under the same superintendence, should be undertaken further in the interior, and every practicable assistance was tendered towards its establishment. Under these circumstances, and at the pressing request of the missionaries themselves, it was determined by the Directors of the Moravian missions, to depute a person to make observations on the spot, to take a minute survey of all the particulars connected with their African establishments, and to communicate with the Cape Government respecting its wishes and intentions, in reference to the proposed extension of the missionary stations. For this purpose Mr. Latrobe was selected, and we do not hesitate to say, that a more judicious choice could not have been made. His high character, his amiable disposition, and his various accomplishments, fitted him in all points for the fair and adequate representative of the respectable and benevolent Society with which he is connected. The progress and the results of his mission, are very agreeably, and with great simplicity, described in the volume before us; and if we may have occasion to 'hesitate' a little friendly reproof, we request the respected writer to take it in good part, inasmuch as we shall presently shew that we but follow his own leading. In fact, the only portions of his work to which we feel any objection, are those where he has permitted himself to take possession of the seat of judgement, to indulge in language of undue and unimpressive severity, and to trespass upon subjects evidently requiring a more extended range and a more vigorous exercise of thought than he has yet found leisure or inclination to bestow on them. We allude more particularly to those parts of Mr. Latrobe's book, where he leaves, very unnecessarily, his proper track, to deliver his opinions on matters connected with criticism and politics. We the more regret this piece of indiscretion, since it has a tendency to excite an unpleasant feeling in the minds of those who may

entertain different sentiments ; especially as the tone and manner which Mr. L. has felt himself justified in adopting, have very much the air of intimating the hopeless stupidity of all who may venture to differ from him. On his criticisms we shall make no comment, but on the other point we must bestow a few sentences.

Mr. L.'s politics, then, are very loyal, which it is right they should be ; and they are also highly ministerial, which may be right also ; but when they lead him into the violent extreme of *anti-Bonaparteism*, in which, had he been somewhat more moderate, we should sincerely join, we feel tempted to ask, if he really thinks that the conquerors and successors of Napoleon have been actuated by a much purer and more liberal spirit than their prisoner was ? And, in particular, we would press it closely upon Mr. Latrobe, as a man of piety, whether he is of opinion, that the cause of Protestantism, of Godliness, of civil and religious liberty, has gained any thing by the fading of the violet, and by the sickly blossoming of the lily ?—by the restoration of the legitimates of France, and Spain, and Rome, by the re-establishment of the Inquisition, by the renewal of the Order of Jesus, and by the Papal Bull and the Austrian interdict against the dispersion of the Bible ? So determined is the love of monarchy and legitimacy in Mr. L. that he is not satisfied with pronouncing upon present events, but amuses himself with travelling back into past ages, and gravely lamenting that Milton was 'such an incorrigible republican,' at the same time charitably apologizing for the bard's awful delinquency, by remarking that 'he lived in bad times.' We certainly are not prepared to justify every thing that Milton did ; still less can we approve of many things which he wrote and said ; but we are yet to learn that his republicanism was a crime ; and we would request Mr. Latrobe to consider whether the 'bad times' in which the secretary of Cromwell lived, may not have prevented us of the present day from falling upon worse.

Much of Mr. Latrobe's book relates to places and circumstances with which our readers have been before made acquainted, and we shall, in consequence, pass over nearly all that relates merely to Cape Town and its immediate vicinity. In fact, we find but little new ground travelled over, or, at least, though the same precise track may not have been taken, the general character of the country has been sufficiently ascertained. But, notwithstanding this, Mr. L. communicates much good description of the local scenery, with a fair proportion of illustrative anecdote and observation, and above all he testifies a never-failing anxiety for the present comfort and the eternal interests of his fellow men. On landing at the Cape, Mr. Latrobe met with a very cordial reception from the friends of the mission,

and his introduction to the Governor, Lord Charles Somerset, was peculiarly gratifying: On this occasion, and at all subsequent interviews, his Lordship expressed his disposition to afford every possible facility and assistance to the missionaries, and these assurances were seconded by the friendly conduct and co-operation of the officers of government. Mr. Latrobe landed on the 24th of December, 1815, and on the 29th set out for Groenekloof, by the usual conveyance, a waggon drawn by oxen. When at about an 'hour's drive from the settlement,' he perceived at some distance a group of individuals, and on a nearer approach found it to be a number of Hottentots, men, women and children, who had come thus far to welcome their new visitant, and united in a song of praise to the gracious Being who had sent to them also the tidings of salvation.

'To describe our feelings on this occasion is not in the power of words. The various subjects for reflection, which rushed upon my mind at once, on seeing this company, lately a scattered race of wretched, ignorant, and wicked heathen, but now brought together as a people of God, among whom His word dwells daily and richly, made me inwardly exclaim: "Where is the wisdom of the wise! where is the disputer of this world!" and the visionary theorist! Here is proof by facts, that "the Word of the Cross is the power of God unto salvation to all them that believe." Here is seen the effect produced by the preaching of the gospel of a crucified Saviour, unadorned and unaided by human eloquence! I was greatly affected, beyond the power of utterance, and we all stood in silent devotion, listening to the sweet voices, which formed the delightful chorus. We shook hands with all of them, old and young, while, in the most affectionate and humble manner, they expressed their joy at our arrival. The whole procession now moved forward, some of the Hottentot women in an open bullock-waggon, which they had brought with them; the rest, with the men, partly on horseback and partly on foot. The settlement is seen like a fruitful field in the midst of a desert, and the road to the missionaries' houses lies through a small poplar wood. About five P. M. we arrived at the dwelling-house, and met with a most cordial welcome from another party of Hottentots, who had assembled at the door, and expressed their gratitude, that God had again sent teachers to them, by singing several verses, and by unaffected declarations of their joy.'

Groenekloof lies about thirty miles north of Table Bay, apparently in an advantageous situation, and rising in importance both as a civil settlement, and as a religious station. The number of inhabitants, at the close of 1815, amounted to 300, and judging from the descriptions, and the coloured engravings given by Mr. Latrobe, the state and appearance of the settlement afford ample proof of the beneficial change wrought in the habits and character of the indolent and uncleanly Hottentot. The Moravian missionaries seem remarkably attentive to the order,

the neatness, and even the external beauty of their establishments. We could almost fancy that in the final choice of a site, for the residence of a third mission, Mr. L. at least, was in some measure influenced by the picturesque and romantic attractions of the spot. In these feelings we are quite disposed to join, for it is by no means unimportant to call in these inferior circumstances in aid of the great purpose of effecting an entire change in the mental habits of the South African. The Hottentot, strange to say, appears to possess many of the elementary dispositions which facilitate the acquisition of refined and elegant tastes. The wives of the Moravian teachers have introduced ornamental works into the female schools; and the following little description of the manner in which the Groenekloof, Hottentots and Sister Schmitt's pupils celebrated Mr. Latrobe's birth-day, would make quite as good a figure in an African 'Morning Post,' as the chalked floors and muslin draperies of our own ball-rooms and saloons.

'Soon after four in the morning, I heard the sweet sound of Hottentot voices, singing a hymn in the hall before my chamber door. It reminded me, that this day was my birth-day, which had been mentioned to them by some of the missionaries. I was struck and affected by this mark of their regard, nor was their mode of expressing it confined to a morning-song. They had dressed out my chair, at the common table, with branches of oak and laurel, and Sister Schmitt's school-children, in order not to be behind in their kind offices, having begged their mistress to mark on a large white muslin handkerchief, some English words, expressive of their goodwill towards me, they managed to embroider them with a species of creeper called cat's-thorn, and fastened the muslin in front of a table, covered with a white cloth, and decorated with festoons of cat's-thorn and field flowers. On the table stood five large bouquets, in glasses. The whole arrangement did credit to their taste, for Sister Schmitt had left it entirely to their own invention. This table I found placed in my room on returning from my morning's walk.'

Mr. Latrobe was led to form a high opinion of Hottentot eloquence, and his musical taste was much gratified by the harmonic powers of this 'smooth-throated nation;' he does not, however, say much of their personal attractions, though even their exterior would, no doubt, be greatly improved by settled habits, and by steady muscular exertion. After a short stay at Groenekloof, Mr. Latrobe returned to the Cape, where he staid no longer than was necessary to make the requisite arrangements with the governor, and his secretaries, and to prepare himself for the journey to Gnadenthal, which he reached Jan. 15, 1816. The approach to this place, 'through lanes enclosed by hedge rows,' is described as exceedingly interesting; and it was rendered much more so by the greetings of the Hottentots

who came in considerable numbers to meet their visitors. The whole scene appears to have produced the strongest impression upon the pious and benevolent spirit of Mr. Latrobe.

'Little do I now wonder,' he observes, 'at the rapture, with which this place is spoken of by travellers, who, after traversing a dreary, uncultivated country, without a tree to screen them from the scorching rays of the sun, find themselves transported into a situation, by nature the most barren and wild, but now rendered fruitful and inviting, by the persevering diligence and energy of a few plain, pious, sensible, and judicious men, who came hither, not seeking their own profit, but that of the most despised of nations; and while they directed their own and their hearers' hearts to the dwellings of bliss and glory above, taught them those things, which have made even their earthly dwelling, comparatively, a kind of paradise, and changed filth and misery into comfort and peace.'

This interesting and important settlement lies nearly due east of the Cape, at a distance of nearly 120 miles, and its present situation is such as to suggest the most gratifying anticipations. It is not, however, necessary for us to be minute in our notices of a place so well known, neither would it be very easy to collect in one brief and connected view the very desultory observations of Mr. L.'s journal. He found the missionaries labouring with unabated zeal and with distinguished success; the natives improving under their tuition, both in agricultural and handicraft skill; in particular the 'cutlery and smithy' seem to have attracted his attention; fourteen Hottentots were employed, and 'their busy hammers, files, and polishing wheel,' made him 'fancy' himself 'living in a London street.' During his repeated visits, he had frequent occasion to witness the salutary influence exercised by the missionaries over their flock. Gentle as is their sway, it would seem to be almost unlimited; their voluntary subjects, aware of the superior knowledge of their disinterested teachers, uniformly appealed to them; but it must be added, that the brethren, on all proper occasions, are regulated by the opinions of the natives publicly asked and collected. We must find room for the following narrative:

'After breakfast, Sister Bonatz brought a Christian Caffre woman into my room, who had expressed a particular wish to speak to me. I desired her to sit down, which, after some hesitation, she did on a low stool, as is their custom, and Sister Bonatz being interpreter, said, that she came to beg that we would send teachers to her nation, who were in the dark, ignorant of God, and of that happiness in Jesus, which she, though so unworthy, experienced, and consequently given up as a prey to every kind of sin and evil. On this subject she delivered herself with a kind of fervour and eloquence, which would have done credit to the most civilized orator. She spoke with great humility of the mercy shown

to herself, of the privilege she enjoyed of living among a people of God, of her ardent desire, that her own brother and sister, and all her country-people, should experience the same; and entreated, that they might not be forgotten. She was afraid, "that perhaps the teachers might leave off praying for them." She had, however, found a text of Scripture which revived her hopes: "I will bring the blind by a way that they knew not." *Is. xlii. 16.* She would therefore yet hope "that our Saviour would send to them His word, and call them to partake of His salvation." I answered, that I could assure her, that her countrymen were not forgotten by the Fathers and Brethren in Europe, and that I had been particularly commissioned to make inquiry about the practicability of establishing a Mission in her country; but having spoken with the Governor and other persons in office, I was given to understand, that just now, it would not be safe, while the war lasted. She replied, that the boors were in fault, but she hoped that the war would soon cease, and then that something would be done for them. She thought "that the best way to begin a Mission would be, to send one or more Caffres to king T'Geila, and inform him of the aim of such an institution, and though she believed, that just now the Caffres might kill the boors for robbing them of their land, they would protect missionaries coming from Gnadenthal; that a settlement might be formed, by the Caffre part of this congregation becoming the first settlers in any part of their country, suitable for the purpose, and that, if a mission were begun, and succeeded, there would be an end of all Caffre wars with the English." The name of this woman is Wilhelmina, a communicant, and in her person, manner, and neatness of apparel, superior to any of the Hottentots. I was much pleased and edified by her conversation.

At length, after various consultations and minor journeys, on the 5th of March, the caravan of discovery set off on its tour. It comprised Mr. Latrobe, Mr. and Mrs. Schmitt, and Mr. Stein; Mr. Melville, government surveyor, a gentleman of pleasing manners and professional skill, joined the party, and proved a very useful auxiliary. The waggons were under the care and direction of six trusty Hottentots. To follow the party through the various stages of its journey, would by no means answer any useful or gratifying purpose; those details which are by no means uninteresting in Mr L.'s journal, are not always sufficiently important for extract or analysis, and we must therefore satisfy ourselves with briefly adverting to the main incidents of the journey. The attention of the travellers had been especially directed eastward to the Chamtoos and Kierbooms rivers, on the banks of which they were assured of finding eligible and unclaimed tracts of land; they consequently moved in that direction, journeying first between the Zwarte Bergen and the sea, and afterwards along the Lange Kloof. Very early in their route, they had a specimen of the equity of the Boors. One of these gentry, a great part of whom descendants of the Dutch

colonists, live in filth and idleness, indulging themselves in the grossest sensuality, and maltreating their slaves at pleasure, rode up to the waggons, and claimed, by virtue of a contract, the services of one of the Gnadenthal Hottentots. His rage, on meeting with a repulse, was terrific, though it appeared, on investigation, that he had on his part violated every condition of the bond, while exacting its rigid performance from the poor native. These wretches seem indeed to have thought themselves quite justified in exercising the most atrocious cruelties towards the natives; and their anger against the British Government for its protection of the Hottentot, and its impartial distribution of justice, has been checked only by its impotence. One of these barbarians stated it to Mr. Latrobe, as his deliberate opinion, that the Hottentots and Kaffers were the Canaanites of the land, and that white men were the Israelites commissioned to destroy them. On some occasions, however, their 'bloody instructions' have 'returned to plague the inventor,' for the natives, especially the Kaffers, an active and intrepid race, have exercised, in several instances, fierce and sanguinary reprisals. The Boors have lately received an awful lesson, which we should hope would have the effect of repressing their violence for the future, and preserving the peace of the Colony. From causes, not distinctly explained, they have been recently in a state of rebellion, and Government felt itself under the necessity of making a severe example. For this purpose, five wretches were selected, and while Mr. Latrobe and his companions were on the journey, suffered the penalty awarded by the law.

* After dinner, the reverend Mr. Herold, minister of George, having returned from Uitenhagen, called on the landdrost, to make a report of his attendance on the five rebellious boors, who were executed last Saturday in that district. He gave a most melancholy account of that event. The hangman was a black. The halters were too weak, or rather, as some suspected, intentionally cut; but no sooner had the delinquents been turned off, and the platform removed, than four of the five fell from the gallows. Having unfortunately been persuaded to believe, that by English custom, a man thus falling down is free, the poor wretches cried for mercy, and one, addressing the by-standers, exclaimed, that by this accident it was made manifest, that God would not permit them to be put to death. The landdrost, Colonel Cuyler, was, however, obliged to let justice take its course, and other halters being procured, they were launched into eternity. The clergyman described them all as well prepared to die, acknowledging the justice of their sentence, and appearing truly penitent. Not many spectators attended; but their wives and relatives were present, which is hardly to be explained by the standard of English feeling. No disturbance whatever took place, a party of dragoons and the Cape regiment keeping guard. This is said to be the first time, that any African's descendants from

■ Europeans, have suffered death for crimes deemed capital in Europe. Government has often extended mercy to such as deserved condign punishment, but it seems only to have had that effect, that the rebels believed no Government to have the courage to take away their lives, for crimes committed against the state. It was, therefore, necessary to make an example, and out of twenty-four condemned to die, five of the most notorious offenders had been selected for the purpose. The rest were punished with imprisonment, forfeiture, or banishment. The reverend Mr. Herold seemed greatly agitated, and declared, that the impression made on his mind by so dreadful a catastrophe, would not soon be effaced.'

After quitting Mossel Bay, of which a very indifferent view is given, the travellers visited Hoogte Kraal, a settlement under the superintendency of Mr. Pacalt, sent out by the Missionary society in London. Both here and at Bethelsdorf, Mr. Latrobe points out certain particulars of arrangement and management, which might, perhaps, be advantageously altered; but we think that he attaches a little too much importance to external circumstances. We are disposed, however, to think that Mr. Pacalt should have a companion in his work, and that on all accounts, it is advisable that every station should have at least two missionaries. It should seem to be of far less consequence to multiply settlements, than to do the work effectually at a smaller number. The utmost care and forecast should also be exercised in the choice of situations; and we conceive that the occasional visits of properly qualified deputies from the respective parent societies, should have special regard to the inspection of the *local* of all proposed establishments. At the town of George, the party was hospitably welcomed by the Landdrost Mr. Van Kerval. On the sabbath, Mr. L. seems to have been greatly annoyed by a sermon on 'Election and *Reprobation*.' We do not notice this by way of reproving the expression of his regret, in which we heartily concur, but for the purpose of hinting our doubts as to the perfect correctness of this statement. Nothing certainly can be further from our intention than to question, in the smallest degree, the general accuracy of Mr. L.'s representations, but we are at the same time aware of a prevailing disposition in theologians of his way of thinking, to charge upon the advocates of Election, the disavowed doctrine of *Reprobation*. We cannot, indeed, take upon ourselves to affirm that the state of opinions on this subject may not differ in Africa from the sentiments prevalent in England, but if this be not the case, we must enter our decided protest against a mode of inference which is destructive of all fair controversy.

The travellers were now approaching passes of considerable difficulty. The first of these was the *Kayman's Gat* or Crocodile's Cove, a scene of great magnificence and variety, but hazardous,

rather from the unevenness of the road, than from its steepness. In this passage the skill of the Hottentot drivers, the strength of the cattle, and the tenacity and elasticity of the strong iron-wood of which the waggons are partly constructed, were all put to the utmost proof.

• How those African waggons can bear such thumping, bouncing, twisting, and screwing between rocks, and large masses of broken stones, irregularly piled upon each other, is almost beyond belief. But the Creator has mercifully provided for the wants of men in all countries. Here grows that valuable wood called Eysterhout, or iron-wood, so hard, and likewise so tough, than an axle-tree made of it will bear more than an iron one of twice its thickness.

Soon afterwards they reached the defile of Trekata'kou, which is thus described.

• After crossing a rapid mountain-stream at the bottom of the glen, rushing through the dark recesses of a wild wood, over a stony bed, and forming, to the left of the road, a large pool under some horizontal strata of overhanging rock, crowned with beautiful trees and shrubs, we beheld the eastern bank with some degree of dismay. The road ascended with a steepness, which seemed to baffle the attempt of any beasts to draw up the lightest weight. The travelling-waggon, however, reached the top after great exertion, but the other required both spans to be yoked to it. The poor exhausted oxen made more objections to put forth their remaining strength at this place, than at Kayman's Gat, and shouts and lashes seemed to have lost their effect. They turned round, entangled themselves with the tackle, and more than once, ten or twelve of them were obliged to be unyoked, to bring them again into order. We were above an hour working the waggon up the cliffs.

• This afforded time for some examination of the stone of which the mountain is formed. Towards the bottom of the defile, huge blocks of granite lie dispersed upon the surface, but higher up, the chief stone is sand-stone, with iron and quartz, as usual. The granite is beautiful, with a great quantity of bright, silver-coloured mica, in large flakes, and in some instances crystallized. The feldspath and quartz are much decomposed. Iron has inserted itself, and seems to be the cause both of speedy decomposition, and of the division of some of the blocks into irregular strata. When protected within the bowels of the earth, this species of granite may be of a more durable quality, and some of the larger blocks at the bottom of the glen were so hard, that my hammer and cold chisels made but little impression upon them. Of what the strata of rocks beyond the pool might consist, I was not able to discover, their surface being covered with red lichen, moss, creepers and ivy.

An inspection of Jackal's Kraal, formerly rejected by Dr. Vander Kemp as a station, satisfied the travellers of its eligibility; though it appears to us that the two objections, namely, the want of sweet grass, and its limited extent, were sufficient

motives for the Doctor's determination. The passage over the Paardekop mountain into the Lange Kloof was difficult and dangerous, but they were providentially favoured, and performed it in perfect safety. At Kliphübel the estate of Mr. Fereira, they were entertained with venison, and with the following history.

The Fereiras are of Portuguese origin. His (Mr. F.'s) great grandfather (or one above him, I forget which) was the only person saved from a Portuguese ship, which foundered at sea, off the Cape. He got upon a plank, which supported him for three days, and rowing with his hands in a direction, in which he expected to find land, by God's mercy, he succeeded, and reached the Cape shore, though nearly exhausted, and perishing with hunger. Here, by industry, he and his successors raised themselves into creditable situations. Of his father, a singular instance of courage and good fortune is told. A large tiger, having long infested his premises and the neighbourhood, and killed many sheep, belonging to him and other boors, a party assembled to endeavour to destroy the monster. His haunt being discovered, Mr. Fereira was foremost in the attack, when the tiger instantly made a spring at him, as he sat on horseback, the rest of the party not having come up, and only one slave being with him. The horse taking fright, ran off with his rider, who was but slightly wounded. The tiger was meanwhile attacked by all the dogs, and a furious contest ensued. Mr. Fereira, not intimidated, as soon as he could again command his horse, returned to the charge, and encouraged the dogs by the usual cry of *Zaza, Zaza*. The enraged animal, hearing this cry, quitted the dogs, and flew a second time at Mr. Fereira's head, when with one gripe he tore off his scalp, and threw him upon the ground, where he was proceeding, with teeth and claws, to put an end to his existence. (life.) The faithful slave, seeing his master in such imminent danger, ran to his assistance, and attempted to stab the tiger with a knife. The infuriated beast, however, was too quick for him, seized his hand with his teeth, and flung him upon his master, doing his best to kill them both, which, by his strength and swiftness of motion, he probably would have accomplished, had not the other huntsmen, coming up, shot him through the heart, and thus delivered the sufferers. Though Mr. Fereira was dreadfully hurt, and his life for some time despaired of, he completely recovered.

While they were travelling in the night, after leaving Kliphübel, the leader of the baggage waggon, by suffering his oxen to quit the road, and turning them short into it again, overset the vehicle in which Mr. Stein lay asleep. He was much hurt, but without fracture; and he bore his misfortune even with cheerfulness, though their situation was such as not to admit of effectual remedies. The waggon was not injured, and no loss was sustained, but that of their stock of wild honey, and the demolition of their crockery. After halting till the morning, when they found themselves in a valley without water or verdure, they set forward. At Jagersbosch, they were civilly treated by the pro-

prietor, one of whose Hottentots had just killed a tiger. Having discovered his haunt, the African armed himself with a club, and with ten dogs went in quest of the animal, which he found at home, and as soon as the beast discovered his enemies, disregarding the dogs, he sprung upon the man. The intrepid Hottentot, wrapping his arm in his cloak, waited the attack, and dashed the tiger upon the ground; the dogs immediately fastened on him, and held him down while their master despatched him. At a subsequent halt, they were introduced to a very singular personage, and as she is made the principal object in a very graphic sketch of an African interior, we shall quote the whole passage, though somewhat long.

Sister Schmitt reported, that on going to procure some milk from the farmer's wife, living on the hill eastward of our camp, she had found her to be a woman of uncommon size, occupying a huge arm chair, above a yard wide, out of which she was scarcely able to lift herself. She had expressed a wish to see the whole of our party, and certainly, though she herself would excite as much curiosity in England, as the famous Lambert, she had a right to consider us, as Englishmen, equally worthy of attention in Africa. Otherwise, being perfectly content with things of ordinary size and appearance, I should not have gone a step out of my way to see a monster. But being so kindly invited, we went in a body to pay the lady a morning visit, at her own house, if the hovel she inhabited, may be dignified by that name. It consisted of an oblong square, enclosed in a wall of unburnt bricks, one half of which was covered with a roof of rushes. The entrance was through the uncovered part. In this vestibule three or four naked slave-children were crawling about; a woman, partially clothed in rags, with a child strapped to her breast, was cooking some victuals at a fire, and dirt, guts, old shoes, rags of sheep-skins, and other filth, occupied every part of the premises, out and inside. On entering the main apartment, the first thing that met the eye, was the carcase of a sheep just killed, hanging from a cross-beam with a pool of blood on the clay floor, under the head: five fox-coloured cats were sitting round, watching for their share of the spoil; a milk-pail, churn, and some other kitchen utensils to the right; and to the left, the lady herself, who kindly invited Sister Schmitt to come and sit down on a stool, between her and the pendant carcase. Her husband, a very civil, old man, with a grey beard, and a large straw hat, sat at the table, and a bench was placed for us, between the carcase and the door. The lady herself entered freely into conversation, told us, that notwithstanding her enormous bulk, she was only forty-three years old, and good humouredly observed, that Sister Schmitt looked now only like a little girl, passing several jokes on the difference between them. Her face still retained some vivacity and comeliness. Her body entirely filled the vast chair she sat in, on the arms of which her elbows rested. She intended soon to remove to another habitation on Serjeants Revier. When once hoisted into the waggon she can no more quit it, till she arrives at the place of her destination. From her wooden throne, she issued her commands to her slaves, Hottentots,

and brutes, with the same shrill voice for which the African ladies are noted. Close to the dwelling, was the beast-kraal, and the surrounding premises exhibited a congeries of lumber, rags, ruin, and disorder, not to be described. Through all this chaos, ran a small stream of spring-water, clear as crystal, in vain offering its aid to cleanse the Augean stable. The lady, however, conscious of mortality, had already provided herself with a coffin of immense size, which, with her gigantic bed, is screened off the apartment by a bulk-head of matting.

At Uitenhagen they received the most courteous attentions from the landdrost, Colonel Cuyler, who furnished them with the means of visiting the neighbouring missionary settlement of Bethelsdorp. Mr. Latrobe seems to have been greatly struck with the hopeless dreariness of its general aspect. This is a subject not now before us, but we may take the opportunity of suggesting the inquiry, whether, if it be really so ill-chosen a place as it is represented, it might not be wise, at once to encounter the expense and exertion necessary for its removal to a more eligible spot. At length, on the Witte, a stream tributary to the Zondag's river, a glen was explored, which appeared to combine so many advantages as to gratify the utmost wishes of the whole party. Messrs. Melville and Schmitt admired it for its general adaptation to the purposes of the mission; Mr. Latrobe, agreeing in this opinion, was in raptures with its romantic situation; and the Hottentots, without troubling their heads with Mr. L.'s picturesque propensities, were delighted with the abundance of sweet grass for their cattle. The description of this place and of the adjacent scenery, is really enchanting, and we very sincerely congratulate the Moravian missionaries on the gratifying result of the whole transaction. The utmost delicacy towards previous settlers, the most scrupulous respect to property, unwearied diligence in investigation, and an enlightened regard to all imaginable contingencies, seem to us to have distinguished the conduct of Mr. Latrobe and his companions, and we are glad to find that their selection of a station has been approved and ratified by the Colonial administration. We regret that the description communicated by Mr. L. is too long for transcription, and too complicated for abridgement. Notwithstanding, however, that the travellers were so completely satisfied with this desirable place, they felt it their duty to complete their exploration, and journeyed forward to the Great Fish River, the boundary between the Colony and Caffraria. A situation had been here pointed out to them, which on the whole they approved; but there were some difficulties on the subject of possession: the property had been forfeited, and the proprietor was still living; they did not therefore feel themselves at liberty to take advantage of the alternative offered them. The settlement of Somerset, under the superintendence of Dr. Mackrill, though somewhat

nearer the Cape than the absolute extremity of their journey, may be considered as its last stage. At this place, with excellent policy has been established a magazine, containing every article of traffic suited to the necessities and conveniences of the neighbouring settlers, whether Boors, Hottentots, or Kaffers; and we should hope that a friendly and commercial feeling might be gradually introduced. The incidents of Mr. Latrobe's return, do not appear to call for very minute detail. On this, as on other parts of his travels, he met with bitter complaints against the system of taxation introduced by Government; and with all his disposition to repose on the wisdom, justice, and benevolence of 'our present administration,' he seems fully convinced of its gross impolicy. Indeed, if the statement of Mr. Van Roy and others be a fair one, and it should seem so by Mr. L.'s tacit, or rather explicit assent, we are utterly at a loss to account for the almost incredible absurdity of such regulations.

'He spoke as a friend to the English, but regretted that they were losing their popularity in the colony, by taxation, and the mode of settling the quit-rents. He thought it hard, that when a man had done every thing in his power to improve his farm, by making water-courses for irrigation, clearing land, &c. that those very improvements should tell against him, and he be charged a higher rent than his neighbour, who was an indolent man, suffering his estate to go to decay, when in fact it was better land, and more productive, and therefore more able to bear the burden.'

It might be reasonably supposed, that in many cases, measures of this kind would excite much clamour, merely from their novelty, and from their temporary pressure; but when we find repeated instances in which farms have been thrown up from inability 'to pay the new duties, charges for measurement, and 'high quit rents,' it becomes impossible to resist the evidence which proves the injurious effects of such undue rapacity.

May 11, the travellers reached Gnadenthal, where Mr. Latrobe remained till June 11, when he took his final departure. At the moment of his entering his travelling waggon, the Hottentots began their farewell hymn.

'At this moment I felt all resistance to my feelings give way. Never have I experienced a keener pang, on leaving any place, or any friends, to whom I was attached. Gnadenthal is indeed a spot, where I have found myself so much at home, and where almost every object conspired to fill my mind with grateful remembrances and contemplations, that, though convinced of my duty to proceed to Groenekloof, where business of importance to that settlement demanded my presence, I found it necessary to do violence to my feelings, to tear myself loose. But my spirit will often dwell in those hallowed groves, accompany the congregation into the house of prayer, attend them during their truly solemn assemblies, behold with affection and delight the pious labours of their teachers, participate in their joys, their sor-

rows, and their cares, and enjoy an aftertaste of the heavenly comfort attending the administration of the holy sacraments, by the presence and power of our Lord and Saviour.

On his journey to the Cape, Mr. L. received the following account of a war and pacification between two rival nations of monkeys.

'The Great Haue Hoek presents itself here, with many small peaks. Its rocks are the habitations of baboons, which, indeed, occupy the summits of all the neighbouring hills. Mr. Urie entertained us with an account of a combat he had lately beheld, on the waste, adjoining his gardens, between a large herd of baboons from the Haue Hoek, and a party from the opposite range. It was maintained on both sides with great fury, and with horrid yells and barkings, when, suddenly, a stop was put to it, by an unfortunate jackall running in among them. The poor animal was seized by one party and thrown towards the other, then back again. His cries, added to those of the combatants, filled the air with the most discordant sounds, till the death of the intruder seemed to give the signal for a general retreat.'

It should seem by this fact, that men and monkeys are pretty much upon the same system: great nations fall out, and smaller states find themselves involved in the quarrel.

The remaining season of Mr. L.'s stay was divided between the Cape and Groenekloof, where he assisted in laying the foundation of a new church. Much interesting and amusing detail is given respecting the internal economy of this rising settlement; but as many of our readers are, no doubt, well acquainted with the leading particulars relating to the Moravian missions, we abstain from further reference. For the same reason we refrain from extracting part of a very impressive description of a struggle between the missionary Schmidt and a tiger, but which has been already detailed in the *Periodical Accounts of the Missions of the Brethren*: Vol. I. page 118.

While at the Cape, Mr. Latrobe's time was pleasantly spent in visits to surrounding residences and scenery, in intercourse with friends, and in interviews with the Governor and the officers of administration. He had originally agreed for his passage in the *Brilliant*, but relinquished his intention in compliance with the wish of Lord Charles Somerset, who was desirous of placing his son Plantagenet under the care of Mr. L. during the voyage to England, and with that view provided accommodation for both on board *H. M. S. Zebra*. On the 17th of October they sailed. Their first object was *St. Helena*, and the moment we saw the name, we read forward with an eagerness proportioned to our expectation of valuable information respecting the man of mighty name imprisoned there. We were, however, greatly disappointed, for Mr. Latrobe tells

us very little with which we were previously unacquainted. He makes many common-place remarks, which seem to us perfectly uncalled for, and communicates from the 'best authority' the following anecdote.

'A butcher at James-town, who used to deliver meat for his (Bonaparte's) table, being at length wearied out with continual repetition of complaints, though he furnished the best meat he could procure, directed the following laconic epistle to the Governor: "Sir Hudson! May it please your Excellency, this same General Bonaparte is hard to please. I beg to be excused serving him any longer with meat." ' p. 380.

After touching at Ascension Island, the ship ran for England, and without stopping at any intermediate port, reached the anchorage at Cowes, December 9. The following recapitulation of the 'mingled melodies' of a ship of war, has to landsmen the recommendation of novelty, and is amusingly described.

'In sleepless nights, I was both disturbed and amused by the various noises on board a ship of war. First, the centinel before our door cried, Log-time! The officer of the watch on deck: Heave the log! Hold the reel! Shortly after: Strike the bell! The Zebra's bell, however, being broken when she went on shore in Simon's bay, it sounded like an old tin kettle, till the broken piece fell out, by which its tone was improved. This lasted about a fortnight, when by some means it got another crack, and lost its voice entirely. As make-shifts are very common among sailors, they found, on trial, that striking with the hammer on the flook of the anchor, answered the purpose as well, and that was now our bell. It is struck every half hour, but not in imitation of a clock. The day is divided into six parts. At twelve at noon, it strikes eight times, or eight bells, as the phrase is, two and two strokes distinct, " " at half after twelve, one stroke; at one, two strokes; at half-past one, three; and so on till four o'clock; when, of course, the eight strokes return. Then, beginning with one at half-past eight o'clock, they are again complete at twelve. If the officer says to the Captain, it is twelve or six o'clock, the answer is, "make it so." When the King was sailing in a frigate at Weymouth, hearing the commander use that expression, he observed: "You, Sir, have more power than I have; I cannot *make* it what time I please." After the bell has struck, the sailors placed as watch on the shrouds, and fore-castle, cry out, as loud as they can, lest they should be suspected of sleeping: Larboard quarter; Starboard quarter; Larboard bow. In the morning, there is pumping, scrubbing, trampling overhead, and the noise increases.' pp. 389, 390.

The notices respecting Natural History, are so brief and scattered, that we have been unable to reduce them to any tangible form. With Botany, Mr. L. does not seem to be much acquainted, and in fact the Flora of the Cape, and the leading particulars connected with the birds, beasts, and reptiles of

South Africa, are of general knowledge; but we could have wished that, as Mr. L. seems to have some practical acquaintance with mineralogy, he had devoted a chapter to that important subject: his casual references are too slight to be satisfactory. The decorations of the book are respectable; they give a very pleasing and sufficiently complete representation of the principal features of the Moravian settlements, and of other remarkable scenery in Mr. L.'s track; two of them, in particular, the pass of Trekata'kow, and the Paerdekop, are well managed both in design and colouring. We must, however, make a decided protest against all the puny aids of the Camera Obscura and Lucida; they are but substitutes for skill, and completely destructive of it, since they tend effectually to discard all feeling and discrimination of outline. The unerring dependence of the true artist is on his eye and hand, and with right principles and sufficient practice, they will never deceive nor desert him.

We are glad to learn that Mr. Thom is about to take a journey into the interior of the Cape colony, for the purpose of fixing geographical positions. It appears to us that there are three objects which our missionaries should keep in view, all of them valuable, though unquestionably of very unequal importance. The first and most indispensable is the religious instruction of the ignorant; the second, and next in the scale, is the civilization of the barbarian; and the third is the promotion of science and discovery. The elements of Botany, Mineralogy, and the scientific arrangements of the various kinds of animal existences, may be easily and pleasantly acquired in the intervals of more important studies. Mapping, surveying, and the means of taking the observations necessary for ascertaining geographical position, are also accomplishments of easy and agreeable acquisition. We would also especially recommend, that in acquiring the art of drawing landscape, the instructions of a genuine artist should be obtained. Students are in the two-fold danger of cramping their hand by endeavouring with imperfect means to instruct themselves, or of acquiring erroneous principles from unqualified masters; but a few sound instructions from an experienced artist will, with practice, enable them to form a decided and characteristic outline, and to put in with a bold and rapid pencil such indications of shade and colour, as shall give a far happier and richer effect than they would otherwise be enabled to produce by hours and days of feeble elaboration. Above all things, we would urge scrupulous fidelity, a quality which we have too often seen sacrificed to effect and false principles. In this respect, the late Mr. Gilpin did extensive injury: his writings contain some sterling matter, mingled with a large alloy of affectation. He was a sort of *picturesque*

dandy, and carried his new invented fashions in art to the extreme of foppery. His original drawings, some of which are now before us, display great dexterity and much knowledge, but are disfigured by a flutter and feebleness; palpably the effect, not of ignorance, but of misapplied knowledge.

Art. II. 1. *Third Report from the Select Committee on the Poor Laws*; (1818:) With an Appendix, containing Returns from the General Assembly of the Church of Scotland. Ordered by the House of Commons to be printed, 26th May, 1818.

2. *A Bill* (as amended by the Committee) for the Establishment of Parochial Benefit Societies.

THIS Third Report of the Select Committee, is in itself extremely short, and merely serves to introduce the Report of the Committee of the General Assembly, which occupies the bulky Appendix. It states, that it has been the object of the Select Committee, during the late sessions, rather to carry into effect the suggestions contained in their previous report, than to bestow more time on the investigation and discussion of the subject at large, the Committee 'being satisfied of the justice of those principles and opinions which had been before submitted to the judgement of the House.' It represents the attention of the Select Committee to have been necessarily so much occupied with the details of those measures which had received the sanction of Parliament, 'as to have added materially to the difficulty of maturing other measures that would apply to the radical evil of the system.' If they have, therefore, the Report proceeds to say, 'abstained from offering to the consideration of the House, during the present Session of Parliament, any measure the nature and object of which might have been to provide an effectual check to the progress, and a gradual remedy to the evils which have resulted from a compulsory assessment for the purposes of relieving the Poor; it has not been from any alteration in the opinions they have expressed of the necessity which exists for making such a provision, or from any unwillingness on their part, to encounter the difficulty of offering such a provision to the consideration of the House.' It is, however, far from being improbable, that the Honourable Committee, although they may not see reason to change their opinion as to the theoretical expediency of radical remedies, have found the practical difficulties of the subject baffle every attempt to frame a feasible plan in conformity to the principles they have adopted.

In resuming the general subject of the Poor Laws, what we propose to ourselves, is, to take a cursory review of the various remedial projects which have been submitted to public attention; and this will necessarily introduce the consideration of the

acknowledged evils connected, either inherently or otherwise, with the system of Parochial Relief, as at present administered.

With regard to the projects having for their object the eventual abolition of the Law of Relief, they are of such a nature as in themselves almost to justify the doubt whether the end can even be desirable, the attainment of which must evidently be regarded as so hopeless. Unless, however, we are satisfied as to the precise nature of the ultimate object at which it is desirable to aim, we shall make but little progress in the inquiry into the fitness or expediency of any measures of a remedial nature. Is, then, the ultimate extirpation of the present system, the object to which every modification of the existing laws should tend? 'Can we,' to adopt Mr. Courtenay's language, 'hope that labour and wages will so completely adjust themselves, and the people be so nicely proportioned to the soil and wealth of the country, as to confine want and misery to the profligate only? Or, if we are not sanguine enough for this, are we prepared to leave wholly to private benevolence the relief of unforeseen and undeserved misfortune?' If so, if our readers are prepared to concur with Mr. Ricardo in his assertion, that no scheme merits the least attention which has not the total abolition of the Poor Laws for its ultimate object, it will only remain to inquire how the transition from one state of things to another can be accomplished at the least expense of intermediate suffering, or, (what may perhaps be a still more impressive consideration,) with the least danger to ourselves.

The following are the projects having for their object the removal of 'the radical evil of the system.'

1. 'To fix the whole sum to be raised, at its present rate, or any other that might be determined upon, and to make a law that on no account this sum should be exceeded:' a plan said to have been suggested by Sir Wm. Pulteney, favoured by Sir Frederick Eden and the Committee of the House of Commons, but strongly condemned by Mr. Malthus and Mr. Davison, as well as by Mr. Courtenay, who exposes its injustice, and shews at the same time the impracticability of realizing it.

2. To *reduce* the amount raised, by taking off one-tenth of the Poor's Rates annually, so as to destroy the whole in ten years; (a scheme recommended by Mr. Townsend;) or, by means of 'a *decennial* reduction of one-tenth, to deliver us from the burthen in a hundred years.'

3. To exclude, after a short notice, from the benefit of the Law of Relief, the children of future marriages. This is Mr. Malthus's suggestion; but, in his Letter to Whitbread, cited by Mr. Courtenay, he seems virtually to abandon it, when he owns

that 'he should be very sorry to see any Legislative regulations founded upon the plan he had proposed, till the higher and middle classes of society were generally convinced of its necessity, and till the poor themselves could be made to understand that they had purchased their right to a provision by law, by too great and extensive a sacrifice of their liberty and happiness.' Such a condition as this, if it does not amount to a *sine die* postponement of the plan, refers it to a period too remote, we imagine, to come into our present calculations. Mr. Courtenay has, in our opinion, satisfactorily disposed of each of these propositions; we are not aware of any others.

Were there, however, no alternative but such as the above suggestions imply, to our sitting down under the unmitigated pressure of the existing burdens, the desperation which such a prospect would induce, might seem to warrant any experiments, however bold, that afforded the chance of eventual relief. Much, however, it is admitted on all sides, may be done towards alleviating the evil, by correcting the injurious administration of the Poor Laws, which has, within a comparatively recent period, given a new character to the original system, and by institutions adapted to raise the moral character of the lower classes. To these two objects, we are well persuaded, all measures of beneficial reform must be exclusively directed.

And here, at the very outset, in considering the evils arising from the mal-administration merely of the law of relief, we are met with the prevailing practice of mixing relief with wages. This in itself presents by far the greatest obstacle to any plans of amendment. The Committee of the House of Commons, although they have expressed themselves very strongly on the subject, have been unable to suggest any legislative remedy for this enormous abuse. There would seem, indeed, to be but two ways in which this practice could be put a stop to; either to make it obligatory on the employer, in every branch of productive industry, to pay a certain price for labour according to a fixed scale, regulated by the price of provisions, so as to supersede the necessity of relieving any who are in the receipt of wages; or to enact that no man who is in the receipt of wages, shall be entitled to claim pecuniary relief. To the former plan, insuperable objections would oppose themselves; objections both of principle and of detail. We have seen, it is true, that in one branch of our manufactures, a local bill of this description has appeared to have had a beneficial effect in protecting the labourer from oppression; and in cases where no legislative interference has been exerted, a scale of wages mutually agreed upon by the masters and workmen of a trade, is generally found to be attended with their mutual advantage. But setting aside the reasonings

of the economists, who contend that the wages of labour should always be left to be regulated by the increase or reduction of the demand, it is sufficient to remark, that work of various descriptions must be paid for in relation to its quality, not less than in proportion to quantity; its quality as produced by the superior skill of the workman. Of the material difference in the marketable value of the same commodity arising out of this circumstance, a fixed scale of wages can take no cognizance. The infinite modifications of labour by skill, can no otherwise be taken into account, than as labour of all kinds is left to be paid for according to the market price. Any further discussion of this matter, is, however, superseded by this simple consideration, that the attempt to put a statute-price upon labour, by whatsoever severities the law should be enforced, would prove as abortive as it would be injurious and unjust.

With regard to the other mode,—the enacting that in future no relief in money shall be given to any man who is in the receipt of wages, it is obvious, that by itself, under existing circumstances, it would be next to impracticable to carry it into effect. This is, however, the only plan which promises an efficient reform of the present system, and it deserves, therefore, our most attentive consideration. For if it be true, as there can be little doubt, that the Poor Laws are the means of keeping down the wages of labour, that but for such a provision the wages of the labourer would have been higher, it would seem to be for the good even of those who subsist upon the wages of labour, that, so far as regards them, the provision by which they are losers rather than gainers, should be abolished. The consequence of such an enactment would, of course, be, that many would prefer casting themselves wholly upon the parish for support, to selling their labour for a sum inadequate for their maintenance: this would operate as a check upon the supply, and by that means tend to enhance the price of labour. Under these circumstances wages must, we should conceive, rise to the level of a fair living price; and as soon as this should be the case, the condition of the labourer would become so superior to that of the pauper, as to furnish the strongest inducement to industry. The aggregate number of paupers would be lessened by the total number of the labourers then receiving wages, who now subsist partly upon wages, and partly upon parochial relief; and it may be questioned whether the expense incurred by the maintenance of those who should be left entirely dependent upon parochial relief, would long continue to exceed the amount which is now expended upon a larger number in connexion with wages. Pauperism would then again become associated with the idea of degradation, as a state of dishonourable and comfortless indigence, into which the labourer would dread to sink, and in which

he would loathe to continue. The pittance he would then receive, he would no longer be able to demand as the fair reward of his toil, or the fulfilment of a previous agreement with his employer. What he received, he would receive as alms, and it would be the fault of the local administrators of relief, if those alms exceeded in either the quantity or the quality of the provision, what he might enjoy as the fruit of his honourable earnings.

There are many districts in which, we apprehend, the transition to such a state of things would not be attended with any fatal difficulties; districts in which the practice of mixing relief with wages is less prevalent; and in them some experiment of the kind might safely be tried. Indeed, in almost all the cases of mal-administration of the Poor Laws which call for legislative interference, it would be, perhaps, the safest way to begin with the enacting of local bills. Slow and tedious as the process of reform might be, if conducted upon this plan, we question whether any general legislative measures can be adapted to meet the very different circumstances of the Poor throughout the kingdom. We question whether the population of a manufacturing town, for instance, can ever be disposed of with the same facility, under any essential change in the present system, as the thinly scattered poor of an agricultural district. The best mode of making provision for the indigent, must always be a matter as much of detail as of general principle; and if the inhabitants of a parish, of a district, or, at length, of a county, could be induced to apply to Parliament for leave and authority to make those changes which local circumstances should appear to render safe and expedient, upon their own conviction of the policy as well as practicability of the change, it would be in our view far preferable to any sweeping alterations digested in a select committee of political economists, and indiscriminately enforced upon the country at large. The failure of any experiment upon so reduced a scale, would endanger no fatal explosion; the suffering which it might inflict, would admit, if necessary, of extraordinary means of relief; and the evil, if any evil consequences ensued, might soon be repaired. But should the plan succeed, the example of the district in which the reduction of the rate, or the melioration of the lower classes, should be proved to be the result of an improved administration of the law of relief, would speedily enough be followed by all the parishes which were so circumstanced as to be able to adopt similar measures; by no others could we wish to see them adopted. The idea of ten thousand private Poor Bills may be made a subject of ridicule, but no such absurdity as the separate application of every parish to the legislature, is contained in the proposition. The number of such bills would not, it is probable, more than keep pace

with that of turnpike or inclosure acts; and long before they would become inconveniently numerous, some comprehensive law might be framed to give uniformity to the system.

The chief obstacle to such a regulation as would cut off the labourer who was in the receipt of wages, from all claim to parish assistance, arises from the serious embarrassments which would accrue to the employer, in case of any sudden transition from the prevailing practice to so different a state of things. Where is he to look for a compensation for the immediate inconvenience of being compelled wholly to support all the labourers in his employ? How clear and certain soever, in the view of others, may be the advantage which he will eventually participate, it will be difficult to bring him to resign the license of which he has so long availed himself, that of indemnifying himself for his diminished profits, by paying wages half out of the poor's rates. In the first instance, there can be no doubt, the price of labour must rise to a height which nothing but a corresponding depression of the rate would render supportable; and this might not immediately follow. It would be some time before things would find their level. The present race of labourers, it is to be feared, are in many districts too much in love with pauperism and bread-money, to forego at once all its advantages, for the pleasures of honest industry and independence, and they might therefore require as wages, too high a bribe to labour. The employer would consequently be driven to avail himself of every expedient for lessening his consumption of the article thus enhanced in value, and it would be his constant effort to keep down the price as nearly as possible to the pittance which suffices for the bare subsistence of the pauper.

After a time, however, wages would naturally adjust themselves to a fair standard; and the supply of labour would come to bear that adequate proportion to the demand, which would bring down the price to a mere sufficiency for the maintenance of the labourer. But what are we to include in the idea of even a mere sufficiency? Of course it must extend to the maintenance of a wife and family; but is it to be expected that the rate of wages would, in a general way, be adequate to his support in the event of a large family, domestic affliction, or scanty employ? The multiplication of Benefit Societies affords the labourer the means of protecting himself from distress under some afflictive contingencies; but unless his earnings more than suffice for subsistence, unless he can save money from them, what is to be his resource when he is unable to obtain work enough to maintain his family? Is he to refuse partial employment, and throw himself, with his wife and children, wholly upon the parish? Supposing that he is in full employ, it is very possible that he may be unable, from the high price of provisions,

and the largeness of his family, to support himself upon his earnings; is he in this case, because he is in the receipt of wages, to be denied relief?

To obviate this difficulty, the Commons' Committee recommend the substituting in every case, for pecuniary relief afforded to the parent, the *separate maintenance* of the children themselves. A suggestion of this nature was made in a Report, drawn up in 1697, by Mr. Locke, as one of the Lords of Trade, which the Committee quote as 'furnishing the only remedy for the practice of defraying what should be part of the wages of labour out of the poor's rate.' This proposition, Mr. Courtenay remarks, 'is, at the first blush, offensive, on the score of humanity. We thereby disconnect, it is naturally said, those whom nature has made mutually dependent for support and affection. But those who make this objection, overlook one of the principal motives to the proposition. It is hoped that the separation of families will be felt by the poor as an affliction, and that the wish to avoid that affliction, will operate in inducing parents to use greater exertion towards supporting their children, if not to pause before they become fathers. The measure is calculated in some degree to punish the improvident parent, without reducing the child to the extremity of want.' On the score of humanity, we think, no valid objection can be brought against a proposition which would go no further than to rescue children from starving; but we confess that we feel on other grounds extremely disinclined to entertain this suggestion of the Committee. What they recommend, is, the establishment of parochial district schools, in which the children should be lodged, as well as employed and maintained. 'A somewhat new combination of words,' remarks Mr. Nicoll, 'may for a moment mislead us, but the proposition is simply this: Let the children of all persons asking relief, be brought up from the age of three to that of fourteen, in the *Workhouse*. The building may not be precisely the one hitherto used for the poor, and the name may be "district school;" the place may be better visited, and better regulated; but where the children of a parish are taught, fed, employed, and lodged, there is a parish workhouse.'

The mere expense of such a plan would be a sufficient objection to it. The buildings to be erected for this purpose, could never, as Mr. Nicoll remarks, be paid out of the rates; they would therefore add a new burthen to the country. The expense of each child in the workhouse, would be at least double what would wholly maintain it with its parents. In the workhouse, there is no partial relief. 'The father may support his family with half-maintenance for each from the parish; in the workhouse every species of expense falls exclusively on this parish

‘ fund.’ ‘ The children of a public institution cannot be seen in rags ; they must be regularly provided with a sufficiency of good provisions.’ To the expense of this superior mode of maintenance are to be added, the salaries of the master and mistress of the school, ‘ the gain of the contractor, where they are kept by contract, the greater waste where they are not,’ besides the interest of money expended on the establishment of the institution : against all which is to be set merely the result of the productive labour of the workhouse, which it has been abundantly proved, will rarely average much above 20s. a head per annum !

As it is, the workhouse system is sufficiently expensive. Frequently, where entering the workhouse is made the condition of relief, in the hope of deterring the poor from application, the expense of 4s. or 5s. a head per week, will be incurred by sending there the pauper and his family, when half, or less than half that sum, given in pecuniary relief, would have kept them more comfortably at home. In establishments of the nature recommended by the Committee, the expense would be aggravated by the quality of the relief, not less than by the extensive scale on which it would soon become necessary to administer it. The children would not be regarded or treated as paupers ; they would not be *farmed* in the manner in which the adult population of the workhouse are herded together ; it would be inhuman to consign them, for the improvidence of their parents, to the neglect and ill-treatment which are frequent in such establishments. But this lavish humanity, which would go so far beyond relieving distress, as to pamper the cast-off offspring of the pauper with comforts denied perhaps to the half-fed, half-clothed children of the virtuous cottager at home, would be as unjust and partial, as it would be costly.

The total separation of children from idle and dissolute parents, may doubtless be highly expedient, as regards the complete success of any plans for their moral education. We are aware of the powerful and discouraging counteraction to the benevolent pains bestowed on the children of the lower classes, which is supplied by the example and habits they are exposed to at home. We have nothing to say against the principle of Charity Schools, which proceed upon this plan of separation, how much soever there may be to object to in their management. But we entertain serious doubts whether the moral advantages of such a separation, would be likely to be realized in the crowded inmates of the work-house school. The worst example at home, is scarcely more to be dreaded, than what it is very conceivable they may be exposed to in such a situation. A cautious separation of the sexes, a constant vigilant inspection which would necessitate a considerable degree of restraint, and a more efficient system moral and religious instruction than is usually to be found

operation in similar establishments, would alone afford us of rendering these schools any thing better than seats of depravity. But there ought to be certain and definite attending the scheme, to compensate for the total exclusion whatever salutary influence upon the heart, as well as enjoyment, might have been the fruit of the development of social affections amid the endearments and the freedom of Mr. Nicol's dwellings upon this objection with an admirable feeling, and as it is a side of the subject which is not set up to view, we shall avail ourselves of a rather long letter from his pamphlet, to which we have had so frequent access with high satisfaction.

‘Let us,’ he says, ‘suppose the children of the “district” nurtured with that superabundant care which such institutions supposed to be well conducted, are wont to exhibit: they are drawn after attending to the cans of cleanliness, prayers into a lesson; then breakfast; then work, till noon liberates their laps and loins from the walls of their prison, to the walls of the court. Dinner follows, and then in course, work, lesson, prayers; at length, after a day, dreary and dull, the count every day which has preceded, and of all that are to follow, is drawn are dismissed to bed.

‘This system may construct a machine, but it will not form a man. Of what does it consist? of prayers parrotted without sense in accord with the words uttered; of moral lectures which are standing does not improve the heart feel; of endless constraint, insensible to youthful vivacity, and injurious to the feelings of the human frame.

‘The discipline which they thus present so imposing a scene: it is not a world of gloom, no glossy saint, no unreal of a multitude of children; no lengthened procession, no processions, but it is a world which strike the eye, it has far more to the heart. A truth in the eye of weakness must suffice; it is not forgotten, it is perhaps continually repeated, and cannot be denied, but it is not material as a vain sound, it is a parent that tells of a heavenly one: duty, love, obedience.

‘About midnight, when repeated by a mother to her child, great wisdom being that made all things, all the as education is done. The young religious may be bewitched by the world, but the notions may be obscure will be raised, and the condition is least of true!

‘But, some may say, it may be thought less at the heart of the children, that is, whatever he is, it is not a world which strike the eye, it has far more to the heart. A truth in the eye of weakness must suffice; it is not forgotten, it is perhaps continually repeated, and cannot be denied, but it is not material as a vain sound, it is a parent that tells of a heavenly one: duty, love, obedience.

sometimes habitual sense of obedience; it is always something that will impress, always something that will be remembered.

‘ Let it not be imagined that I am willing to depreciate the benefits of ordinary juvenile education; I estimate them I trust at their full value, and only say, to the theory of the school, add the practical influences of domestic feeling.

‘ As far as my enquiries have gone, the views here detailed are supported by facts; the children thus bred up wholly apart from their parents, do not turn out well. They have gone a certain beaten round, day by day; they know nothing of life; they cannot conduct themselves in the world; they have never before met with temptations, and they cannot now resist them; they have never felt hardships, and they sink under them. What they have been taught was theory, and when they come to practice, they find their theories wholly disjoined from action. They have the forms of morality about them, but possess nothing of the substance.

‘ The district school as giving rise to a new system of claims, as affording new advantages from the rate, and as educating unlimited numbers in the habit of pauperism, is perhaps amongst the strongest incitements to parochial dependance, that can be devised. It will at the same time deprive of relief, the very persons most entitled to it; those respectable parents burdened with a large family, who had rather starve along with their children, than endure separation from them.

‘ The school plan will certainly have a varying influence; it will deter those most respectable families from asking relief; and it will double the clamour of the undeserving. To get rid of one, two, three, four children wholly, and permanently, (for to the child on whom the gates have once closed, they will never be opened till his final exit,) is a stimulus to fraud, idleness, and falsehood, scarcely to be withstood.

‘ Pride, if not honesty, will prevent many persons from asking relief in a small way, and for a short time; but here is a wholesale temptation addressed to all, and to operate without limit. Should this principle prevail, as the receipt of parochial relief extends, (every man whose child is in the poor house, is a burden to the parish,) all idea of debasement will be obliterated. Where few receive relief, and many do not, it is the many who form the class; the few are the exception. Here, to be of the few is degrading: but where many receive relief, and few do not, the receivers of relief, become the ordinary class of labourers; degradation is at an end; the few may feel a little pride, but the many feel no disgrace.

‘ The child who is brought up till 14 in a workhouse, must look on the workhouse through life, as his right and inheritance; in all his calamities and necessities he must revert to it, as his almost native home; his ideas will not often rise beyond it, and he can never shrink from it as inflicting disgrace.’

We have dwelt the longer upon this point because it seems to be a rather favourite idea with the Select Committee, and be-

cause the plan has been warmly advocated in a popular Journal, by a writer whose fancy and feelings too often get the better of his judgement. The example of the Jesuits, who 'insisted upon having their pupils left wholly to their care during the whole time of their education,' has no attractions for us. It was, we know, part of their policy to supersede, and, if possible, extinguish the natural affections as a spring of action, and to reduce their neophytes to a sort of moral automata, the passive members of the vast ecclesiastical machine. It must not be forgotten how very recently the rulers of 'our church,' have discovered that the education of the lower classes is a safe or desirable undertaking, and there is, perhaps, reason to doubt whether that object would long be simply and heartily pursued in institutions of the kind recommended by the Committee. Other objects occupy the prominent place in the mind of many a zealous partisan of National Education, who, but for the deprecated activity of sectarian philanthropy, would have been well content that Dr. Bell had never been heard of out of Madras. We are far from meaning to insinuate, that the Honourable Committee had any other design, in suggesting this plan of providing for the children of the poor, than to secure their moral and religious education; but it behoves us to look at the scheme in all its bearings, to anticipate the certain abuses to which it is liable, to consider it in relation to the spirit of the times, and in relation to other recent measures, such as the Select Vestry Bill, the Church-building Bill, and the District School System, which all seem to be directed to one point, the consolidation of the power of the ecclesiastical body, and the extension of its injurious patronage. Nor will a jealousy on this subject appear wholly unseasonable, when we take into account the attempts which have been made in some instances, to insist upon attendance at the parish church, as a condition of obtaining parish relief. The plan of District Schools would afford an admirable opportunity for silently establishing this exclusive principle. The State would have the authority, we have seen, of the Jesuits, for claiming to have the children it undertook to maintain, left wholly to its spiritual care. And thus they would be 'fed with the milk of sound doctrine,' from *Mother Church*, 'not dry-nursed,' we are told, 'in dissent.' Let them be fed by all means; but Mother Church has the character of not being as careful as a nurse should be, respecting either her own diet, or the calls of her children; and what is termed dry-nursing, has been known to turn out much better than the tampering of a high-fed and voluptuous wet-nurse. Whether the infant tenantry of the District work-house should go to Church or not, that is, should be compelled to go, or not, might appear a matter not worth occupying

a moment's discussion, except, indeed, on account of the principle of exclusion; one must rejoice that they would be brought within the reach of any sort of religious instruction; but the plan being so highly objectionable on other grounds, we have reason to regard the attempt to carry it into execution, with the more jealousy, as it seems capable of being made to subserve a sinister and mischievous policy, at a heavy expense to the country.

But there is another point of view in which we are disposed to question the propriety of the plan for maintaining the children of the indigent. It assumes that the number of a man's children, is the only proper ground for relief; that this is the consideration by which parish relief ought to be regulated. The children, it is said, must not starve, and upon this principle, the present mode of making up a man's income out of the rate by what is termed bread-money, has been so extensively adopted; a mode in every point of view objectionable. First, there is no security given or required, that the allowance shall go to relieve the wants of the children: the probability is, that part at least will be spent by the parent, in many cases, at the public-house. Secondly, the practice tends directly to abate a man's inducement to industrious exertion, and renders him at the same time careless whether his wife and children should earn any thing or not; the consequence of which is, that they will generally be brought up in unprofitable idleness. To which we may add the remark of Mr. Courtenay, that, the allowance 'being proportioned to the price of bread, it involves an undertaking to find the best food for the whole population, at all periods, without reference to the quantity of corn actually existing.' The first of these objections would be obviated by the separate maintenance of the children; the second, however, would remain in all its force. That most salutary stimulus to exertion, which nature has itself provided in the parental instinct, and which has so important an influence upon the social character, would be by this means greatly superseded; and so far as the Poor Laws are chargeable with favouring improvident marriages, they would still be liable to the same objection. It cannot be doubted, that they who now connect themselves together, relying for the maintenance of their family upon the rate, would look to the separate maintenance of their children, in the same sordid spirit of half-calculation. Add to this, that one effect of such a regulation must be, to depress the rate of wages, if wages are at all affected by the system of relief, below what ought to be regarded as a just standard. We speak now chiefly of agricultural labourers, whose wages, we must contend, ought to be such as should suffice for the total maintenance of their largest families, unless in times of extraordinary scarcity, which cannot be included in

the consideration. When we say they ought to be, we mean that otherwise they cannot be properly termed a *living price* for labour. There can be no more reason that the rate of wages should be limited to the subsistence of a small family, than that it should be limited to the support of an unmarried labourer; the latter has as great an advantage over the former, as the former has over the man with a large family; and if it is thought that competition would not, in the absence of the poor's rates, bring down the price of labour to the lowest point, namely, that upon which an individual should be able only to subsist himself, we do not see why its effect is to be dreaded as likely to bear too hard upon the labourer with a numerous family. The mode proposed by the Committee, of relieving a man of his children, would, however, operate just as any other mode of relief has been found to do, in the bargain between the labourer and his employer, inducing the former to accept of worse terms from the latter than he would otherwise submit to; and in the one case, just as much as in the other, the labourer is defrauded of that part of his wages which he foregoes in consideration of the obtainable relief.

The number of children which a man has to support, is in itself no criterion of the need he stands in of relief; that can be ascertained only by taking the number of his children in connexion with his actual earnings and the price of subsistence. One honest hard-working labourer may be reduced to distress, with only a small family, when provisions are high, or work is scarce, while another in the same rank of life may be well able to maintain a family twice as large as his, upon his earnings. The scheme of separately providing for the children, does not pretend to discriminate between cases thus widely different; and the introduction of a rule limiting the relief to those whose earnings should not exceed a specific income, would act as an immediate discouragement of industry. Relief given in this manner, would be all in favour of the improvident and the worthless: it would be taking off what operates as some restraint upon vice and wastefulness, and it would exonerate the careless and unfeeling from the most natural objects of solicitude. It would have this radical defect of the plans it is intended to supersede, that it would give to *all* as much as *any* can want; and it would give it upon conditions which would deter the most deserving objects from accepting of it: Mr. Courtenay recommends that the enactment should be to this effect: 'That it should be a sufficient cause to be shewn before the magistrate for not relieving a man on account of the size of his family, that the overseers had offered to maintain the child in any house, not excepting the workhouse, whether in or out of the parish, of which the Petty Sessions should have approved as fit for the reception of chil-

'dren of the same age.' We cannot conceive of an enactment more liable to be made the instrument of arbitrary power and oppressive partiality.

'The Committee see in this suggestion concerning schools, 'the only cure for the mixture of relief with wages.' Now, it does appear to us, that it would only perpetuate the evil in another form. If the experiment of abolishing this practice is to be tried at all, in order to afford a chance of success, it must be tried as an *absolute enactment*. Whatever palliatives are introduced with the view of softening down the alternative between wages and pauperism, must, in our judgement, frustrate the efficiency of the measure. The evil to be cured is no other than the extensive transmutation of the wages of labour into the poor's rate; the remedy must involve the conversion of a large portion of the rate into wages. The poor's rate has depressed to an extreme, the market price of labour: this measure would have for its object to force the price up again. But by force it must be accomplished, by circumstances acting with the force of necessity, and the effects of that necessity would extend further than some may dream of. This sudden rise in wages would occasion an immediate deduction in the profits of agriculture, which could be no otherwise supplied than out of the *rent*. The poor's rate is a tax upon the profits of the farmer, which he would have been unable to sustain, had wages continued at their natural height; which is only saying, that he could not have paid his landlord so high a price for the use of the land. Rents must therefore have fallen; but instead of this they have been raised at the expense of the consumers of the produce upon which the farmer has obtained his profit, and at that of the payers of the rate. The amount of the poor's rate has, it is true, a tendency injurious to the interests of the landlord, but in no proportion, except under very peculiar local circumstances, has it fallen upon him by occasioning a diminution of rent. It is, in fact, the owner of the soil, rather than the cultivator, who has contrived, by the depression of wages, to escape from the burden of the rate. The rate is, nevertheless, a burden upon the land, which diminishes so much its value, and should this burden be in any measure lightened or removed, as the ultimate effect of abolishing the practice of mixing relief with wages, the owner of the land would be the party to reap the eventual benefit. It is just, therefore, and it would be no less necessary than just, that he should bear the stress of the rise in the price of labour, which the tenant would have to sustain. Rent, then, must be lowered to compensate for the rise in wages: but this is precisely the consequence which many abolitionists of the rate, are the most solicitous to prevent. Nothing short of the labourer's refusing to work, un-

less he is paid a living price for his labour, followed up by the farmer's refusing to occupy his farm, unless his landlord lowers his rent, so as to allow of his obtaining a living profit, would bring about a change in the system. It would be much easier and pleasanter to build District Schools !

We have said that the attempt to enact that no person in the receipt of wages should be entitled to claim relief, would be next to impracticable ; but the chief difficulties of the measure do not respect the poor themselves. Cases, no doubt, of extreme hardship must occur, as the consequence of any change in the present system ; cases of this nature occur continually as things are : for these, private charity affords the only appropriate remedy. Earnestly as we deprecate the thought of consigning the whole pauper population to the precarious relief of alms-giving, we can regard only as visionary to the highest degree of absurdity, the idea of precluding the necessity of that best mode of relief. "The poor" we shall "have always" with us, "the widow and the fatherless," whose distress it is one of the most sacred obligations of "pure and undefiled religion" to alleviate. And the case of *partial* employment, is one which can be safely as well as efficiently met by no other kind of assistance. If wages, however, were higher, partial employment would often be found preferable to the terms of pauper maintenance, and the labourer would at least struggle to subsist upon it, till work should become brisk again. The chief difficulties, we repeat it, do not respect the poor ; they arise from the same source in which the practice of mixing relief with wages has originated. Those whose interest it is to keep down the price of labour, although the most clamorous against the rate, would be the last to accede to any plans that should restore the market price of labour to its natural standard.

The other suggestions of the Committee must now be briefly adverted to. With the view to introduce a reform in the administration of the Poor Laws, they recommend a combination of the principal persons in the parish, in the execution of the laws, 'on the plan generally prevalent in Scotland,' together with the appointment of permanent overseers ; also, some alterations in the Law of settlement. They further propose, an annexation of Friendly Societies to the Parochial Fund, as an expedient adapted to encourage the practice of industry and frugality.

The first of these suggestions has been embodied in what is termed the Select Vestry Bill. 'It is unquestionably expedient,' remarks Mr. Nicoll, 'to combine as much as possible, the higher and middling classes in the execution of the Poor Laws. It is by such combination only that an improved system will be attempted.' The employment of permanent assistant officers, 'under proper checks,' would prove, he is of

opinion, 'a measure of incalculable advantage, more especially 'in large parishes, and in towns of considerable extent.' But he adds :

'I should yet deprecate the present appointment of such permanent assistance ; if the appointment were now made, the business would be wholly thrown into their hands ; and a great deal more than is called for. Till the country at large has given its time to the investigation of abuses, and its weight and influence to their correction, the appointment of an assistant would be a mere temporary palliative ; the removal of one or two abuses has just the effect of more firmly establishing the rest ; the assistant only can execute ; Vestries and Committees must plan.'

If, indeed, the appointment of an assistant overseer should have the effect of inducing gentlemen to undertake the management of the poor, who, though benevolently disposed, are now deterred from it by some of the more troublesome duties of a parish-officer, the measure might be highly advantageous ; especially if 'the principle of discrimination as to the causes of 'distress,' can be by this means introduced into the administration of the laws. In the proposal to establish, and invest with enlarged powers, Select Vestries, we see, however, no good end that is to be answered, unless it be the salutary control which it will lay upon the magistrates, who have already occasioned so much mischief by their arbitrary orders and scales of relief. Viewed as a plan for assimilating our practice to that of Scotland, nothing can be more fallacious. We can see no analogy whatever between a Select Vestry and a Kirk Session, except indeed that, as the minister of the parish is *ex-officio* moderator or preses of the latter, the clergyman is, in the bill introduced by Mr. Sturges Bourne, constituted perpetual chairman of the former. We will not insist upon the difference between the presbyterian minister and the episcopal rector, although the relation in which they respectively stand to their parishioners, admits of being forcibly contrasted, and the attempt to overcome this essential dissimilarity of national and political circumstances, must prove utterly abortive. Associated with the presbyterian minister, in this ecclesiastical court, are 'a number of 'elders, not less than two, as the extent and population of the 'parish may require, each of them being appointed to the special charge of a particular district of it.'

'These elders are elected by the nomination of the Session itself ; they fill up vacancies from the individuals most likely from their known principles and habits to discharge with fidelity, prudence, and zeal, their official duties, which include a *general superintendence of the public morals, and the administration of ecclesiastical discipline, as well as the management of the Poor ;* they are solemnly ordained to

their office according to impressive prescribed forms, in the presence of the congregation when met for Divine worship.'

Have the rulers of our Episcopal church in contemplation to adopt this feature of Presbyterianism, in remodelling the parochial system? Are these to form part of the future duties of the churchwarden or the select vestry? But further, this Kirk Session has under its own exclusive administration, what in this country there would be some difficulty in constituting, a parochial poor's fund.

'These funds,' says the Report of the General Assembly, 'consist chiefly of fines exacted for immoralities, of which they take cognizance; of fees paid by immemorial custom at marriages and baptisms; of the sums drawn for the use of a hearse or a mort-cloth belonging to them; and of the interest of legacies bequeathed to their charge. They are also entitled to retain in their own hands, one half of the collections made at the church doors.* From these they distribute relief in occasional cases of want or distress, and also pay some other trifling incidental expenses.

'These elders,' it is added, 'being overseers and almoners for the poor, not for one or two years only, and reluctantly, but willingly and for life, acquire all the advantages for discharging their duty, which long experience in the administration of the interests entrusted to them, can confer.' 'They have an opportunity also of administering those private personal expostulations and admonitions which their office binds them to give where expedient and necessary, and which are often found, in fact, most useful, both as to economy in the distribution of the poor's funds, and as to improvement on the morals and habits of the Poor themselves. However difficult and laborious the duties which the ministers and elders have to discharge, all those duties have been performed from the Reformation to this day *gratuitously*; though, by a moderate computation, they employ regularly the active services of not less than four thousand individuals.'

In place of these ecclesiastical officers, Mr. Sturges Bourne's Bill gives us a salaried overseer, and the churchwardens! So much for the intended assimilation of our practice to that of Scotland. Besides them, the Select Vestry is to include 'a limited number

* These collections form in many instances the *sole parochial fund* for the support of the poor, and are found sufficient. In parishes, however, where it is found necessary to levy an assessment, the heritors themselves, who pay one half of the assessment, are associated with the ministers, elders, and deacons, who are considered as representing 'the tenants and possessors' paying the other half, in the management of the poor's funds. The minister of the parish, in these cases, attends the meeting, to assist them with his local knowledge, but has no vote either in fixing the amount of the assessment, or the distribution of it: so far is it from being true, as has been represented, that the minister and elders, might of themselves proceed to assess the parish.

‘ of substantial householders, elected by the general vestry, but ‘ approved by the Justices.’ The general vestries or parish meetings are, so far as regards the administration of the Poor Laws, to be wholly superseded, and even the right of voting in the general vestry, is to be regulated according to the property assessed ; that is to say, a person is to have a number of votes proportioned to his property ; in addition to all the natural influence of rank and opulence, he is to be allowed singly to *out-number* any two or three obstinate fellows who may dare stand up and vote against him. No doubt, ‘ in populous parishes, ‘ where the substantial householders are numerous,’ (too numerous for the parson and the squire to hold in complete subordination,) it will be, as Mr. Courtenay says, ‘ very advantageous to ‘ take the management of parochial concerns from a body so ‘ susceptible of faction and turbulence as a great parish meeting.’ A more unjust and aristocratical infringement of popular rights was never proposed to the Legislature. We do not presume to say what may have been the real intention of the originator of the plan ; he might not be fully aware of its operation ; but we must say that it has the appearance of being intended only to render the power and patronage of the few, still more absolute than ever, at the expense of the many. It is a matter of astonishment, that the country at large should have had their attention so little awakened towards the proposed enactment.

With regard to Settlements, the Select Committee recommend a return to the old law, whereby a residence for three years conferred a settlement. This is the case in Scotland, according to the statute of 1672 ; provided that the pauper shall not, during that period, have applied for charity. Mr. Nicoll objects, that if residence be the ground of settlement, a regular discharge of the labourer will take place at the end of the second year ; and he endeavours to shew, that litigation will not, by such a simplification of the law of settlement, be put an end to : this spirit, he thinks, can be repressed only by ‘ giving full costs ‘ on every frivolous appeal, and on every vexatious or even ‘ careless perseverance in an order obtained.’ We must content ourselves with referring, on this point, to the pamphlets by Mr. Nicoll and Mr. Courtenay, which we have so often cited.*

The establishment of Parochial Benefit Societies, is the last expedient which we have to notice. This, too, according to the representations of both these gentlemen, is liable to the most serious objections. The Committee, says one of them,

* The average amount of money expended in suits of law, removals, and expenses of parish officers, is given in the Commons Report, at upwards of two millions, or more than one fourth part of the money raised for the maintenance of the Poor.

' has proposed a sort of combination between the Parish rate, and the box of the Friendly society. This is a good deal like giving every labourer indiscriminately a penny roll in lieu of half a peck loaf. When the flavour of the roll has become familiar, the loaf will presently follow; when the labourer and the Overseer are once formally introduced to each other; when the *mauvaise honte* of the first interview is over, I see no sufficient cause in future to break off the intimacy.

' This plan implies a general dependance of the labourer on his Parish; all the usual barriers, shame, pride, timidity—are broken down; a habit of looking up to the rate is solicited. At present many an honest man encumbered by difficulties, reluctantly asks for relief, feels himself degraded whilst he receives it, and presses forward with eagerness to the moment, when, once more supported by his own exertions, he can look round with confidence amongst his neighbours, and say, "I am again your equal." But if the weekly contribution placed in the Friendly Society's box, is met with a proportional sum from the Parish; if out of every half-guinea advanced in sickness, it is obvious half-a-crown is the produce of the Poor rate, does not every member become an initiatory pauper, when he subscribes to the box, and a completed one, when he receives from it? I see nothing to prevent the man who has to-day received half-a-crown in sickness, to-morrow demanding five shillings on any other occasion of need. The shame of pauperism is stifled; the pride of independence and self-support, subdued: every man who looks round in this case, sees himself amidst a group all like himself, followers of the rate; and where there is no degrading comparison, there will be little sense of debasement.

' Where there is any thing of a prudential forethought, parochial addition to the Society's box will be wholly needless; and where there is no forethought, it will be vain: a very small contribution produces an adequate payment in sickness. In large payments there is considerable danger; where the allowances in sickness are high, the poor man will always be sick; at least a temptation difficult to be withstood is thrown in his way.'

We confess that we do not quite agree with Mr. Nicoll in the view he has taken of the necessary tendency of such societies. The plan professes only to be a compromise adapted to the present situation of the country, as affording a facility for 'effecting the desired transition from the present system of relief, to one founded upon better principles.' And when the *bonus* afforded by the parish bears so small a proportion as is proposed, to the spontaneous contributions of the individual, we do not see why 'the pride of self-support' must needs be destroyed by the arrangement. Such a contributor must feel himself in a situation very different from the pauper, to say nothing of the good effect which the habit of voluntary contribution will have had upon his feelings and character. The Schedule A attached to the Bill as amended by the Committee, contains, among other rules for the government of such societies, the ex-

press provision that 'No allowance on account of sickness will be made, except upon a certificate from the apothecary;' this seems to obviate one of the above objections. The Bill must be viewed as having a twofold object, the encouragement, and the security of Benefit Societies; institutions which all allow to be adapted, if they can be guarded from abuse, to be highly useful. The Preamble states that

'Whereas the habitual reliance of poor persons upon Parochial Relief, rather than upon their own industry, tends to the moral deterioration of the people, and to the accumulation of heavy burthens upon the parishes; and it is desirable, with a view as well to the reduction of the assessments made for the relief of the poor, as to the gradual introduction of a better feeling among the people, that special encouragement and facility should be afforded to meritorious and industrious persons, for rescuing themselves from the necessity of a resort to parochial relief; and for this purpose it is advisable that such persons should be invited and assisted to make provision, while young and healthy, for their own maintenance, when visited with sickness or infirm old age.'

'And whereas by the contributions of the Savings of many industrious persons to one common fund, the most effectual provision may be made for the casualties affecting all the contributors; and if parishes be impowered to afford security to such fund, and to make a small addition thereto, the sums now expended by parishes upon the sick and aged may be greatly reduced, at the same time that industrious and frugal habits would be encouraged and rewarded.

'Be it therefore enacted, &c.'

If, however, instead of instituting *Parochial* Benefit Societies upon this plan, a few respectable individuals would combine to form a voluntary association for the district or province, holding out the simple advantage of guarantee, every objection would be obviated.* Mr. Courtenay gives his opinion in favour of such a

* Upon this subject, Mr. Barton's pamphlet (noticed in our September Number) contains some very valuable information and some judicious remarks. Sir F. Eden has stated 'that in 1797, no instance had been known of a member of a Friendly Society becoming burdensome to his parish.' Such instances are even now proved to be rare, the proportion, in each county, between the number of paupers and the number of persons members of Friendly Societies, being, as shewn in evidence before the Select Committee, in most cases, in an inverse ratio. Mr. Barton deprecates the bad effects to be apprehended from legislative interference with such societies, and he shews that they possess advantages quite distinct from those of Savings' Banks, by the admirers of which they are too often depreciated. The number of persons belonging to Friendly Societies appears to be, on the average of the last three years, nearly 8½ in each hundred of the population: the number relieved from the Poor's rate is 9¼ in each hundred.

plan, in preference to the proposed Parliamentary enactment. The following remarks appear to us highly deserving of attention :

‘ The measures which I would propose would be, simply measures for giving the same sort of protection and encouragement to Friendly Societies, which have been afforded by Saving Banks ; so that the frugal poor might have the opportunity of availing themselves of the principle of insurance, if they shall think fit to prefer it to that of accumulation. It is known, that sickness and old age may be provided for by a rate of contribution, which nearly a *million* of individuals are in the habit of applying to those purposes. I would not suggest any interference with these clubs, but I would encourage the formation of provincial societies, under the patronage of respectable individuals, and with the security of responsible trustees. The tables of these societies should be formed according to the best calculations, without any additional benefit, unless any should be provided by the benefactions of the rich. Any parish, sufficiently large, might form such an establishment parochially, in which case, it would of course have the power of guaranteeing to each individual the benefit engaged for ; or of making an addition to the fund, so as to increase its benefits, in which parishioners only would participate. And if the establishment be not parochial, a parish should have the power of taking upon itself any share of the contribution, or of the fine, of any of its parishioners. The management must be in Committees, in the same manner as it is with respect to the Saving Banks ; but it would be for those Committees, at their discretion, to associate with themselves, any trustworthy contributors. It would be very easy, so to arrange the benefits allowed by the society, as to leave a fund wherefrom to grant an occasional *bonus*,—by which means the contributors would have a direct interest in the good administration of the fund.

‘ It is the opinion of many, that the poor would not enter into any scheme, under which the management and distribution of the funds would be in other hands than their own. I should say,—Very well, let them make their option. A man who secures himself from want, through one of the private clubs, is equally praiseworthy. But if a man, whose means have been sufficient, and who has neglected to make this provision, solicits relief, he will, at the least, be an object for the application of that restrictive clause, respecting advances by way of loan only, which will impel him to be more careful in future.

‘ Nearly the same observations will apply to the institutions which I wish to see formed, for granting allowances on account of children ; there is, however, this difference, that no such institutions exist at present ; and that the whole arrangement being therefore entirely new, it would be more within the power of Parliament, and persons of local authority or influence, to frame it according to their own opinion. The prevalence of Saving Banks, so far from being injuriously affected by these new establishments, would be almost essential to their success. It is proposed, that a stipulated contribution, for a

given number of years, should entitle a subscriber to a certain allowance on account of his children; now, it is hardly to be expected, that many individuals would commence at a sufficiently early period before marriage, the saving necessary to entitle them to an allowance, dependent upon a contingency which, perhaps at that period, it may not be in their contemplation to incur:—but the same individual may be sufficiently provident to place his savings in a Bank of Deposit. And if he should afterwards be inclined to marry, the accumulated deposits will enable him to pay the fine, by which he will be placed, as to the benefits of the Friendly Society, more nearly in the situation in which he would have placed himself, if his savings had in the first instance been applied to the purpose of that society.

‘I shall not enlarge further upon this subject, than to repeat that my proposition extends only to a perfectly voluntary arrangement, calculated to give facilities and powers, of which it is by no means intended to compel either parishes or individuals to avail themselves.’ pp. 142—145.

The importance of Saving Banks, as a collateral measure, needs not be insisted upon. The success of these institutions, so far as can be ascertained by the amount of the deposits, has, we believe, in almost every instance, exceeded the most sanguine expectation, and much may certainly be hoped for as the result of their gradual influence on the morals and habits of the Poor. ‘Next to the road to church,’ says Mr. Nicoll, ‘I would teach the young the road to the Saving Bank.’

We are now for the present to take our leave of this most interesting subject. Our end will be answered if, by the hasty remarks we have offered on the suggestions now before the public, we shall have at all contributed to promote better information and more distinct ideas upon the important principles which are included in the discussion. There remain, however, one or two points on which we beg to trespass a few minutes longer on the reader’s attention.

In the Circular issued by the Committee of the General Assembly, one of the queries transmitted to the ministers of parishes, is the following :

‘25. What are the names (and the numbers as nearly as you can compute,) of the religious sects in your parish; are there any (and if so, how many) of their poor on the poor’s roll of the parish, and what is the annual sum total of relief given to them?’

The Report itself states that

‘In many of the parishes, all the poor of the Dissenters are on the poor’s roll; in others they are partially relieved; they draw in one case $\frac{1}{2}$ and in another case $\frac{1}{4}$ of the whole assessment, which is of very large amount. Some classes of the Dissenters support their own poor, others contribute to the parish funds by occasional collections, or a stated annual sum paid, but in most cases they do not contribute at all.’

It is not with the intention of making a correct statement, that we have extracted it. Our information respecting the Dissenters of Scotland, does not enable us to compare any other than general conclusions; but it is probable that in cases in which the poor of the Dissenters draw so largely on the poor's fund, (which appears to be only in districts where the assessment has been resorted to,) are where they are employed in manufactures. In Scotland, the Episcopalians come under the description of Dissenters: we know not what is the proportion of paupers. In this country, a large part of those employed in manufactures, is in the hands of the Dissenters: this circumstance must tend greatly to increase the proportion of their poor, that is, if the labourers in their employ are referred to the same sect, which will often, though not necessarily be the case. Two sects, however, among us, it is well known to entirely support their own poor: the Society of Friends, and the Jews; we believe we may add, the United Brethren. The term, Dissenters, is however so vague, that we scarcely know what it intends. If it is meant to comprize all the persons who do not actually attend the parish church, the proportion of the pauper population which will be comprehended in this description, will be obviously very considerable. But if the poor of the Dissenters be taken as applying only to those who maintain actual attendance at Dissenting meeting-houses, this proportion will be greatly reduced.

In strict justice, however, those only should be considered the poor of the Dissenters, who are members of their respective societies, or acknowledged to belong to their congregations. If and of those, a very inconsiderable number are, we apprehend in the receipt of parochial relief. We speak now in relation to the three denominations among whom the practice of monthly collections for the support of their own poor, has been immemorially prevalent. In addition to these collections, they are attached to their places of worship, in numerous instances, to endowments for this express purpose. Nine dissenting meeting-houses in the metropolis, were, by the legacy of one individual, endowed with 50*l.* a year, to be distributed among the poor members of the respective churches. Many others both in towns and in the country, have similar endowments; but the establishment of alms, is, we believe, universal.

When we had occasion to remark upon the attempt to attach subject Dissenting places of worship to the Poor's rate,* we submitted whether the Visiting Societies for the relief of the poor, the Sunday Schools, and other benevolent institutions

* Eclectic Review, N. S. Vol. V. p. 495.

ected with places of worship, are not the means, directly and indirectly, of saving large sums to the parishes where they are situated. The truth is, that Dissenting places of worship do actually relieve the parish rates, to a large amount, by the maintenance of their own poor. We should regret to have reason for believing that any of our churches were rendered by what Mr. Nicoll calls the spirit of the times, less sensible of this their Scriptural obligation. Although the duty in the first instance relates to those who are acknowledged members of the Society, the benevolence of the congregation, as well as the influence of the minister, might, with the greatest propriety, and with the happiest effects, be made to subserve still more extensively among the attendants at large, the discouragement and the prevention of pauperism: and, indeed, it is very frequently the fact, that they have this extended influence.

The recommendation of the Sub-committee of the General Assembly, deserves, in this connexion, again to be brought under our notice. Referring to the means of precluding the necessity of assessments, they add:

‘ Nor should the important view of the case be overlooked, that the practice of weekly contributions at the church, tends to bless both those who give and those who receive the charity. It cherishes habits of humanity and benevolence in one class, while it imparts relief to another; and while it is the discharge of a Christian duty, it confers the most valuable good upon society, by binding its different ranks together through reciprocal feelings of kindness and good-will. It adorns the Church, and adds strength, and virtue, and happiness to the State.’

It is the worst effect of discussions relating to the subjects of political economy, at least as they are for the most part conducted, that they tend to generate habits of abstract speculation so much at variance with those practical views of society which connect man as an individual with our sympathies. ‘ Our earliest impressions,’ remarks a writer in a periodical magazine, (speaking of the extent to which the principles of political science are sometimes carried by their most fearless advocates,) ‘ even those which we thought sanctified by the precepts of Christianity, must be effaced, and the impulses of the benevolent affections checked and restrained by a cool calculation of remote consequences. We must learn to look upon man not as an individual, a moral and intellectual agent, but as a part, and a very minute part, of a great and complicated machine,—not with the eye with which our Saviour looked upon little children, the heirs of immortality, or upon the helpless, diseased Lazarus, deserted by his fellow men, but upon the former as a thing of nought, the objects of natural instinct only, and worthless to all the world beside; and upon the latter, as one for whom there is no place

‘at Nature’s feast, and to whom even the crumb that falls from
 ‘the table should be denied. The command for labour, and
 ‘understand, regulates, or ought to regulate, the power of
 ‘human beings as well as of horses,—as if this demand should
 ‘depend upon their number, and was always steadily maintained
 ‘manufacturing country; or as if, when the market was
 ‘completed, these animate tools might be locked up in a
 ‘house till wanted again for a new speculation. If we
 ‘feel indisposed to practise that selfishness which is
 ‘the natural consequence of this doctrine, and wish to
 ‘hand to relieve the destitute, we are guilty of wanting
 ‘destined to the maintenance of labour, of indirectly
 ‘that poverty which we mean to relieve; and the
 ‘tremendous penalty of our crime is announced in the
 ‘excessive population and universal misery.’

From such heartless generalizations, from the maxims of
 philosophers, and the political nostrums of writers who know
 thing but philosophers, it is refreshing to recur to the
 certainties of the Gospel. The belief that the Almighty
 Nature is perpetually superintending the development of
 own plans, that the whole well-being of each depends on
 the aggregate population of the universe, is the object of
 distinct, and equal, and infinite attention, that “God
 “all,” and that the destiny of the meanest participation
 ture is nothing less than immortality,—this belief, which
 to check the haughtiness of science, while it represents
 temptuous and unfeeling estimate of the many which is
 among the aristocracy of intellect, is at the same time
 making and the sustaining principle of genuine humanity.
 Connected with this belief is the conviction that for all
 orders of society there exists in the religion of Christ a
 quate remedy; that this only efficient means of transforming
 character of the individual and of bettering the man, is the
 instrument by which a Sovereign Agency is accomplishing
 merciful designs. To the Poor, in His economy, no mean
 probrious station is assigned: they would seem to be
 guished as the chosen subjects of his moral kingdom. We
 more especially the Gospel was in the first instance
 “He that despiseth” them is said to “reproach his Master.”
 a follower of Jesus of Nazareth, this impiety would seem
 if possible aggravated; it would be to reproach his Master.
 These are views foreign enough, it may be, from the
 and the speculations of political economy; but we can
 bring ourselves to dismiss the topic of the Poor Laws, and
 thus briefly adverting to what can never be at variance with
 sound philosophy or genuine science, principles of Chris-
 tianity.

Part. III. *Narrative of an Expedition to explore the River Zaire, usually called the Congo, in South Africa, in 1816, under the Direction of Captain J. K. Tuckey, R.N.* To which is added, *The Journal of Professor Smith; some General Observations on the Country and its Inhabitants; and an Appendix, containing the Natural History of that Part of the Kingdom of Congo through which the Zaire flows.* Published by Permission of the Lords Commissioners of the Admiralty. 4to. pp. 580. A Map. 14 Plates, and Woodcuts in the Letter-press. Price 2l. 2s. 1818.

WHY is it so desirable, that the yet unknown parts of our globe should be explored? It is obvious, that infinitely the greater part of what the explorers must have to behold and describe, could not have, for its own sake, any manner of interest. They would have to tell us of wide tracts of dead level, covered with grass, or with snow, or with dust and burning sand; of insignificant hills; of streams, like those that divide our parishes or counties; of swamps, forests, or jungles; of shores, sometimes low and sometimes rising into cliffs; of islands of sundry shapes, breadths, and heights, and which might all have been, for any thing it signifies to us, of other shapes, breadths, and heights. As to inhabitants, there may be none, or there may be some hordes or scatterings of filthy and fierce or stupid savages or barbarians, with utensils and contrivances almost to the amount of the number of their fingers and toes; or there may be something in more of the form of regulated communities, advanced a tenth or a fifth part toward what we should call by courtesy civilization, with some partial cultivation of the soil, some fixed assemblages of the nature of towns, some conveniences, arts, and manufactures, and a large supply of kings, priests, conjurers, gods, and fantastic ceremonies, each bearing a name in some uncouth and unutterable form of orthography. Their dresses shall be, in shape and in the distribution of red blue and yellow, like and unlike, in given degrees, the dresses of other tribes and nations already known to us. Their established customs—or call them institutions—of polity, law, and superstition, shall exhibit, perhaps, some little novelty of absurdity and mischief. There shall occur now and then some extraordinary effect of the elements, or some remarkable rock, or eavern, or cascade, or striking view of scenery,—which objects and aspects the beholder shall probably describe as much resembling specified remarkable appearances of the same order in our own or in neighbouring countries.

The reader, who had waited most impatiently for the publication of the results of the adventure of discovery, as for the lifting of a veil to disclose some grand mysterious spectacle, passes hastily through the series of these exhibitions; and when he comes to the end, is very apt to be sensible of a certain

discontented feeling which, in the subsidence of all the interest previously raised by curiosity, suggests the ungracious question of what he has gained by this disclosure of the unknown, and forces his reflection back on the question of what it was that he had really promised himself to gain.

In the displacency and mortification attending the reduction of his undefined anticipative imagery to plain matter of fact, and in the extinction of so much ardent feeling, he is reduced to bethink himself of such matters as the advancement of science, some added means of safety or facility to navigation, and the benefits of some possible addition to distant commerce. He recalls to mind the lofty terms in which these things have been held forth, and tries to excite in himself a corresponding interest. He perceives that in sober truth something may be made out on these points; he can conceive that a few persons, earnestly devoted to these objects, respectively, may receive much gratification from the facts and observations available to their service, and he may acknowledge, perhaps, that what has been contributed to these interests by the results of the undertaking, may be almost worth the energy, the toil, the time, the expense, and the disasters, which it shall have cost in the execution. But still, (we are excepting the small number of men specifically and zealously intent on science, navigation, &c.) he is irresistibly made sensible that it was not exactly the consideration of these objects that had fired his imagination at the thought of a daring adventure into the unknown regions of the world. While these were not excluded from his contemplation, he feels that the emphasis of his imaginings was in something less technical, something of more poetical and moral element, something more related to magnificence and emotion.

In short, the matter comes to this: there is something prodigiously captivating to the human mind in what is veiled, mysterious, unknown; especially when the subject is at the same time of a nature to admit of conjecture; and this is the grand main principle of the interest which the generality of cultivated persons take in the setting out of enterprises of discovery. Curiosity, sublimed, if we may so express it, by mystery, eagerly seeks the more direct gratification of disclosure. Much of what these persons are in the practice of saying of the promotion of science or commerce, is little more than an almost unconscious effort to give an appearance of pointing toward palpable utility, to a passion which they may have some apprehension will seem rather romantic.

The information brought back by the explorers, being received at the cost of a complete extinction of the charm of mystery, will generally, even if the undertaking attained its utmost success, be accompanied, in the recipients, with a certain sense of

disappointment, an unpleasant fall of that high-wrought state of mind, in which they had been waiting for it. The exception to this will be in cases where the scenes and objects brought to view are themselves of an extraordinary and magnificent character. Such visions of Nature as those transferred to us from South America, by Azara and Humboldt, are even more striking and enchanting as presented in clear view before us, than as fancied through the magnifying obscurity and mystery of the previous imperfect knowledge or mere conjecture. And if the latter traveller shall ever accomplish his long announced design respecting the mountain-sublimities of central Asia, there can be no fear that his representations of reality will reduce any man of lofty imagination to regret the difference between the ideas of anticipation and those of ascertained fact.

So far as relates to the interest felt for the persons to whose lot it falls to unveil the partially or wholly unknown parts of the earth, there is therefore a vast difference in point of good fortune, between the respective shares assigned to them. To any reader of the bold and manful adventure of Lewis and Clarke across North America, it will occur that while they, after describing one striking scene or spectacle, had to traverse perhaps five hundred miles of monotonous country before they found another to describe, the same length of journey in some other imperfectly known regions, and especially in the southern part of the same great continent, might have afforded another courageous band of explorers, a numerous series of noble subjects for description.

It can be but slightly conjectured what would have been the fortunes, in this respect, had their undertakings been successful, of the two African parties who terminated their career so far short of their object. That object, contemplated in prospect, was indeed of a nature to take mighty hold of the imagination, both of those who were to execute the project, and those who were to wait for the result. The greatest part of the ample scene of the enterprise was absolutely unknown, and an unequalled degree of the captivation of mystery was added to this darkness, by the circumstance of a great and renowned river concealing its termination. But it may be permitted to doubt whether the vast region which, in the event of success, would have been for the first time traversed and revealed, would have supplied to us any very enthusiastic gratifications beyond the delight of seeing overcome at last all that had for so many ages defied the investigation. To judge from whatever Park had described and Adams reported, with the addition now of so much as Capt. Tuckey was permitted to survey, and all this combined with what we know of many other tracts of Africa, we may be allowed to console ourselves by assuming the pro-

bability, that the picture which would have been furnished to us, would have been as insignificant as it would have been immense. The determination of the question respecting the river, would indeed have been a great geographical fact gained. It would have been an exchange of so much ignorance for so much knowledge; some time or other that knowledge might have become 'available to some practical utility, as perhaps in the way of commerce; though it is perfectly evident from all that has been seen or reasonably guessed of interior Africa, that ages may pass away before such a state of nature and society can become of any material importance in the economy of European arts and traffic. Meanwhile, on the breaking up and dissipating of the profound and solemn darkness which has for thousands of years rested on this vast retired mysterious region, the ardent curiosity which had so long looked towards it in vain, might have sunk in some strange undefinable sense of disappointment and disenchantment on being permitted to gaze at last on veritable tracts of indifferent earth, and of sand, and of marsh; and on some tribes of miserable barbarians, here thinly spread over a hundred miles of pestilential wilderness, and there more numerous assembled, in some city, a distant rival of that magnificent far-famed imperial metropolis of golden-roofed palaces and mansions, which we have not yet been able to forgive the unlucky stroller Adams for having most innocently happened to discover, to be an accumulation of mud huts. It may well be doubted whether, as a mere matter of feeling, this sense of chill and prostration of what had been a fine romantic imaginativeness, would have been compensated by the demonstration of what is so probably the fact, that the river Niger is no other than the river Zaire. So wayward an essence is this spirit of man!—But it is quite time to leave these speculations, and come to the plain official task of giving a brief account of the book before us.

An Introduction, much compressed, though of great length, and written with the information and intelligence so well known to qualify the person to whom it has been attributed,* exhibits a clear rapid view of the principal points still remaining unattained and desirable in the great course of discovery so successfully prosecuted during the last half century;—of the limited information and the speculations respecting the interior of Africa;—of the theories and conjectures concerning the ultimate direction and termination of the Niger;—of the strong presumptions in favour of the opinion of its identity with the Zaire;—of the project, the preparation, the instructions, and the flattering prospects, of the expedition to this latter river,—and of the disastrous fate to which its careful and costly equip-

* Mr. Barrow.

ment proved to be but a fitting out of a number of able and enterprising men to be sacrificed. With short memoirs of the principal of them this Introduction very appropriately concludes.

At the beginning of it there is a little gratuitous ostentation of its being within the reign of the present King, that the career of discovery has been so zealously pursued; but every reader's sentiment will be in animated accordance with the eulogy on the able and zealous adventurers themselves, such as Cook, Perouse, Park, and Flinders, and with the execration pronounced on the villanous cruelty suffered from an agent of Bonaparte's government, and in all probability with his own sanction, by this last eminently meritorious navigator and explorer.

Our surprising ignorance of Africa, down to this time, forms no compliment, certainly, to the curiosity and enterprise of Europe.

‘That great division of the globe of which, while we know that one part of it affords the most ancient and most stupendous monuments of civilised society that exist on the face of the earth, another, and by far the greater portion, exhibits, at this day, to the reproach of the state of geographical science in the nineteenth century, almost a blank on our charts; or what is still worse, large spaces filled up with random sketches of rivers, lakes, and mountains, which have no other existence than that which the fancy of the map-maker has given to them on his paper. So little, indeed, has our knowledge of this great continent kept pace with an increased knowledge of other parts of the world, that it may rather be said to have retrograded.’

This is meant upon a comparison of our knowledge with that apparently possessed by the ancient Egyptians, Greeks, and Romans. The Portuguese also, it is asserted, acquired, some ages back, much information of the interior, but ‘it was their plan to conceal what they discovered, till it has been lost even to themselves.’ Till the journey of the intrepid and lamented Park, it was a question for debate, like some theme of the schools, whether a great river, known and famous from ancient times, actually flowed to the west, or to the east. The speculation disposed of thus far, instantly acquired an augmented interest in its latter question—What becomes of the river? After the suggestion of its possibly being, after all, no other than the Nile of Egypt, was scientifically set aside, the most plausibility was deemed to attach (perhaps, indeed, because no other plausible explanation could be thought of,) to the theory of Major Rennell, still, it seems, maintained by him, that the Niger stops, stagnates, and is evaporated, in some great central lake, north of the line. Nobody, however, cared to let his imagination stop and stagnate there. There was an urgent wish to

find this dignified and mysterious stream performing a long ulterior course, and coming out at length from its immense deserts, at some point where we might hail its arrival at the ocean—although we were confounded in attempting to conjecture where so important a point should be to which our extensive knowledge of the African coast had hitherto left us strangers. When, at length, the hitherto little-known river of Congo was described by Mr. Maxwell to Park, with a suggestion that *there* might be the object so long sought in vain, he seized the idea with a sanguine eagerness, which soon became a most confident assurance, in spite of the arguments and invincible opinion of so excellent a geographer as Major Rennell.

The arguments for and against the identity of the rivers, are very clearly stated in this Introduction, not in the spirit of a partisan of a theory, but nevertheless giving, we think, a very great preponderance of probability on the affirmative side. Indeed, there seems no one difficulty of very serious magnitude opposed to the opinion. Respecting the supposed great chain of mountains, denominated the Mountains of the Moon, extending across central Africa, it is represented that even the existence of such a chain has been admitted on very defective evidence, but that if it does exist, a chasm made through it, by the mighty and incessant action of water, would be an effect easily credible on the strength of a number of grand instances of the same kind in different parts of the globe. This uncertainty whether there is any such range of mountains to obstruct the course of the Niger to the southward, and this fair assumption, that if there is, it would not necessarily be an invincible obstruction, seem to give free scope for the largest inferences to be made from the fact that the Zaire, or some main branch of it, does actually come from regions north of the line, as proved by that state of what may be called perpetual flood, which shews that, during the dry season on one side of the line, it is receiving the tribute of the rainy season on the other. The demonstrative decision of the question remains for some other hardy band of adventurers. If the reports are true of such a band assembling to advance from a station on the western coast, and to proceed to the Niger, with a determination to try the utmost possibility of accompanying it through its regions of mystery, we shall all feel as animated a wish for their success as can comport with a gloomy apprehension that they are destined to fail and to perish. There might seem to be, as respecting Europeans, some peculiar principle of interdiction and perdition in all the elements of nature in the interior of Africa. There never was, probably, so well appointed an expedition of discovery, as that of which this volume may be regarded as the monumental record. It is quite mournful to contemplate its

almost total frustration consummated in the death of nearly all the persons whose accomplishments gave so confident an anticipation of its results. The character of the brave, intelligent, and indefatigable Commander, combined with the misfortunes of a life of which so many years were consumed in captivity in France, inspired a kind of personal interest for his success in an enterprise to which he brought an undiminished ardour of spirit, in a body, however, not a little worn and shattered by severe service in hot climates, followed by the vexations of his subsequent lot. There seemed some ground to hope that a compensation was going to be made to talents and energy so long chained in from their most appropriate activity, in a great achievement that would have had a far more gratifying triumph than any exploits of professional warfare.

The person who excites the reader's interest and regret in the next degree, is the self-taught enthusiastic naturalist, Cranch. Nothing can well be more striking than the description of the invincible passion with which as a youth, ill educated and in a very humble situation, and in every way destitute of assistance, he had prosecuted a course of observation and collection in natural history, especially in the department of entomology, accompanied with the voracious perusal of whatever books on natural science came within his reach. He mastered the Latin and French languages, so far as to understand them in their application to Zoology. This was accomplished during his apprenticeship to the occupation of a shoe-maker. He went up at the expiration of it to London, professedly to perfect himself in the business, but not, it is stated, without some higher designs and hopes, though indistinctly conceived. There, without an abandonment of his employment, his mind opened itself to the influx of knowledge from all quarters,—‘filled but not satisfied.’

‘Every museum, auction room, and book stall, every object to which his attention was called, he visited with a rapid and unsatiable curiosity; gleaning information wherever it was to be had, and treasuring it up with systematic care.’

The description of his character and attainments, at that period, as given by a person with whom he there became acquainted, is in the following terms :

‘Our conversations and philosophical rambles near London, have often called forth such observations and disquisitions from him on the various qualities, attributes, combinations, provisions and arrangements of nature, as marked vast comprehension, as well as the most delicate subtilties of discrimination in an intellect, which seemed indeed to be calculated to grasp magnitude and minutiae with equal address, and which could at once surprise, delight, and instruct.’

But all this was not the command of a loaf or a shilling.

The time came for him to return to his old place of residence on the south-west coast of the island, where he commenced business for himself, but, it seems, with qualifications for it, which soon ceased to cause any alarm to his former fellow-workmen, now his competitors. An improvement in his circumstances was gained by marriage, of which he availed himself to 'consign 'his workshop to his journeymen,' and devote himself to his favourite pursuit of collecting objects of natural history.

'No difficulties nor dangers impeded his researches. He climbed the most rugged precipices; he was frequently lowered down by the peasants from the summits of the tallest cliffs: he waded through rapid streams; he explored the beds of the muddiest rivers; he sought the deepest recesses. He frequently wandered for whole weeks from home, and often ventured out to sea for several days together, entirely alone, in the smallest skiffs of the fishermen. No inclemency of weather; no vicissitudes of "storms and sunshine," ever prevented his fatiguing pursuits; the discovery of a new insect amply repaid the most painful exertions.'

After a while, the magnitude of his collection drew the attention of better known and patronized naturalists; and Dr. Leach, of the British Museum, offered him an undefined but extensive appointment, for making additions to the collections of natural history in that grand depository. As might be expected, the journeymen and the business were immediately dismissed, and the shop converted into an auxiliary museum, of which, as might also be expected, the stores were augmented with a marvellous rapidity. For, besides holding a constant communication with the fishermen of various stations on the coast, and receiving from them baskets of the rubbish which they dredged from the bottom of the sea, he very often, says Dr. Leach,

—'left Kingsbridge in an open boat, and remained absent for a long time together, during which, he dredged when the tide was full, and examined the shores when it was out. At night he slept in his boat, which he drew on shore; and when the weather was too stormy for marine excursions, he would leave his boat, and proceed to examine the country and woods, for insects, birds, &c. The remarks with which he accompanied the infinity of new objects which he discovered, were invaluable; many of them have been, and the rest shall be hereafter, made public.'

It may well be presumed, that England could not have furnished a more proper man to be appointed on an expedition in which the examination of the natural history of Africa was made hardly a less essential object than the geography of its tracts and rivers. Such a man deserved a more extended and particular memoir than there could fairly be room for in the present work. Perhaps it will be suspected that his merits in natural science have not been our sole inducement to detain our

readers thus disproportionately long on his character, when it is added that he was—a Methodist. The information is conveyed in the following form :

‘ He at once accepted the appointment, though not without some painful struggles to his feelings. It seems he had a sort of presentiment that he should never return, and that the expectation of such an event became weaker and weaker, as his country faded from his view. His conduct, however, during the voyage out, does not appear to have been influenced by this feeling ; nor was his exertions at all relaxed by an occasional lowness of spirits, which was, perhaps, partly constitutional, and owing partly to the gloomy view taken of Christianity by that sect denominated Methodists, of which, it seems, he was a member. He is represented, *however*, by his friends, as a sincere Christian, an affectionate parent, and a kind friend.’

After the description of the progress of his illness, it is added,

‘ In the evening he expired, “ after uttering,” says Mr. Fitzmaurice, “ a devout prayer for the welfare of his family, and with the name of his wife quivering on his lips.” He was of that order of Dissenters who are called Methodists, and if I may judge from external appearances, he was an affectionate husband and father, a sincere friend, a pious, honest, and good man. He died in the 31st year of his age, and was buried at Embomma.’

All these worthy and amiable qualities, and among them sincere Christianity, he possessed, it seems, notwithstanding and *in spite* of his being a Methodist, if we may interpret the Editor’s ‘ *however*,’ according to the most usual significance of that adverb. As to his lowness of spirits, without knowing to what doctrinal class of religionists precisely the denomination here given him should assign him, we can well believe that since his Methodism must at all events have included a reverence for the Almighty, a disapprobation and dread of sin, and an habitual view to a future state, he might really be, as a man of much moral sensibility, not unfrequently subject to feelings of depression and forebodings of disaster. For it is too evident, we fear, from various circumstances and implications, that most of the associates with whom he was inseparably committed in the enterprise, were of an irreligious and profligate character. Among such men, bound on an expedition of much hazard, in which it would be apt to appear to his Methodism a thing of ill omen that all fear of God should be thrown away, he would assuredly have many grievous and gloomy musings, even had he not been made by them, not improbably on this very account, a direct object of ridicule, which we learn to have been the fact, from a remarkable passage in the *Journal* of Professor Smith, written not far from the line. ‘ Poor Cranch is almost too much the object of jest. Galwey is the principal banterer.’ It is *not* said that his religion was the chief butt of the jeers, but we think this is not at all an improbable surmise ; and supposing it to be the fact, what a striking subject for reflection is

presented, in an assemblage of elated jocund beings, under the doom of being almost all dead within a few weeks, bantering the grave and pensive feelings of perhaps the only associate that seriously contemplated any such subject!

On the 16th of February, 1816, the Congo sloop and the Dorothy transport quitted Deptford, bearing so many sanguine hopes, to be disappointed, and so many accomplished men, never to return. As the latter vessel has been subsequently appointed to the Polar Expedition, we presume it was in the end ascertained that some mismanagement in the stowage was the cause of that 'heavy rolling' of which Captain Tuckey, in his Narrative, complains as a grievous nuisance to all on board. 'We were obliged,' he says, 'to submit to this discomfort, by which we could neither take our meals, sleep, walk the deck, or even sit down to write, with any satisfaction.'

In order to effect some repairs of the Congo, the expedition, on the 9th of April, put into Porto Praya, in St. Jago, during the run to which island every practicable examination was made of the animal products of the sea. The short stay there was actively improved by the naturalists, to whose observations are added a number of curious notices of the state and character of the government and the people. The paltry ceremonial of popery, the blended consequence and beggarliness of the persons of office, the most wretched but not therefore unostentatious show of fortification and military state, the degradation yet without misery, in our sense of the word, of the negro population, and the barren state of a great part of the island, combined with its apparent natural capabilities, formed, altogether, a most grotesque exhibition. As to Porto Praya, the Narrator says, 'This capital of the Cape Verde islands consists of threerows of hovels, constructed of stones and mud, and thatched with branches of the date tree, and chiefly inhabited by negroes.' The highest peak of the island is estimated at 4500 feet of elevation.—There is a long detail of Professor Smith's botanical observations.

On Good Friday they quitted the port, occupied at that season with all the solemn sopperies of the church; and with that conscientious deference which it is characteristic of Englishmen to manifest toward all religions in the world but the true, they made their sign of homage to the sanctities of the Romish calendar.

'In compliment to the religion of the place, we this morning, being Good Friday, hoisted the colours half-mast, the fort having done so, and the Portuguese vessels putting themselves in mourning by topping their masts up and down.'

It is possible enough that the Methodist Cranch incurred the displeasure of his religious associates, by some profane remark on this Protestant act of piety.

In the neighbourhood of the line, they had a long and severe

trial of patience, in the baffled and very tardy progress they were condemned to make, through the combination of adverse currents, with 'that succession of squalls, calms, and rains, which 'would seem to be entailed,' says Capt. T. 'as an everlasting 'curse on this region of the Atlantic.' He had great difficulty in enforcing on the crew an attention to the indispensable precautions against the malignant effect of the damp sultry weather on their health. From their stupid negligence seven of them were attacked with fevers when the rain had lasted but two days. There was no way to save the rest but by an exemplary flogging of one of the most refractory.

The great variety of the animal phenomena of the sea, alleviated, in some measure, the distressing tediousness of this part of the voyage. These were succeeded, on the arrival off Malemba point, by the first exhibitions presented of the *rational* animal of the African continent.

'We were surprised by a visit from the Mafook, or king's merchant, of Malemba, accompanied by several other negro gentlemen, and a large cortege of attendants, in an European built four-oared boat and two canoes, one of which latter preceded the boat to announce the great man, and the officer in her introduced himself by letting us know, that "he was a gentleman, and his name was Tom Liverpool."'

There was the greatest difficulty to convince the Mafook that the vessels were not come for a cargo of slaves, which he had ready in such quantity, under the denomination of captives, that he would sell them, he said, at half their value. When compelled at last to believe that the Captain wanted no such commodity, 'he very liberally began to abuse the sovereigns of 'Europe,' for having so little consulted, of late, the prosperity of the Malemba mart. It was ungrateful of him to forget their long preceding course of favours, and the benevolent reluctance with which they had been withdrawn. He however did the Portuguese sovereign the justice to acknowledge, that though his subjects were formally prohibited the traffic in slaves to the north of Cabenda, where nine of their ships and one Spaniard were at that time stationed, they were not prevented from sending their *boats* on this service up to Malemba.

These gentlemen were dressed and decked in a motley style of extravagant 'puppyism,' the vanity of the wearer presiding in a ludicrous strife of European and African shreds and trinkets. The farrago was completed by the matters of superstition.

'All were loaded with *fetiches* of the most heterogeneous kinds; bits of shells, horns, stone, rags, &c. &c.; but the most prized seemed to be a monkey's bone, to which they paid the same worship that a good catholic would do to the *os sacrum* of his patron saint. The *master fetiche* of the Mafook was a piece of most indecent sculpture representing two men, surrounded by the tips of goat's horns, shells,

and other rubbish, and slung over the shoulder with a belt of the skin of a snake. The features of these sculptured figures, instead of being Negro, as might be expected, were entirely Egyptian; the nose aquiline, and the forehead high.

But costume, *fetiches*, and all, were of less account with these gentry, than the brandy bottle. For the sake of this they stuck to the ship day and night. In quest of the same luxury more 'gentlemen' came off to the ship, but were forced to go back ungratified, and forced also, much to the mortification of both the gangs, to take with them the sots and coxcombs who had too long infested it.

It was found, as indeed Capt. T. says he expected to find, that in the most recent charts the coast is very erroneously laid down from Loango Bay to the mouth of the Zaire. As the expedition was now approaching the destined scene, the Captain very properly issued a paper of orders and admonitions, highly appropriate and judicious, with an exception which every reader of moral principle will be compelled to make. In cautioning against any conduct toward the females, inconsistent with the established regulations in the native communities, he suggests, as if for the very purpose of averting any imputation of a *moral* intention in instruction, that the men of these communities would probably be ready with voluntary offers of their female relatives. As to the philosophical objects of the expedition, the orders were carefully and minutely framed to afford every possible facility and security to the operations in the department of the scientific gentlemen.

The arrival of the Zaire in the channel, was indicated, somewhat sooner than the Captain had expected, by the ship's passing, in the short interval between two casts of the plummet, from a depth of eighteen fathoms to one in which no bottom was found at a hundred and fifty. If this was a depth surpassing every description and expectation: the velocity of the current was, on the other hand, very inferior to what he had reason to anticipate, not exceeding two miles an hour. A fresh breeze carried him across this fathomless channel in about an hour, to soundings in twenty-three fathoms, as suddenly found as those on the other side had been lost. By currents, mud-banks, eddies, ground-swells, and fickle breezes, it was rendered a matter of considerable difficulty to get fairly into the river; while the visits of dirty tippling insolent Mafooks, and the sight of slave ships, administered but little of the nature of heroic stimulus in the labour.

Whatever offensive and noxious properties might be expected to be encountered in the physical state of such a region, were fully rivalled by those of its moral climate, as displayed in a combination of popery and paganism, between which it would be difficult to decide the excess of villainess.

‘ Several of the Sonio men who came on board were Christians, after the Portuguese fashion, having been converted by missionaries of that nation; and one of them was even qualified to lead his fellow negroes into the path of salvation, as appeared from a diploma with which he was furnished. This man, and another of the Christians, had been taught to write their own names and that of St. Antonio, and could also read the Romish litany in Latin. All these converts were loaded with crucifixes, and satchels containing the pretended relics of saints, certainly of equal efficacy with the monkey’s bone of their pagan brethren. Of this we had a convincing proof in each reciting invocations to their respective patrons, to send us a strong wind, neither the fetiche nor Saint Antonio having condescended to hear their prayers. The Christian priest was however somewhat loose in his practical morality, having, as he assured us, one wife and five concubines; and added, that St. Peter, in confining him to one wife, did not prohibit his solacing himself with as many handmaids as he could manage.

‘ All our visitors, whether Christians or idolaters, had figures raised on their skins, in cicatrices, and had also the two upper front teeth filed away on the near sides, so as to form a large opening, into which they stuck their pipes, and which is so perfectly adapted to the purpose, that I thought it expressly formed for it; until on enquiry I learned, that, as well as the raised figures on the skin, it was merely ornamental, and principally done with the idea of rendering themselves agreeable to the women, who, it seems, estimate a man’s beauty by the wideness of this cavity, which in some measured near an inch, the whole of the teeth, and particularly the two front ones, being enormously broad, and very white.

‘ Our Sonio visitors were almost without exception sulky, looking vagabonds, dirty, swarming with lice, and scaled all over with the itch, all strong symptoms of their having been *civilized* by the Portuguese.’

They are, into the bargain, very sharp and very exorbitant in their traffic, and prompt and certain to seize every roguish advantage.

‘ The method of closing a bargain, and giving a receipt, is by the buyer and seller breaking a blade of grass or a leaf between them; and until this ceremony is performed, no bargain is legally concluded, though the parties may have possession of each other’s goods; this we only learned by experience, for having bought, and as we thought, paid for a couple of fowls, they were immediately slaughtered for dinner, but the owner taking advantage of the omission of the ceremony, pretended that he had not concluded the bargain, and insisted on another glass, which we were obliged to give him, but profited by the lesson.’

It being found almost impossible to make the ‘detestable ‘transport,’ the ‘brute of a transport,’ ascend the river, a hasty transhipment was made to the Congo and the double boats, in order to push the expedition forward. Though a very noble stream, the Zaire did not appear, as the explorers advanced, to correspond to the reports and descriptions which had placed it

in the very first class of rivers. The profound channel at the outlet is not to be considered as merely the river-course ;

'—the true mouth of the river being at Fathomless Point, where it is not three miles in breadth ; and allowing the mean depth to be forty fathoms, and the mean velocity of the stream four and a half miles an hour, it will be evident that the calculated volume of water carried to the sea has been greatly exaggerated.'

Nor does it perform the last stage of its progress to the ocean, in the form of a magnificent single mass of waters ; on the contrary, the expedition soon entered among a number of islands and sand banks, where, for a space of many leagues, the river is divided and diverted into a variety of channels and windings. For a considerable way up from the outlet, perhaps ten leagues on the north side, and a greater length on the south, the banks or shores consist of a wide swamp, covered with mangrove trees, and bounded, at the distance of seven or eight miles inland, by a line of high hills. 'This mangrove tract is entirely impenetrable, the trees growing in the water, with the exception of a few spots of sandy beach.'

(*To be continued.*)

Art. IV. *Dissertations on various interesting Subjects, with a View to illustrate the admirable and moral Spirit of Christ's Religion ; and to correct the immoral Tendency of some Doctrines at present popular and fashionable.* By the Rev. Thomas Watson. 8vo. pp. 194. London.

THESE Dissertations, for such, we suppose, we must call them, remind us how completely an author's intentions may outstrip his capabilities, and how the thing which he designs in the simplicity of his heart, may be the very last thing for which his resources and his habits fit him. Unless we greatly mistake, we have occasionally met with the fact in the case of men not otherwise distinguished by self-importance or by arrogant pretensions ; yet it must be granted, that, generally, it bespeaks a mind not reduced to a sober estimate of its own powers and attainments. But when an author advances the bold pretension of correcting a considerable proportion of the reflecting part of mankind, upon many fundamental matters, concerning which they have egregiously erred, some inquiry might not unwisely be instituted by himself into his superior qualifications for the ambitious enterprise. It evidently requires no small degree of self-confidence, accompanied with a proportion somewhat more than usual, of that negative but inspiring quality called ignorance, to tempt a man of utter incapacity, to set up as a proficient in any science, with all the *totalities* and *omniscies* of an empiric, when the liability to immediate detection, and the impossibility of ultimate impunity, meet him at every

turn. In these circumstances it is not a little surprising, that a man's courage and consistency prove sufficient to bear him up under the oppressive consciousness that he really possesses very little, if any, valid claim to the distinction at which he aims. Yet, we have no doubt that, by a little practice, the difficulty of retaining self-possession, and of exhibiting all the ordinary marks of sincerity, may be easily surmounted. We are disposed to think that the state of mind produced in such situations, approaches very near to that most extraordinary of all intellectual phenomena, a complete self-imposed, mental fraud, or a state of sincere credence, growing by degrees out of a false conception, of whose falsity the mind must be either fully or in part conscious, when it is first admitted. By familiarity with the illusion, those sensations of disgust and disapprobation which accompanied its first reception, are lost; and when this association between the object and its appropriate emotion is dissolved, the object itself will appear to the apprehension, divested of those qualities which were the original basis of the association, and come at last to be contemplated in a light the very reverse, and possessed of qualities the complete opposites, of those with which, at first, it stood connected. It is obvious that this process is greatly facilitated whenever interest, or passion, or prejudice, or inveterate habits, incapacitate the judgement for its full exercise, and invite the heart into the snare.

The case may admit of many palliations, in reference to sciences purely human. A man, though he may suspect the fact, may not be thoroughly aware how distant he is from any thing bordering on proficiency, in the science he professes to teach; the materials of a sounder knowledge may never have fallen in his way; they may occupy a wide extent, and be attended, in the acquisition, with many difficulties, which he is naturally incapacitated to surmount. These things may have aided the imposition which he has practised upon himself, and therefore ought at least to soften the censure which judges may be disposed to pass upon him. There are many tendencies and temptations to take up with superficial knowledge in secular sciences. But this is not the case with that science which is purely Divine. Similar palliations cannot be found in this case, as in the other, for the man who, with an utter ignorance of the very first principles of Divine truth, sets up, either with or without the important consideration of being an *authorized* teacher, for a proficient, because the great and exclusive depository of Divine truth, is equally accessible to all: it is the first and the last thing, by way of an authority, which its disciples have to consult; and it is so constructed, as to be completely within the compass of ordinary powers. These things, therefore, make ignorance less excusable, and detection more

certain; while they place all men who consult the original source of information, in an equally advantageous situation for judging, upon the principles of common sense, how far a teacher's views are, or are not, regulated by the ultimate standard. We would not be understood to say that no one man possesses greater advantages than another, for acquiring a critical or minute acquaintance with Divine truth; but simply, that the import of the word of God, in general, upon all the fundamental articles, is attainable with the utmost facility by all who are in the disposition required by Christ: "Except ye become as little children, ye can in no wise enter into the kingdom of heaven."

That the New Testament is neither an ambiguous nor a subtle book, we must be allowed to maintain, notwithstanding the painful consequence of being obliged to infer from it the mental guilt of many, who sincerely misinterpret its meaning. There is an error that may lie deeper in the heart, than in the intention. He who denies that any man can be culpably erroneous who is sincere, is driven to the necessity of denying, that revelation contains any distinct and definite disclosure of truth, or that it was intended for the common benefit of mankind. It may be to many minds, as it certainly is to our own, a distressing result, to be compelled to infer, in the case of an individual otherwise amiable and trustworthy, that notwithstanding he professes to have made revelation the subject of his careful and constant study, he is yet in a state of profound misapprehension of the essential dictates of Divine truth. Yet this has always appeared to us an inevitable consequence of having any definite views of truth; and it is surely an incomparably less evil, than affirming that revelation is so obscure, and so subtle, as to present insurmountable difficulties to the formation of any definite theory of truth; or that opposite theories may with equal plausibility be grounded upon it; or that no theory at all, or every theory, may be held with equal advantage to the moral and religious character. In some parts of these *Dissertations*, the Author seems to hold the latter of these principles, that is, when treating of the character of Christ. He thinks it of no importance whether he is believed to be man, or God; a Divine, or a human being: he is still a Saviour, in either case. But when he speaks of what he is pleased to call the *popular and fashionable doctrines* of grace, sudden conversion, death-bed repentance, separation from worldly amusements, &c., he then loses all his indifference, and does not hesitate boldly to declare his persuasion, that both teachers and taught are in an error as palpable as it is pernicious. Their perversity, and prejudice, and misinterpretation of the language of Scripture, and the guilt of their mental errors, are all charged upon them again and

again, with all those aggravations of the immoral tendencies of such sentiments, which disturbed the Author's imagination, in a style not altogether accordant with the charity he at first professes, and we think we may say at complete variance with truth and justice.

Now, we conceive that the claims of Scripture, as a Divine revelation, cannot be maintained, without holding that all they contain was designed to be believed; nor can their utility as a universal revelation be inferred, but upon the supposition of their simplicity and intelligibility.

Upon these principles we are unavoidably led to infer that these *Dissertations* are at utter variance, in many important points, with the dictates of revelation. We have not indeed often been so unfortunate as to meet with a volume so completely in opposition to all our established views of truth, and indeed to any thing like a rational and philosophical theory of morals and religion. It will be expected that we should exhibit some proof of our assertions, and we now address ourselves to the task of briefly contrasting some of the Author's views, with the plain testimony of Scripture.

Mr. W. begins his *Dissertations*, with a chapter on Religion and Superstition, which, while it assumes to be at once philosophical and erudite, dwindles into the most jejune and idle common-place. The following specimens may prove satisfactory to those who wish for proof.

' True religion discovers itself in rational acts of piety; in prosperity, it keeps the mind calm, feeling grateful acknowledgements to the Author of all good, and in the height of its gratitude keeping clear of imtemperate exultations, deeply impressed with the uncertainty of all earthly joys. During sufferings and trials, religion teaches a patient submission to God's will: in our intercourse with the world, it manifests its influence, by honesty, integrity, and charity; and in private life by purity in all our thoughts, words, and actions. True religion produces humility; it claims not exemption from error; it treats with candour and toleration, those who differ from us in some principles; and shews its superior excellence by a readiness to do good even to enemies. True religion exemplifies that sublime and extensive charity so much celebrated by the Apostle, and acted up to by Jesus Christ.

' False religion has many branches. Hypocrisy is false religion, assuming the name and the cover of religion, with its external services and appearances, to conceal the workings of an evil heart. The hypocrite covers himself with a mask, and acts under disguise. The hypocrite looks one way and acts another, keeps always in view some selfish purpose or some gratification, which he wishes to conceal. The hypocrite is always the foremost and the loudest in his professions. The character given of the Pharisees by our Lord, presents us with a finished picture of hypocrisy.' pp. 1, 2.

But this is worthy of being delivered from a professor's chair, in comparison with much that follows.

After indulging us with a chapter, in which there is much that is objectionable, on Reason, (he means, the use of reason in religion,) he enters upon Faith. Among other passages of a very similar character, we have the following, which professes to be a solution of the question, Is faith essential to salvation?

‘ But faith is particularly insisted upon as essential to salvation; and if we are to believe the doctrines of several churches, we are not to expect salvation, without we be fully possessed of this lively faith in Jesus Christ. I would not wish to advance any thing to diminish our opinion of the necessity of this divine virtue; but certainly many things may be offered to moderate this high doctrine, and to make it more consistent with the equity of the divine administration, and the unavoidable condition of men. In the first place, these churches who advance these high doctrines, differ widely among themselves, in what they advance as fundamental doctrines, each insisting that their principles, and their's only, lead to salvation.—This consideration creates, therefore, some doubts regarding this doctrine. And again, not one of these churches is able to settle what are the articles that are to be regarded as essential, and, without the belief of all and each of which, we cannot attain to eternal happiness. But there is another important point to be settled, before we can establish this doctrine. If no man can be saved without faith in Christ, what must become of all those good men, who lived in the world before the coming of Christ, and who were ignorant of him, not through any fault of their own, but placed in such situations, by the appointment of God himself? And in like manner, what must become of all those, who have been in the world since the coming of Christ, but who have never had an opportunity of hearing his gospel, or the words of eternal life? And what can be said in behalf of those people adjoining to christian lands, pagans or mahometans, but who are bound down as fast by their prejudices, and prevented from knowing him, as ignorance or darkness can make them? And what is the situation of some upright and honest men, living among christians and professing christianity, and diligent and honest in their enquiries, yet have never been able arrive at that full faith which they eagerly seek after, and to such a degree, as to remove all apprehensions and doubts? It is sufficient to state these cases, and to leave them to the good sense and charitable decision of those, whose minds and understandings are not bound down by the fetters of prejudice. Is it possible to reconcile doctrines of this kind, with the equity of the divine administration? Or with the liberal declaration of our Lord? In what sense are we to understand, that it will be more tolerable for Sodom and Gomorrah, in the day of judgment, than for those to whom the gospel is preached, but who have not profited by it? These cities were cities of the most abominable wickedness.—Their crimes were shocking to human nature; and if allowance shall be made for them, how much more must we expect

it, for those good and virtuous men, who have lived in heathen countries, ignorant, unavoidably ignorant of Jesus Christ? Men will be rendered accountable for the talents and privileges they have received, not for those which they never enjoyed.' pp. 54—57.

'Making faith, this inward principle, the great test, and the sole test of the christian character, opens many doors to impositions; for it is easy for every profligate to set up pretensions to such attainments. And people of this character, without any serious principles of religion, may be more positive and clamorous than the sincere and upright christian. Another unhappy consequence arises from this being the sole test, it encourages bad people to cherish their evil dispositions and vices, as having faith, they are satisfied that all is well. Further I have to remark, that this doctrine not only leads to impositions on the world, but it causes men themselves to fall into gross mistakes. It is not easy to make plain and simple people comprehend what is meant by faith; and this class is generally the dupe of such impositions. The act of believing may appear to them no more than giving their assent to such and such articles, as their spiritual guides may dictate, without making the smallest efforts to understand them, or any attempts to examine or enquire into their truth or falsehood. And they are deterred from examining or doubting, by being assured that their eternal salvation hangs upon the belief of such doctrines. A man may be a deceiver and hypocrite, an impostor, dishonest, fraudulent, an oppressor, and domestic tyrant; yet all these may be overlooked, but to be guilty of this kind of heresy can never be forgiven. We hear much of dangerous doctrines, of damnable doctrines, but not so often of damnable actions.' pp. 57, 58.

Upon this passage, so remarkable above all things for inconclusiveness of reasoning, we have to notice, that the Author has completely overlooked the nature of that faith which is defined to be saving, by the theorists whom he endeavours to controvert. We know of no sober Calvinists who wish to separate faith from its effects. They consider its validity as discoverable only by its effects, and perpetually teach that "faith without works is dead." Again, with regard to the dilemma to which he thinks he has reduced the advocate for the necessity of faith, we must be permitted to say, that all the consequences he enumerates are equally applicable to the unquestionable import of Scripture, and we transfer them to that authority which says, "The whole world lieth in the wicked one;" and "Without faith it is impossible to please God."

We are not prepared, nor is it necessary for us, to say, how God will deal with those who have had no opportunity of believing the Gospel; but of all those who have, we know it is said, "He that believeth not shall be damned;" and, "If ye believe not that I am He, ye shall die in your sins."

At page 77, on the *inutility* of dark doctrines, Mr. Watson says,

'If this then be the case, what are we to say to those in-

structions or doctrines, from which it is impossible to extract any one duty, and which cannot be applied to any good purpose? What good end can be answered by declaiming on original sin, and telling us, that we are liable to be punished for the offence of Adam? How is it possible to reconcile this with equity? Is this the judging the world in righteousness? What should we think of that law, that should subject every man to be punished for the crimes, not of their fathers only, but of their most remote ancestor? Can this be called glad tidings, which is what the gospel offers, and which they, who call themselves gospel preachers, pretend that they alone do publish? What idea can we form of God, if this be his appointment? Will this make him the object of our love? And what practical purpose can we derive from this doctrine?

'Another of the favourite and popular doctrines is, that man can, of himself, do nothing which is good; but that he is subjected to condemnation for that wickedness, which it is not in his power to avoid. [*See Plain Statement*, p. 147, 2d edit.] He is represented as destitute of every good principle, of every good wish and desire, corrupted to the very core. Now this is the situation in which man is placed by his Maker.'—pp. 77, 78.

He here triumphantly asks, alluding to the doctrine of universal and original guilt, "Can this be glad tidings?" We reply, certainly not; it never was so denominated: but we ask, Is the Gospel, in any sense, glad tidings, but in consequence of the truth of this doctrine? Is it worthy, in any sense, of the high authority which has introduced it with so many remarkable accompaniments, if man is not universally exposed to Divine displeasure, and universally depraved by transgression? We are totally at a loss to conceive what sense that is which may be attributed to the words of Scripture, that may redeem the doctrines of Christ, and especially what is in Scripture called the doctrine of the cross, from the charge of preposterous and egregious trifling, if men are denied to be dead in trespasses and in sins; or if the measure of their moral wretchedness did not amount to their being by nature the children of wrath. It appears to us the only reasonable ground for the valedictory injunction of the Saviour to his Apostles: "Go ye into all the world, and preach the Gospel to every creature."

It would be a fruitless and almost an endless task, to follow Mr. Watson through all the forms of error and misconception which he has exhibited. After an unmeaning paragraph, in which he endeavours to distinguish between natural and unnatural vices, he says

'But there are other vices, which, upon examination, we shall see it is no easy task to root out: it is not the work of a moment; but requires much perseverance and strenuous efforts, to obtain from them a deliverance. Apply this, for instance, to a covetous disposition. This is a natural vice, and one, the most difficult to be conquered. It mingles with the blood and the vital parts. It is, in some cases, a hereditary vice, and flows in the veins of families. Let a

man try to cure himself of this vice; he will find this not to be the work of a day: in spite of all his efforts and resolutions, it will frequently betray its meanness, and very often its injustice; and I believe the instances are few, wherein you have seen a perfect cure.' pp. 82, 83.

The Author differs here as much from himself as from most moralists. For upon his own principles men are not naturally depraved at all; and we would ask him how that can be a vice, according to his theory, which 'mingles with the blood and 'vital parts,' which is '*hereditary*, and flows in the veins of 'families?' We have generally been accustomed, however, to consider covetousness as much a vice formed by habit, as drunkenness and gluttony. We must confess, we have never yet seen any vices which were incurable, and very few that had been long indulged in, from which it was *easy* to escape, but certainly none that the power of the Gospel could not overcome. But the object for which the Author made the above remarks, was to shew that sudden conversions could never subdue such 'natural 'vices' as covetousness, lying, &c. At page 81, he says,

'The doctrine of sudden and instantaneous conversions is another of the popular and fashionable doctrines of the present day; and may be set down as one of those very common, but gross impositions, that ensnare the credulous, and deceive the ignorant; but, in general, procures great credit to those who have the audacity to pass such off upon the world.'

Now, though we are far from maintaining that all conversions are sudden, we should be glad to know what there is either in philosophy or in Scripture, to discredit the belief that a wicked man may receive an effectual conviction of truth, as sudden as the lightning's flash, and as powerful as the voice of thunder? What is then to prevent that Almighty Agent, who says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit," from effecting those moral changes which are pre-eminently the result of his own power, as suddenly as those physical changes which we continually witness and experience? Has Mr. Watson never met with such conversions? Has he never read, or if he has read, does he mean to deny, narratives so well authenticated, as those of Colonel Gardiner, and the Earl of Rochester?

We shall detain our readers only a little longer with a specimen of Mr. Watson's doctrine upon worldly amusements.

'From the preceding part of our Lord's history, and indeed, from his history in general, we may infer that our Lord was no enemy to the innocent recreations of society, and that he does not debar his disciples from such enjoyments. Recreations properly chosen, excite

cheerfulness; and cheerfulness is favourable to health, and to some, also, of the most amiable virtues.

‘ My reason for taking up the subject of recreations, is, in the first place, to contribute what I can, to the removal of that gloom, which some professors throw over religion; and, in the second place, to combat those illiberal prejudices, which suppose that men are guilty of the greatest sin, who countenance the common amusements of society, although among that number, are found many men of the greatest worth, who are not only firm believers in christianity, but scrupulously exact in the performance of its duties: and thirdly, to point out the unhappy consequences of such gloomy principles, thus operating as a discouragement to real religion.

‘ With respect to music, there is no occasion to say much; for this is the least exceptionable of all amusements. This is a delightful exercise and entertainment to many; it enters into the solemn services of religion, and contributes there to exalt our devotion.

‘ But dancing is cried down violently. Indecent dances cannot be censured too severely; and those stage dances have brought the exercise itself under this disgrace. But these are neither encouraged nor practised in our common assemblies, nor in private parties. In such places, all these things are conducted agreeable to the strictest rules of decency; and perhaps there are few entertainments more pure, more chaste and correct in every moral point of view.—Some alledge that this exercise excites bad passions; but those must have very impure hearts, who can find such incitements in the common dances. And nothing can be better calculated to produce innocent cheerfulness, particularly in an assembly of young people; and nothing can be more wisely contrived to dissipate melancholy, ill-temper, and dissatisfaction, than to witness the grace and elegance of this exercise; and thus you share in the innocent joys of the rising generation. That mind must be of a very stubborn sulkiness, and of a texture not very favourable to virtue, which refuses its assent to the general harmony of such company. This exercise has been countenanced by many wise men, and even rigid moralists. Music and dancing, entered occasionally, into the solemn services of the Jews. David danced before the ark of God, with all his might. We find dancing recommended in the Psalm cxlix. 3.—*Let us praise his name in the dance.*” It was practised by the Jews on occasions of rejoicing. The prophet Jeremiah, xxxi. 13, foretelling the restoration of the Jews, and the approach of happier days, says—“*Then shall the virgins rejoice in the dance.*” Socrates mentions it often with approbation. The present morose and gloomy temper which hangs over religion, should be counteracted by directing the amusements of young people to what is different from sulkiness, to excite cheerfulness, which may be maintained in perfect consistency with purity and the most correct morals.

‘ The amusement of the theatre has certainly subjected itself to much censure, by countenancing immorality. Several old plays are highly censurable, on account of the looseness of their morals; and this poison is often conveyed in much wit, which causes the venom to pierce deeper. But to the honour of the present age, and for the

Interest of morality, we seldom find any thing of this nature in modern plays. They are, in general, chaste and correct in these points; and the morals which some of them inculcate, are excellent, and calculated to do much more good, and much less harm than many of those declamations which are called sermons, where morality is abused, and the christian virtues treated with contempt.—Amusements regulated by virtuous principles are rational and instructive. The present theatrical representations are, however, in some cases, highly censurable, not for immorality; but for a great deal of nonsense, and sometimes buffoonery, introduced upon the stage.' pp. 174—177.

This will let most of our readers into the secrets of the Rev. Mr. Watson's theology, which to us has a much greater resemblance to those loose, superficial, and contradictory opinions of modern philosophers, which are made up, partly of the affected sensibility of deism, and partly of the maxims of carnal and worldly men, with some slight assistance from the New Testament, than to that sound and sober theory which is the result of a diligent and laborious investigation into the Scriptures. In short, the whole of his system seems to be exactly that which is to be met with in fashionable novels and plays. It affects great respect to the Divine character, and great admiration of the moral precepts of Christ, while its utmost aim is to prune off a few of the most unsocial and gross vices, without knowing any thing of the measure of human guilt on the one hand, or of the vastness of Divine love on the other. By divesting Christianity of the doctrines of grace, it becomes a tame, useless, uninteresting system, alike cold and fruitless. It is the grace of the Gospel that makes it a Gospel. The testimony of Christ is, that he came "to call sinners to repentance." And never will mankind at large receive the faithful saying, and find it 'worthy their acceptance, but as it discloses to them the grace of that Saviour, who "came into the world to save sinners." It is evidently very easy for a writer or a preacher, when he has formed a sort of partial survey of the Gospel, and seen much in it about love, and meekness, and forgiveness of injuries, to imagine that in forming a strong conception of the amiable and moral spirit of Christianity, he has in fact seized upon its most prominent feature, or *that* by which the whole may be fairly epitomized. But we must be allowed to remind such persons, that in selecting out of a complex object, that one feature or quality, which, on account of its pre-eminence, may be used to designate the whole, we must take heed that our partialities for some one of its qualities, do not betray us into an oversight of its most essential and prominent parts. The Apostles of Christ have, we admit, designated the whole of that assemblage of truths, the Gospel, by one principal fact, and o

principal doctrine, but then it was on account of the supreme and overwhelming importance of that one fact and that one doctrine. It is the cross of Christ which, with them, forms at once the distinguishing glory and the appropriate designation of the whole Gospel. It was the doctrine of the cross, which they held up above all others; this was first, and last, and all in all, in their discourses. It was a view of this doctrine of atonement and salvation by the sacrifice of Christ alone, as being of somewhat more importance for all mankind to know and believe, than this Author appears to think, that made one of them say, "I determined not to know any thing among you, save Jesus Christ, and him crucified." We recommend to Mr. Watson a little closer attention to the writings of that Apostle, before he ushers his next volume of Dissertations into the world; and we can assure him that he will appear to us, and we think we may say to the religious public in general, much more in character, when he invests his theological productions with a larger portion of the glory of the cross, the doctrine of which at present appears to him to be foolishness, but which, he must be aware, will be the master-theme of those ransomed spirits who are represented as exclaiming, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood."

Art. V. *A Short Introduction to the Greek Language*; containing Greek Precepts; a Speech of Clearchus, from Xenophon's *Anabasis*; and the Shield of Achilles, from Homer's *Iliad*. Translated into English. 8vo. pp. 178. Price 8s. 6d.

THIS small volume was originally composed for the early instruction of the present Lord Viscount Falkland, and originated in the Editor's apprehension that a child in his first efforts to learn Greek, has sufficient difficulty to contend with, without being embarrassed with Latin as an intermediate guide. The selection is made with judgement. The Greek precepts, and the extracts from Homer and Xenophon, are accompanied each with a *liberal* version, and with an exact *verbal* translation. As examples of the proper mode of proceeding in the lessons, the first ten precepts are grammatically analyzed; and so much of the Eton Greek grammar is given in English, as relates to the article and nouns substantive, for the sake of a more convenient reference in parsing. Concise but valuable notes are occasionally added by the Editor.

This short Introduction may be recommended to the very young Greek student, as a useful manual to facilitate his acquaintance with a language in which are preserved the noblest productions of human genius, and the most interesting portions

of the inspired Volume; but let him learn the time when it is proper that he should lay aside such aids as are here provided for him, and proceed, without verbal, or any other translations, to read the works which have immortalized the Greek authors as poets, historians, and philosophers.

Art. VI. *A Lexicon of the Primitive Words of the Greek Language*, inclusive of several leading Derivatives, upon a new plan of arrangement: for the use of Schools and Private Persons. By the Rev. John Booth, Curate of Kirkby Malzeard, near Ripon, Yorkshire, 8vo. pp. 306. Price 9s. 1817.

A Compendious etymological Greek Lexicon is a *desideratum* in our literature. The materials for such a work have been abundantly provided by the labours of numerous distinguished scholars, whose researches and criticisms have done so much in preparing the way for a philosophical arrangement of the words of that exquisite language. It is full time that the Lexicons of Schrevelius and Hederic were superseded at our classical seminaries, by a work more corresponding to the present improved state of philological learning. Such a *desideratum* is not supplied by Mr. Booth's publication. His plan is professedly a new one. Novelty of plan, however, is in itself a circumstance of no importance to any work; and we observe, that the Author is as sensible of the truth of this remark, as we ourselves are, since in looking for the approbation and support of the public on his labours, he describes them as designed 'to assist and encourage in the study of the Greek tongue,' and expresses his hope, that 'this Lexicon will be found of peculiar service to learners, and of some utility to proficients in the language.' It is, then, on the ground of utility that the claims of the present volume to patronage, are to be examined. If it be more simple and comprehensive in its arrangement, more luminous and nice in its definitions, and superior in the facilities which it may afford for ready consultation, than its predecessors, it will deserve our commendation. We must, however, confess, that its merits in these respects are too doubtful to receive our praise.

Facility of reference is unquestionably necessary to the excellence of a Lexicon, and this, we apprehend, is best provided for by classing the whole of the vocabules of a language, under one alphabet. Mr. Booth's Lexicon is the very reverse of simple in this respect: it is, indeed, most complex, having as many separate alphabets as there are distinctions in grammar, and even more than these. Thus we have two alphabets to nouns of the first declension: Class 1. nouns in α , η , $\eta\varsigma$. Class 2. nouns in α pure, $\rho\alpha$, $\alpha\varsigma$. Nouns of the second declension have their distinct alphabet; and so of the others. The verbs are, in like manner, arranged according to their characteristic letters, and a

separate alphabet is used for each class. The various kinds of adjectives, prepositions, adverbs, and conjunctions, are separately arranged in the same manner. This sort of classification we consider as altogether unnecessary in a Lexicon, which is not intended to supply the place of a grammar. The plan of the Port Royal Greek Primitives, is perspicuous and easy, and has not been advantageously exchanged for that adopted in the present work. Mr. Booth's Lexicon, it may be remarked, so far corresponds to the Primitives of *Messieurs De Port Royal*, as to be rather a dictionary of leading words, than an etymological classification of radicals, which is the correct meaning of *primitive* applied to words.

The definitions included in this Lexicon, are given, both in Latin and English, with copiousness, and generally, but not always, with exactness. We shall extract a specimen or two of its execution in this respect.

‘ἀρετή, G. pl. Dor. ἀρετῶν, Virtus, fortitudo, industria, navitas—*Virtue, moral goodness and excellence, courage, valour, fortitude, industry, activity, enterprise*, q. Ἄρης, Mars.’

These several meanings are not arranged in their natural order, the primary import of the word not being, as is here intimated by the leading English explanation, *moral goodness*. The senses of *fertility*, goodness as applied to land, and *praise* or *glory*, might have been added on the authority of Plato and Thucydides.

‘ὁδός, ἡ. Dl. Att. τὴν ὁδὸν, via, iter; ratio, methodus; auxilium viæ; insidiæ quæ juxta viam struuntur—a way, path, road, journey; manner, method, way of proceeding, provisions for a journey, a viaticum, relief upon the road; an ambuscade, way-laying, ambush.’

‘γλαυκός, Glaucus, cæruleus, cæsius—blue, of sky colour, azure, cerulean, sea-green.’

‘ἔρχομαι, venio, accedo, pervenio, adsum; attineo, pertineo—to come, approach, draw near, arrive. be present; appertain, belong, extend to, concern. im. & β. ἔρχομαι, 1. ἔξω, α. ἔξω, subj. ἔξω, ης, η, pf. ind. ἦλθον, ας, α. obs. The present tense of this verb is not unfrequently used for the preterperfect; e. g. ἀπὸ μακρόθεν ἦκουσι, procul venerunt, they came from far.’

Mr. Booth's remark scarcely defines the use of the verb in the sense intended: it is more correctly rendered as a present, ἔρχομαι, I am come. Hecuba, in initio. So in Heb. x. 7, ἔρχομαι, I am come.

- Art. VII. *Principia Hebraica*, comprising a Grammatical Analysis of Five Hundred and Sixty-four Verses, selected from the Hebrew Psalms : in which are found nearly all the Radical Words in common Use, occurring in the Hebrew Scriptures. To which is prefixed, a concise Hebrew Grammar, adapted to the Analysis, and so arranged as to illustrate the principles of the language, both with, and without Points. By T. K. and D. J. 8vo. pp. 360. Price 15s. 1818.

THE aim of the Authors of this work is, ' to smooth the path to an acquaintance with the Hebrew Scriptures ;' and we must do them the justice to express an opinion decidedly and greatly in favour of their attempt. They have unitedly produced an Introduction to the reading of the Hebrew Bible, of distinguished excellence and utility. Nothing so complete of the kind was ever before put into the hands of the English scholar, who is here provided with a guide to Hebrew reading, worthy of his confidence. In awarding the high praise to which the Authors have an unquestionable claim, we cannot omit the commendation due to their unassuming manner. There is here no dogmatism, no presumption, no affectation ; but a plain, sedate, straight-forwardness of manner, quite suitable to their office as instructors, with the business of which they are thoroughly acquainted, and the duties of which they conscientiously and ably discharge. Their learning is never used for the purpose of display, but is invariably employed to promote the solid improvement of those persons who may choose to avail themselves of the means here provided for their correct instruction in the knowledge of Hebrew. They are too wise to publish a new and easy method of learning the language, or to deceive the inexperienced, by encouraging the notion that a few days are sufficient for its attainment. But, while the respectable Authors deal fairly by the student, in exhibiting the extent to which his attention must be given to Hebrew, if he would learn it to purpose, it is due to them to state, that they have furnished him with every admissible facility for his initiation and progress in it.

The Authors have very judiciously constructed their work, for the use of the two different classes of Hebrew readers, the Punctists, and the Anti-punctists : it is, however, particularly adapted for the latter.

The Analysis is distributed into six parts. Through the whole of the first of these divisions, every change, addition, and omission, both of letters and points, is explained. In the remaining parts, the marks of reference which have most frequently occurred, are omitted, except in the case of difficult and unusual forms, which are constantly elucidated. A careful and repeated perusal of the first part of the Analysis, cannot fail of initiating the student who prefers reading with points, into the

proper use of the language in this more complex form ; and his perseverance through the whole will be the means of furnishing him for the intelligible and easy comprehending of any part of the Hebrew Bible. We do not perceive in this excellent work either defects or errors of importance sufficient to require particular notice. η (δυσ, οφθαλμοῦς κ. τ. λ.) Matt. xviii 9. (p. 32) is not a Hebraism.

Art. VIII. *Narrative of a Residence in Algiers*, by Signor Pananti, with Notes and Illustrations, by Edward Blaquiére, Esq R N. Author of "Letters from the Mediterranean." £2. 2s. boards. 4to. pp. 467. London. 1818.

IT is justly remarked by the Editor of this interesting work, that next to the great question of South-American independence, no subject demands more serious consideration, than the state of Italy, and of the coast of Barbary. This is discussed with considerable strength of argument and force of eloquence, in the course of the Author's narrative ; and when it is considered that he is a native of the country whose cause he advocates, and consequently acquainted with all the hardships under which it labours, and that he has been an unwilling resident in that state which he calls upon Europe to chastise, and has consequently witnessed and experienced the cruelties it is in the practice of inflicting, a double share of attention is due to statements which combine the acute reasoning of an able theorist, with the practical knowledge of a man who has seen much of the world, and whose perceptions have been sharpened by adversity, which has been justly styled the mother of wisdom.

There is something peculiarly affecting in the contemplation of Italy. so rich in native genius, in the finest remains of arts, and the most interesting recollections of former greatness, so favoured by nature with every requisite for power and enjoyment, yet, with all her intellectual fire damped by tyranny, her choicest productions of art distributed by ruthless invaders, and all her associations of former days only contrasting more painfully with her present degradation. In that fine country, even the choicest gifts of nature are made subservient to the sensual and immoral indulgences which, in the absence of every great and liberal pursuit, become the sole occupation of life to her oppressed inhabitants, whose vivacity and feeling, checked in all their most meritorious sources, produce, like neglected hot-beds, the rankest weeds, where care and encouragement would bring forth the choicest fruits. Yet, when we turn from this scene, to contemplate that which the piratical states of Barbary afford, how much more deeply must we be affected and appalled ! In them we behold, not merely the insolence of despotism, the

triumph of imposture and idolatry, but also, crowds of unhappy wretches, most of them professedly fellow Christians, many of them our fellow countrymen, all of them our fellow creatures, loaded with chains, condemned to a toil severer than that of beasts of burden, and holding, merely at the will of ferocious despots, the uncertain tenure of a life imbittered by every species of suffering, and too often deprived even of hope, that consolation which appears to be peculiarly consecrated to the unhappy.

That, in the present day, when so much philanthropy has been awakened throughout Europe, and such unceasing exertions made in the cause of humanity, for the emancipation of slaves in different parts of the world, so little attention should have been shewn to those who would surely on a first view appear the most nearly connected with us, in the essential similarities of religion and manners, is a moral phenomenon which can be accounted for only by looking more deeply into political causes, than the simply benevolent would in such a case imagine to be at all necessary. There can be but little doubt, that an unpardonable degree of toleration of the insolence of the Barbary States, if not an absolute connivance at them, has too long been shewn by some of the most powerful States in Europe. England has, however, struck one forceful blow towards their demolition, and it only remains for her to follow it up, and for others no less interested in the cause, (a common one for the interests both of commerce and humanity,) to act in concert with her, and to recollect, that in making treaties with people who pride themselves on their perfidy, all half-measures are worse than nothing; tending not merely to weaken their own hands, but to strengthen those of the enemy.

Signor Pananti, after some years passed in England, as a place of refuge from the misery of his native land, torn by dissensions, and oppressed by a foreign yoke, began to feel that *maladie du pays*, to which men are subject exactly in proportion to the rest of their amiable qualities. He accordingly took his passage on board a Sicilian brig, bound for Palermo, which was to sail from Spithead with the Mediterranean convoy. This convoy, however, was unfortunately suffered to sail without it, through the carelessness and self-sufficiency of the Captain, whose name, as well as that of his vessel, was *Hero*, a misnomer which gives our hero the opportunity of consoling himself for the disappointment, with the reflection, couched in the fascinating form of a pun, that he was not the first person who had been sacrificed to the folly or ambition of persons bearing that appellation.

This false step in the Captain, was, as is generally the case, followed by others of the same nature. He not only ventured, contrary to the wish of his passengers, and the advice of his crew,

Hence one of its pompous titles, *Bafios os Esclaves*, which without gilding the pill quite so much, may be plainly rendered by the simple word prison. Every fibre trembled, and our limbs tottered under us, as we traversed the horrid receptacle. The first words which escaped the keeper after our entrance were, "*whoever is brought into his house, becomes a slave.*" He might as well have added.

Lasciate ogni speranza, voi, che' utrate !*

passing through the dark and filthy court yard, we were surrounded by a multitude of slaves, bearing about them all the signs of wretched sufferers. They were ragged, lank, and haggard, with drooping, eyes sunk and distorted, cheeks imprinted by the marks of protracted wretchedness, which seem to have withered the soul by destroying the finer impulses of their nature, left no trace of the sufferings of others, so that we passed without the manifestation of that sympathy so naturally expected in such cases. Exhausted by long confinement, and wrapt up in a sense of melancholy fate, our appearance was viewed with a stolid indifference, unaccompanied by any fellow feeling. During the day, when occupied in the public works they remained shut up, and at night, like pallid spectres, in this house of darkness, and

up the prison staircase, was not unlike that of a malefactor mounting the scaffold; but as some indulgence is generally shown to condemned criminals, the keeper treated us during our stay with particular attention and respect; inviting us into his room, and insisting that we should partake of his dinner, to relieve the anxiety and fasting of the preceding day. There were, besides myself and fellow passengers, three or four others, many years in captivity, and were persons of considerable talents. Amongst the rest was Signor Artemate of Palermo, a mind adorned by education, and a character marked by adversity, with the truest ingredients of heroism. His intune the consoling voice was not without effect. As Regulus, we also were in servitude, on our return the Roman hero perish for his country; and we could not but evince the same intrepidity of soul, and

*—p. 69.

to read such details as the preceding, and immediately follow it, without a feeling of the deep sympathy for the numbers of unfortunate beings who are away their existence under circumstances such as he describes, wherein personal sufferings have been overcome by mental refinement, and resignation to the will of God, and by reflections on the cruelty of countrymen and could suffer them thus to pass their days in sla-

Ye heirs of hell
bid at once your ling'ring hopes farewell.

Boyp.

to run the most dangerous parts of his voyage, without convoy, but, even when he had, by dint of mere kindness on the part of the elements, rather than good management on his own, arrived in safety at the island of San Pietro, persisted in leaving it again, regardless of the persuasions of the inhabitants, and fearless of the Algerine squadron which appeared in sight, almost immediately after his leaving the port. It has been justly remarked, that fool-hardiness is not courage: so far indeed do they differ, that they are qualities which are scarcely ever united. In this redoubtable naval Hero, they were decidedly distinct; for no sooner had the natural consequence of his rashness and obstinacy ensued, in his falling into the power of the Algerines, than he became stupified with fear, and incapable of making the slightest effort for the preservation of his vessel or crew. After some hours of agonizing suspense to the passengers, most of whom were within a few days' sail of their homes, the decisive blow was struck; and they were called upon to give themselves up as prisoners, to a power the disgrace of modern times, and more ferocious and un pitying than any whose records stain the historic page of former ages.

'On gaining the frigate we had no sooner got upon deck than the barbarians uttered a general cry of victory, usual when any captures are made. A savage joy seemed to play on their cadaverous aspects. A passage being opened for us, between the armed Turks and Moorish sailors, we were conducted into the presence of the grand *Rais*, supreme commander of the Algerine squadron. He was seated between the captains of the five other frigates, who had assembled in close council to deliberate on the measures necessary to be taken with us; to combine future operations, and finally to exult in their horrible celebrity. We were interrogated in brief and haughty terms, but neither insult nor rudeness was offered to any of the party. The grand *Rais* very civilly asked us for our money, watches, rings, and every other article of value we had about our persons; in order, as he obligingly observed, to save them from the rapacity of the people of the Black Sea, who formed a considerable part of the crew, and whom he cordially said were all *ladri*. He then deposited our respective property in a small box, faithfully assuring us, that all should be returned on our leaving the vessel. During the distribution in the box, he repeated, alternately looking at the captives, "questo per ti," "this is for you;" "questo altro per ti;" but perhaps in his heart, "and all this for me." We were then ordered to retire; and, placed upon a mat in the *Rais's* outer cabin, began to reflect on our new situation.' p. 35.

It is not, as our Author justly remarks, the first shock of misfortune, that is most severely felt; the mind is in fact then more occupied with the novelty of the situation, than with the evils of it; more intent on immediate contemplation of its peculiarities, than on calculating its future results. The first few days of

their captivity, the Author and his companions were diverted in some measure from dwelling on their own misfortunes, by sympathy in the fate of others who were attacked and captured by the ferocious Algerines, who shewed their merciless nature, in striking off the head of the commander of a Tunisian Corvette, who had made a gallant resistance. The Author's reflections in this part of his narrative, are in the true spirit of philosophy; a cheerful determination to make the best of every thing, appears to have actuated him; and under this enviable frame of mind, which is in itself a shield against calamity, he is enabled to see things in so impartial a light, as to acknowledge, that even among the Algerines, there are to be found some honourable exceptions to their general character, and that the treatment of the prisoners on board the vessel, was not only free from insult or inhumanity, but that the females in particular were treated with the utmost deference. On landing at Algiers, the prisoners were brought, in long and pompous procession, with the *Rais* at their head, to the palace, where the captives are examined, and prizes condemned. The party consisted, besides the captain and his crew, of our Author, the Chevalier Rossi, his wife, and children, who were returning to their native country, after a long residence in England, a Mr. Terreni, of Leghorn, who was taking out merchandize from this country, his brother Antonio, an artist of distinguished merit, who was going to make a picturesque tour in Sicily, a Calabrese, who had served many years in our navy, a lady, who was going to join her husband on his return from the East Indies, and a young female, whose romantic history inspires a sentiment of deep regret at its melancholy termination. After achieving the laudable purpose for which she came to England, and hastening back to her lover, in Sicily, with the competence the want of which had been the only bar to their union, having cheerfully endured every hardship of the voyage, she fell a victim to her grief, during her detention in Algiers from the object of her choice. Our readers may now have some idea of the following scene.

‘ A large awning being extended in front of the house, the scene shortly opened, exhibiting the members of the Regency in barbarous pomp, and horrid majesty, seated before us, accompanied by the *Ulemas*, or expounders of the law, and principal agas of the divan. We were then, without further ceremony or preamble, asked for our papers, which were duly examined: nor was that canting gravity wanting on this occasion, which is usually assumed to justify acts of rapine and plunder. They were then presented to the English Consul, whose presence is always required on these examinations to verify any claims he may have to make. This gentleman soon saw the insufficiency of our documents; but stimulated by the goodness of his heart, and sentiments of pity for persons in our unhappy condition, he made

every possible exertion to extricate us from the appalling dilemma with which we were now threatened. The circumstance of some of the party being natives of a country united to the dominion of France, did not restrain the Consul's generous efforts. We were unfortunate, and that was sufficient to ensure the protection of an Englishman. But Rais Hamida boldly sustained the remorseless laws of piracy; drawing the finest distinction imaginable between domiciliation and nationality, he proved himself a most able juriconsult, according, at least, to the African code of public laws.

"A good prize! prisoners! slaves!" was now murmured through the council, and soon communicated to the crowd assembled without; which by its cries and vociferation seemed to demand such a decision. The British Consul then formally demanded the English lady, and her children; upon this being accorded, the Chevalier Rossi, her husband, advanced a few steps, and with dignified courage, supported his claim to liberation, on the principle of having married an English woman, and of also being the father of two British subjects, his children: this application being successful, he soon rejoined his anxious wife and children. Another attempt was made in favour of us all, by the Consul, but without effect: this was followed by a cry in the hall of Schiavi! Schiavi! "Slaves, Slaves;" which horrible word was echoed by the multitude. The members of the council then rose, and on the assembly's being dissolved, the consul and his attendants, together with the Chevalier Rossi and family departed, leaving us the devoted victims of slavery, in a state of immoveable insensibility, as one who scarcely hears the thunder when he is enveloped by the lurid glare of its lightning.

Before we had recovered from our stupor, we were led off under the *Grande Scrivano* and *Guardian Basha*, who conducted us over a considerable part of the city, accompanied by a great number of spectators. It being Friday, the Moorish sabbath, hundreds of the infidels, in coming from the mosque, were soon attracted in every direction to enjoy this new spectacle of degraded Christianity.

Arrived at Pascialick, or palace of the Pasha, inhabited at present by the Dey, the first object that struck our eyes were six bleeding heads ranged along before the entrance!!! And, as if this dreadful sight was not sufficient of itself to harrow up the soul, it was still farther aggravated by the necessity of our stepping over them, in order to pass into the court. They were the heads of some turbulent Agas, who had dared to murmur against the Dey's authority. Our fears naturally suggested them as having been severed from the heads of Christians, and purposely placed there to terrify the new inmates of this fatal region. A dead silence prevailed within the walls of the building, in which suspicion seemed to have made her abode; while fear was depicted in every face. Being ordered to range ourselves before the Dey's window, to feast the despot's eyes, he soon approached, looking at us with a mingled smile of exultation and contempt; then making a sign with his hand, we were ordered to depart; and, after a third circuit of the town, arrived before a large dark looking building, on entering which we stumbled, as if by an involuntary impulse. It was the great *Bagno*, a house of reception for Christian

slaves. Hence one of its pompous titles, *Bafios os Esclavos*, which without gilding the pill quite so much, may be plainly rendered by the simple word prison. Every fibre trembled, and our limbs tottered under us, as we traversed the horrid receptacle. The first words which escaped the keeper after our entrance were, "*whoever is brought into this house, becomes a slave.*" He might as well have added.

Lasciate ogni speranza, voi, che' utrate!*

' In passing through the dark and filthy court yard, we were surrounded by a multitude of slaves, bearing about them all the signs of abandoned sufferers. They were ragged, lank, and haggard, with the head drooping, eyes sunk and distorted, cheeks imprinted by the furrows of protracted wretchedness, which seem to have withered the soul, and by destroying the finer impulses of their nature, left no trace of pity for the sufferings of others, so that we passed without the slightest manifestation of that sympathy so naturally expected in such a situation. Exhausted by long confinement, and wrapt up in a sense of their own melancholy fate, our appearance was viewed with a stupid indifference, unaccompanied by any fellow feeling. During the few intervals unoccupied in the public works they remained shut up, wandering about, like pallid spectres, in this house of darkness, and sorrow.

' Our ascent up the prison staircase, was not unlike that of a malefactor, when mounting the scaffold; but as some indulgence is generally granted to condemned criminals, the keeper treated us during the first day, with particular attention and respect; inviting us into his own apartment, and insisting that we should partake of his dinner, thus making up for the anxiety and fasting of the preceding day. There were at the table, besides myself and fellow passengers, three slaves, who had been many years in captivity, and were persons of birth and education. Amongst the rest was Signor Artemate of Trieste, who possessed a mind adorned by education, and a character formed by long reflection, and adversity, with the truest ingredients of friendship. In reciprocal misfortune the consoling voice was not long silent. Like Attilius Regulus, we also were in servitude, on that very shore which saw the Roman hero perish for his country; happily if like him, we could evince the same intrepidity of soul, and firmness of character.'—p. 69.

It is impossible to read such details as the preceding, and those which immediately follow it, without a feeling of the deepest commiseration for the numbers of unfortunate beings who have languished away their existence under circumstances such as our Author describes, wherein personal sufferings have been aggravated by mental refinement, and resignation to the will of heaven imbittered by reflections on the cruelty of countrymen and relations, who could suffer them thus to pass their days in sla-

Ye heirs of hell
Here bid at once your ling'ring hopes farewell.

BOTD.

very, not only without making even an effort in their behalf, but often, it is to be feared, in the actual enjoyment of the very property, which, if properly applied, would effect the liberation of its rightful owners. Of this description is the following instance.

‘ On another occasion the situation of a still more unfortunate slave, was equally calculated to excite my indignation and sympathy. He was sorrowfully seated under an old wall : at his feet there lay an immense load, under which he seemed to have sunk ; his visage was pallid and meagre ; with looks full of wildness, and eyes fixed on the ground, all expressing strong signs of premature age, brought on by grief and sufferings ; raising his head he seemed to become more agitated, and striking his breast and forehead several times, deep sighs seemed to relieve his mind from some internal paroxysm of despair. “ What can be the matter my friend,” said I, addressing myself to this unfortunate wretch. “ Why all these signs of misery and distress ? ” “ Poor Christians,” he replied “ there is no help for them in this world ! and their groans are not heard in heaven. I was born in Naples, but what country have I ! Nobody assists me ; I am forgotten by all. I was noble, rich, and illustrious, in the place of my birth ; see how wretchedness and slavery can change the face of man. It is now eleven years since my sufferings began, during which time I have in vain solicited the assistance of relatives and fellow-creatures, but all to no purpose, there being no longer any one on whom I can place hope or reliance. To whom therefore can I turn my eyes for support ? What have I done to deserve so much oppression and sufferings ? ” ” p. 91.

The inducement of such a frame of mind as this, is one effect of the power of affliction, which, more than any other, ought to be deprecated, and guarded against. Unfortunate indeed is he, whom sorrows irritate rather than correct, and pitiable above all others, the hapless being who, at once, finds himself forsaken by man, and in his despair estranges himself from God ! Fortunately for Signor Pananti, he was not doomed to experience, personally, the evils of which he was sufficiently agonized by witnessing the effects in others. By the indefatigable exertions of his friends, the Chevalier Rossi and his wife, and the benevolent co-operation of Mr. Macdonnel, the English Consul, whose character appears to be an epitome of all that is desirable in so important an official character, as the Representative of a Nation ought to be considered, the delightful words, ‘ *Ti sta franco !* ’ “ You are free ! ” were pronounced to him, just after he had worn the badge of slavery long enough to allow him to form some estimate of its degrading and paralyzing powers over all the best energies of man. The circumstance of a slave’s liberation, without ransom, so immediately after his captivity, was almost *unique* in the annals of Algiers, and Signor Pananti’s account of his feelings on the occasion, is marked with all the vi-

vacuity and eloquence of the country which gave him birth. The first check to his transports arose from his being obliged to leave his companions under circumstances so different from his own; the next, from finding that though restored to liberty, he was deprived of every thing else, except what he immediately inherited from nature. His clothes, money, books, and merchandize, were all gone, past recal; and even his manuscripts, those precious treasures of the learned and ingenious, who so seldom possess any more negotiable kind of wealth, were likewise spoiled by the hands of the barbarians, and he mourns over them with the fondness of a parent, or a lover, calling upon all who have, like him, placed their chief enjoyment in the luxury of intellectual refinement, to lament with him in his loss. Still, however, like Fenelon, who, when told that his books were destroyed by fire, replied, "I should have derived no profit from them if they had not taught me patiently to bear with their loss," he evinces in his very mode of grieving for them, how much he retains, in retaining the cheerful spirits under which they had probably been composed. He finds out that every thing in this world is liable to be lost, and he makes out a humorous catalogue, among which he gives no undue importance to his own effusions: he is well known as an author in his native country, and his Editor, who has proved himself an adequate judge, bears testimony to the ingenuity and merit of his performances. Mr. Blaquiere likewise confirms the truth of our Author's statements respecting the condition of the slaves in Algiers, saying indeed that instead of being overcharged, they present only a small part of the evils to which these ill-fated beings are subjected; yet what additional miseries can be thought of in such a picture as the following!

'No sooner is any one declared a slave, than he is instantly stripped of his clothes, and covered with a species of sack-cloth: he is also generally left without shoes or stockings, and often obliged to work bare-headed, in the scorching rays of an African sun. Many suffer their beard to grow as a sign of mourning and desolation, while their general state of filth is not to be conceived. Some of these wretched beings are destined to make ropes and sails for the squadron: these are constantly superintended by keepers who carry whips, and frequently extort money from their victims, as the price of somewhat less rigour in the execution of their duty; others belong to the Dey's household; and many are employed by the rich Moors, who may have bought them at market, in the lowest drudgery of domestic employment. Some, like the beasts of burthen, are employed in carrying stones and wood, for any public buildings that may be going on: these are usually in chains, and justly considered as the worst among their oppressed brethren. What a perpetuity of terrors, series of anguish, and monotonous days must not these be without a bed to lie on, raiment to cover them, or food to support

nature! Two black cakes, like those already alluded to, and throw down, as if intended for dogs, is their principal daily sustenance, and had it not been for the charity of a rich Moor, who left a legacy for that purpose, Friday, the only day they are exempted from work, would have seen them without any allowance whatever. Shut up at night in the prison, like so many malefactors, they are obliged to sleep in the open corridor, exposed to all the inclemency of the seasons. In the country they are frequently forced to lay in the open air; or, like the Troglodite of old, shelter themselves in caverns. Awoke at day-light, they are sent to work with the most abusive threats, and, thus employed, become shortly exhausted under the weight and severity of their keepers' whips. Those destined to sink wells, and clear sewers, are for whole weeks obliged to be up to their middle in water, respiring a mephitic atmosphere: others employed in quarries, are threatened with constant destruction, which often comes to their relief. Some attached to the harness in which beasts of the field are also yoked, are obliged to draw nearly all the load, and never fail to receive more blows than their favoured companion, the ass, or mule. Some are crushed under the falling of buildings, whilst others perish in the pits into which they are sent to be got rid of. It is usual for one and two hundred slaves to drop off, in the year, for want of food, medical attendance, and other necessities; and woe to those who remain, if they attempt to heave a sigh, or complain in the hearing of their inexorable master. The slightest offence or indiscretion is punished with two hundred blows on the soles of the feet, or over the back; and resistance to this shocking treatment is often punished with death.

When in marching, a poor slave is exhausted by sickness, fatigue, and the cruelty of his usage, he is inhumanly abandoned on the high-road to be insulted by the natives, and trod under foot by the passengers. They frequently return from the mountains, with the blood trickling from their limbs, which are, with their whole body, covered with scars and bruises. One evening, towards dark, I was called to by a hoarse voice: On drawing nearer I beheld an unhappy being stretched on the ground, foaming at the mouth, and with the blood bursting from his nose and eyes. I had scarcely stopt, struck with horror and apprehension; when, in a faint voice, the word "Christian! Christian!" was repeated. "For Heaven's sake have pity on my sufferings, and terminate an existence which I can no longer support!" "Who are you?" was my reply: "I am a slave," said the poor creature, "and we are all badly treated! An Oldak of the militia, who was passing this way, and happening to be near me at the time, exclaimed, in an angry tone, 'Dog of a Christian, how dare you stop the road, when one of the faithful passes?' This was followed by a blow and a kick, which threw me down a height of several feet, and has left me in this condition." p. 90.

The number of the victims of different nations who were captured on the same cruise as that in which our Author and his companions were made prisoners, amounted to two hundred. This was about two years before Lord Exmouth's attack upon

Algiers, but by the successful issue of that enterprise, our readers will be glad to hear that our Author's friends, as well as several hundred other captives, were set at liberty. We believe that there are none who will not be better pleased that this blessing should be insisted upon as a right, than that it should be purchased, as it had been before, by way of favour; for surely it is equally impolitic and servile for Britain to pay tribute to these merciless pirates, in the form of ransom, thus acknowledging their right to traffic in human flesh, and to break with impunity the most solemn leagues, for the observance of which, more civilized nations think themselves bound to stand hostages to each other. That the States of Barbary know the advantage of good faith, where their own interests are concerned, may be pretty clearly seen by the readiness with which, in spite of their natural distrust and hatred of each other, they can enter into such arrangements as they think necessary to enable them to carry on their detestable system of piracy, without fear of incurring the chastisement which outraged justice and humanity call so loudly for, and which we would hope will be determined upon, by the Sovereigns who meet together professedly for the advantage of Europe, unless they adopt the opinion communicated, by way of consolation to our Author, by the *Guardian Basha*, that 'slavery is the natural state of man, that all depends on the law of the strongest; on circumstances and necessity.' It is well for what remains of the liberty and happiness of Europe, that this *Guardian Basha* had not the honour to be born of any of the race who have a legitimate right to give their opinions on the government of their fellow-creatures, and to enforce them, by dint of arms, where they may not happen to be deemed sufficiently palatable without.

Signor Pananti has given as minute an account of the present state of Algiers, as his own observations, and the best information he could procure, enabled him to form; and though from the extreme jealousy of the Moors with respect to their interior, and the absolute nature of their government, which renders any appearance of minute inquiry into its organization a very dangerous exercise of curiosity, not much new matter can be expected; yet the smallest addition is valuable concerning the internal situation of a country which is, as it at present stands, of far more consequence to Europe, than all the unexplored regions of Africa, which by that principle so common in human nature, of overlooking the present for a distant and uncertain good, have excited so much greater, and so disproportionate an interest. The most valuable of our Author's remarks are those which are more immediately his own, on the agriculture, trade, and productions of Algiers. His account also of its military force will be found in-

teresting, and his reflections upon the nature of its government, and the importance of establishing colonies, to check its lawless and imperious spirit, are well worthy attention. Signor Pananti writes with a vivacity which sometimes detracts from the weight of what he would enforce. With a stock of anecdotes, witticisms, and puns, as inexhaustible as that of Sir John Carr, a brother-tourist, though under more agreeable circumstances, and occasionally as injudiciously introduced, he flies in a moment from a sense of his own misfortunes, or of the magnitude of his topic, to a repartee, a story, or a ludicrous illustration. The Editor takes credit to himself for having considerably retrenched these digressions. Were all to be curtailed that are irrelevant to the main work, and derogatory to the interest it would otherwise inspire, the volume would be reduced to half of its present size. Still we are not disposed to quarrel with, but rather to admire, that elasticity of spirit which can spring up again, as soon as the immediate pressure of affliction is removed; nor can we think that mind has been stored in vain, which is enabled to furnish topics for cheerfulness, in the hour when no outward inducement to it is presented. Signor Pananti has likewise a claim upon our better feelings, for the warmth with which he speaks of this country, for the refuge which it afforded him from the troubles of his native land; and this acknowledgement ought not to go unnoticed, when we recollect how many thousands have been equally indebted to England, and among them how few speak of her with even common gratitude.

Some remarks on the present state of Italy, are appended to this work by the Editor, and will be found to possess all the sound reasoning, and correct information by which his "Letters from the Mediterranean" are distinguished.

Art. IX. *Reformation from Popery*: Two Sermons, preached in the Chapel of Ease to the Parish Church of Clapham, Surrey, on Sunday, January 4, 1818. By the Rev. Wm. Borrows, A. M. of St. Edmund Hall, Oxford; Minister of that Chapel; and Sunday Evening Lecturer of St. Luke's Church, Middlesex. 8vo. 1818.

THESE Sermons relate by continual allusion to the subject of the Reformation, rather than treat upon its leading circumstances or principles. They are founded on the following scriptures: 1 Thess. v. 17, "Pray without ceasing;" and Colos. ii. 10, "And ye are complete in him." In the first discourse, the *Object* of Divine worship, the acceptable *manner* of worship, the proper *subjects* of prayer, and 'the continual *spirit of prayer*, to which the true worshippers must watch, whom 'the Father of mercies seeketh to worship him,' are severally dilated upon. The subject of the second discourse leads the preacher more directly to advert to 'the corruptions of the mystical-Babylon,' in reference to the ground of a sinner's hope.

Both discourses are plain, judicious, and impressive, and afford good specimens of that evangelical style of preaching which we rejoice to hear within the walls of the Episcopal church.

Mr. Borrows combats the reasons sometimes assigned for indifference to the increase of Popish influence, by references to the language and spirit of the recent Papal Bulls, and he thus concludes :

‘ Another reason, however, for security on our part is assigned to be—the impossibility of persecution ever acquiring any very serious character, on account of the general liberality of sentiment in these times ; and the universal abhorrence which is expressed, when any thing like bigotry is apparent ;—but the reasoning on this topic appears to be altogether fallacious, and two considerations present themselves to our notice on this head relative to the subjects, and the nature of persecution.

‘ As to the subjects of persecution—one thing is certain—that the general multitude of professing Protestants will suffer nothing for religion, whether the Pope of Rome, or the false Prophet of Mecca, or the Brahmins of Hindostan, or the Lama of Thibet, should have the ecclesiastical jurisdiction of the country : it is not to be expected that persons, who will not relinquish a single worldly connexion, or a slight convenience of any kind ; that persons in the higher ranks of life, who will not abstain from their pleasure on the Lord’s day, or persons in inferior circumstances, who will not sacrifice a few shillings by entirely closing their shops on that day, for the sake of living godly in Christ Jesus, would ever expose themselves to great trials for any profession of religion. If in the land of peace, wherein they trusted, they have been overcome ; they will hardly pass through the swellings of Jordan.—They will float with the tide of custom, wherever it may lead them ; and follow that which is generally deemed respectable, whatever it may be.—If any be found to endure persecution, they will be only among those spiritually-minded persons, that peculiar people, whose character is as obnoxious to carnal Protestants, when it comes immediately under their inspection, as to any other false religionists in the world.

‘ Relative to the nature of persecution, it is certain that even Satan himself would scarcely regard its value for his own purpose, so far as its sanguinary tendency is concerned, but chiefly in reference to its efficiency in supporting his empire of darkness. It perhaps would be difficult to enumerate the many steps that might be taken to obstruct the progress of Divine truth, before any direct attack were made upon the lives of the followers of Jesus. But respecting a more violent attempt upon the persons of “ the excellent of the earth,” or at least upon those among them whose activity would render them more conspicuous, and more obnoxious to the enemies of God, there seems to be much more cause for fear than is generally apprehended ; and particularly when we advert to the length to which persecution is even now sometimes carried in private families, when one of their members has been converted to God, and the other individuals of the

household remain "carnal, sold under sin." The great object of persecution, if persecution should arise from Papal, or any Anti-christian influence, would certainly be to perpetuate the reign of spiritual darkness; and the means employed would be both specious, and at the same time, as effectual to the end proposed as possible; and if the interposition of worldly liberality is to be the only check upon the accomplishment of that object, what may be expected from such a Protector, when "the carnal mind is enmity against God, and is not "subject to the law of God, neither indeed can be?" or what reason have we to suppose that the same principle which prompted the murder of the first martyrs of the Old and New Testaments, ABEL and STEPHEN, namely, the hatred of vital godliness, is not still in operation, and equally capable of producing the same deadly fruits?

Finally, brethren in Jesus, I conclude by drawing your attention to the watchword of encouragement before us—"Ye are complete in Christ."—Here is thy beautiful garment, O Zion;—here thy sun, and thy shield, thy light and defence, who giveth thee grace and glory, O city of the living God.—Ever exalt the Lord Jesus Christ.—Know that whatever exhortations to holiness itself, or whatever semblance of holiness there may be in any Church, there cannot be the reality of this distinction of the people of God, unless they be in Christ:—if Christ be in any way degraded, if he occupy a minor position in the scheme of salvation, or be made in any degree less than the great foundation and corner stone of the whole system, all must be wrong, entirely and radically wrong.—He must be exalted as the King in Zion:—he must be honoured far above all, for he has "a name which "is above every name;" and ye, believers, are "complete in Him," who is "far above all principality, and power, and might, and domination, and every name that is named, not only in this world, but also "in that which is to come."—Now, &c.' pp. 58—62.

Art. X. *Foliage*; or Poems, Original and Translated: By Leigh Hunt. fcap. 8vo. pp. 288. London, 1818.

WE have borne our repeated testimony to Mr. Hunt's poetical talents, for the sake of which we have wished to think well of him. It has been our endeavour to do him justice, and to forget in our estimate of his character as a poet, all that we could not but know respecting his opinions. And this is no more than the reader of poetry is glad to do in too great a proportion of instances, when he wishes to surrender himself to the full imaginative enjoyment of his author. Rarely would the distinct recollection of the poet's real character, assist the effect or harmonise with the feelings, which the verse and the sentiment have produced. Nothing therefore can, for the most part, be more impolitic in the writer of poetry, than for him to obtrude upon his readers those points in his individual character, which relate to differences of religious creed or political opinion, thereby tending to awaken a class of associations opposite to those which it is the business of the poet to excite.

Mr. Leigh Hunt has, in the present volume, been betrayed by his incurable egotism, into this capital error. He has preceded to his 'Greenwoods' and 'Evergreens' thirty pages of 'Pursory observations on Poetry and Cheerfulness,' of which, after the sketch we have given in our last Number, of the leading tenets of this new school, we may be excused for saying but little. Some of the remarks are smart and true enough, though neither profound nor brilliant; but when he talks of Milton being affected by 'the Dragon Phantom Calvinism,' of Cowper's 'weakness of constitution being 'frightened by bigotry into madness,' voluptuousness being 'an ill-used personage,' of the *riddles* incarnation and resurrection, and of 'the danger of setting authorised selfishness above the most natural impulses, and making guilt by mistaking innocence;'—we perceive the kind of man we have to do with, from these obscure intimations of his principles, and if we do not at once throw down the volume fearing to trust our imagination unguarded in such bad company, we can enter upon the perusal with no favourable impressions of either his heart or his understanding. What sentiments indeed can we look for but such as may comport with the creed of the heathen and the morals of the libertine?

The reader of "*Foliage*" will, however, be surprised if he opens the volume, as we did, at a poem of so very different a character from the general cast of Mr. Hunt's productions, as the following touching and exquisite stanzas :

' To T** L** H**,

' *Six Years old ; during a Sickness.*

' Sleep breathes at last from out thee

My little, patient Boy;

And balmy rest about thee

Smooths off the day's annoy.

I sit me down, and think

Of all thy winning ways;

Yet almost wish, with sudden shrink,

That I had less to praise.

' Thy side-long pillowed meekness,

Thy thanks to all that aid,

Thy heart, in pain and weakness,

Of fancied faults afraid;

The little trembling hand

That wipes thy quiet tears,

These, these are things that may demand

Dread memories for years.

' Sorrows I've had, severe ones,

I will not think of now;

And calmly, 'midst my dear ones,

Have wasted with dry brow;

But when thy fingers press
And pat my stooping head,
I cannot bear the gentleness,
The tears are in their bed.

' Ah, first-born of thy mother,
When life and hope were new,
Kind playmate of thy brother,
Thy sister, father, too ;
My light where'er I go,
My bird when prison bound,
My hand in hand companion,—no,
My prayers shall hold thee round.

' To say ' He has departed,—
" His voice"—" his face"—is gone ;"
To feel impatient-hearted,
Yet feel we must bear on ;
Ah, I could not endure
To whisper of such woe,
Unless I felt this sleep ensure
That it will not be so.

' Yes, still he's fixed and sleeping !
This silence too the while—
It's very hush and creeping
Seem whispering us a smile :—
Something divine and dim
Seems going by one's ear,
Like parting wings of Cherubim
Who say, " We've finished here."

We are not so unreasonable as to ask why the Volume is not made to consist of poems equal to this, because neither Mr. Hunt nor any other man could compose an entire volume of such stanzas. It is only now and then that it falls to the lot of real genius to strike off, in a happy moment, a perfect poem of so *unique* a kind. But we must be allowed to express our regret, that a writer capable of producing such a one, should have chosen wilfully to deviate so far, in his general style, from correct taste and genuine feeling.

The only other original poem in this collection, which claims attention, is that entitled ' the Nymphs.' It is represented by the Author as ' founded on that beautiful mythology, which it is ' not one of the least merits of the new school to be restoring to ' its proper estimation.' What poets are referred to under this designation, is not quite evident. There are many new schools, for in fact, this cant phrase has become quite hackneyed in its application. The newest school is Mr. Hunt's little school ; but as we cannot suppose the Author meant to arrogate to himself the peculiar merit which he speaks of, we must confess we are rather at a loss in our conjectures to whom the remark is intended to apply. Not to the Lake school, for Mr. Hunt's

tête-à-tête companion at the Round Table tells us, that when this school arose, 'all the common-place figures of poetry, tropes, allegories, personifications, with the whole heathen mythology, were instantly discarded;' and that 'a classical allusion was considered as a piece of antiquated foppery.' And yet, in the greatest production of the master of this school, a passage occurs which might be suspected to have suggested this very poem of Mr. Hunt's. Whether he was indebted to it for the first thought of 'the Nymphs,' or not, the lines to which we allude, may challenge comparison with any passage that can be cited from the poems of his contemporaries, in respect of the elegant use the Author has made in them of the 'beautiful mythology' of the ancients. Although they have been already quoted in our Journal, we must beg leave to recal them to our readers:

- ' In that fair clime, the lonely herdsman, stretched
- ' On the soft grass through half a summer's day,
- ' With music lulled his indolent repose :
- ' And, in some fit of weariness, if he
- ' When his own breath was silent, chanced to hear
- ' A distant strain, far sweeter than the sounds
- ' Which his poor skill could make, his fancy fetched,
- ' Even from the blazing chariot of the Sun,
- ' A beardless youth, who touched a golden lute,
- ' And filled the illumined groves with ravishment.
- ' The nightly hunter, lifting up his eyes
- ' Towards the crescent Moon, with grateful heart
- ' Called on the lovely wanderer who bestowed
- ' That timely light, to share his joyous sport :
- ' And hence a beaming goddess with her nymphs,
- ' Across the lawn and through the darksome grove,
- ' (Not unaccompanied with tuneful notes
- ' By echo multiplied from rock or cave)
- ' Swept in the storm of chase, as Moon and Stars
- ' Glance rapidly along the cloudy heavens,
- ' When winds are blowing strong. The Traveller slaked
- ' His thirst from rill or gushing fount, and thanked
- ' The Naiad. Sunbeams upon distant hills
- ' Gliding apace, with shadows in their train,
- ' Might, with small help from fancy, be transformed
- ' Into fleet Oreads sporting visibly.
- ' The Zephyrs, fanning as they passed, their wings,
- ' Lacked not, for Love, fair objects, whom they wooed
- ' With gentle whisper. Withered boughs grotesque,
- ' Stripped of their leaves and twigs by hoary age,
- ' From depth of shaggy covert peeping forth
- ' In the low vale, or on steep mountain side;

- ' And, sometimes, intermixed with stirring horns
- ' Of the live deer, or goat's depending beard ;
- ' These were the lurking Satyrs, a wild brood
- ' Of gamesome deities ! or Pan himself
- ' The simple shepherd's awe-inspiring god.'

No one can doubt that the author of these lines feels and appreciates all the beauties of classic fable, to which, by the power of a kindred imagination, he has imparted so picturesque a character ; but still he alludes to them as the fictions of a remote superstition, not as things which could for a moment assume in his own mind the place of realities. The philosophical nature of his poem, forbade, it may be said, any other use of the ancient mythology, than that of a passing allusion. We are, however, satisfied from comparing the effect of this passage with that produced by Mr. Hunt's long poem, that Mr. Wordsworth has taken by far the best method of restoring ' that beautiful mythology ' to its *proper* estimation. The fact is, that fiction interests us only as it appears to us to be in itself credible, and so to represent truth, or otherwise as having once been believed in, it is associated with human interests and human feelings. The mythology of Greece was the matter of religious belief to the idolatrous vulgar, and its influence upon their minds was that of reality. We know these things were believed in as true, and we can by the help of imagination conceive of the effect which, so believed in, they must have had upon those ignorant idolaters, whom nevertheless, by a further exercise of imagination, we indulge ourselves in conceiving of as beings far more elevated than the vulgar of our own times. Viewed through the medium of their own classics, those ancient nations become in themselves objects of romantic interest, and the strong sympathy by which we learn to identify ourselves with the actors of the stories of antiquity, extends to the silliest and most monstrous delusions which superstition ever palmed upon credulity. Incredible as they seem, the imagination cannot for a moment entertain the illusion, otherwise than as we for the moment personify the beings to whom that illusion was truth, and transfer to the objects of their belief, the indefinite feelings which are connected in our own minds with things that do indeed exist.

But when, neither as the matter of ancient belief, nor as philosophical allegories, but as imaginable possibilities, the demonology of Paganism is sincerely taken as a theme of high-wrought invocation and description, without any intimation on the part of the poet, that he is acting a character, and we are called upon to listen to his second-hand legends as grave matters of fact, the mind resents at once the undisguised absurdity of the fiction ; we should think of surrendering ourselves to the

elegant nonsense of 'naiads,' and 'limniads,' and 'oreads,' and 'dryads,' just about as soon as we should sympathize with the reveries of a Swedenborgian. Those beautiful mythological personages, dissociated from the circumstances which lent them a sort of credibility, and brought out of their obscurity into broad day, suffer much the same degrading violence as the marble majesties of Greece, when torn from their climate and their pedestals, to form the unimpressive ranks of a museum. An exception may be made in favour of those very ethereal deities, 'the imbodied essences,' as Mr. Hunt terms them, 'of all the grand and lovely qualities of nature,' which resolve themselves at a touch into the elements of natural scenery: they awaken, when their names occur, ideas scarcely different from what the simple forms of expression would suggest, with which they have become familiarly convertible. A naiad and a stream mean in plain English much the same, and do equally well even in an English landscape. There is also another case in which these mythological descriptions may please, and that is, when they recal some fine painting, in which a palpable form of beauty has been given to the unsubstantial imagery. This pleasure, however, is more nearly allied to the pleasures of art, than those which are strictly proper to the imagination. Mr. Hunt has evidently copied much of his poetry, not from nature, but from Le Poussin. He describes pictures instead of suggesting ideal images. He defines to the very grouping and attitude of his figures, and seems incapable of conceiving of any thing that he has not first seen upon the canvas. We suspect that his fancy is by no means of exuberant fertility: he can feel, but he cannot invent; he has the eye of a connoisseur, and the pencil of a colourist, but he is a mere artist. His leading poem, 'The Nymphs,' affords, we think, sufficient proof of this; it is, as he says of Pope's Homer, 'an elegant mistake.'

Our readers, however, may claim the right of judging for themselves: we willingly indulge them with a few extracts. Part the First opens with the following rapturous invocation:

' Spirit, who waftest me where'er I will,
And seest with finer eyes, what infants see,
Feeling all lovely truth
With the wise health of everlasting youth,
Beyond the moles of Bigotry's sick eye,
Or the blind feel of *false* Philosophy—
O Spirit, O muse of mine
Frank, and quick-dimpled to all social glee,
And yet most earnest of the sylvan Nine,
Who on the fountain-shedding hill,
Leaning about among the clumpy bays

Look at the *clear* Apollo while he plays ;—
 Take me, now, now, and let me stand
 On some such lovely land,
 Where I may feel me, as I please,
 In dells among the trees,
 Or on some outward slope, with ruffling hair,
 Be level with the air ;
 For a new smiling sense has shot down through me,
 And from the clouds, like stars, bright eyes are beckoning to me.
 ' Arrived ! arrived ! O shady spots of ground,
 What calmness ye strike round,
 Hushing the *soul* as if with hand on *lips* !
 And are ye seen then but of animal eyes,
Prone, or side-looking with a blank surmise ?
 And do ye hear no finer-fancied words
 Than the sweet whistle of the repeating birds ?
 And are ye haunted of no lovelier trips
 Than the poor stag's, who startled, as he sips,
Perks up with timid mouth, from which the water drips ?
 ' O ye whom ancient wisdom, in its grace,
 Made guardians of these places ;
 Ethereal human shapes, perhaps the souls
 Of poets and poetic women, staying
 To have their fill of pipes and leafy playing,
 Ere they drink *heavenly change* from nectar bowls ;
 You finer people of the earth,
 Nymphs of all names, and woodland Geniuses,
 I see you, here and there, among the trees,
 Shrouded in noon-day respite of your mirth :
 This hum in air, which the still ear perceives,
 Is your *unquarrelling* voice among the leaves ;
 And now I find, whose are the boughs and stirrings
 That make the delicate birds dart so in *whisks* and *whirrings*.'

Mr. Hunt tells us he sees all this : but does he, as he ought, make his reader see it ? Or is it not rather Mr. Hunt *solus*, looking towards the side scene, and informing his audience of the wonders which he describes, but which never come upon the stage ? Is there any illusion in this rhapsody ? Do the figures in the landscape move, or does not the whole smell of oil and varnish ?

Then as to the phraseology, which the Author means to partake of antique quaintness ;— we have been sometimes tempted to suspect that the printer had maliciously changed a word, here and there, to give the passage the effect of Hunt *travestie*. The '*sudden lapp*' of the Dryads, '*the back-turned pheasant*' and '*handy squirrel*,' '*the fountain's tongue*' beginning to '*lap*,' the '*whiffing* tones of rills,' or '*rounder murmur*,' '*glib and flush*, of the escaping *gush*,' are in truth dazzling novelties which we scarcely know whether to ascribe to the poet or the compositor.

We cannot pretend to follow our Author through the whole of his needle-work exhibition of nymphs. There are some passages which are very pleasing, and the poem exhibits throughout the characteristics of indisputable talent. The following bears all the marks of a design for a drawing: it contains tolerably good directions for an artist, but there is no appeal to the fancy.

' There's a whole bevy, there in that recess
Rounding from the main stream: some sleep, some dress
Each other's locks, some swim about, some sit
Parting their own moist hair, or fingering it
Lightly, to let the curling air go through:
Some make them green and lily coronets new;
And one there from her tender instep shakes
The matted sedge; a second, as she swims,
Looks round with pride upon her easy limbs;
A third, just holding by a bough, lets float
Her slumberous body like an anchored boat,
Looking with level eye at the *glib* flakes
And the strange crooked quivering which it makes,
Seen through the weltering of the watery glass:
Others, (*which make the rest look at them*) pass,
Nodding and smiling, in the middle tide,
And luring swans on, which-like fondled things
Eye *poutingly* their hands; yet following, glide
With *unsuperfluous* lift of their proud wings.'

The song of 'the Nepheliads,' is the prettiest thing in the poem: it has more of the lyric spirit as well as measure, and is upon the whole less disfigured by affectation.

' Ho! we are the nepheliads, we
Who bring the clouds from the great sea,
And have within our happy care
All the love 'twixt earth and air.
We it is with soft new showers
Wash the eyes of the young flowers;
And with many a silvery comer
In the sky, delight the summer;
And our bubbling freshness bringing
Set the thirsty brooks a singing,
'Till they run for joy, and turn
Every mill-wheel down the burn.

' Sometimes on the shelves of mountains
Do we rest our burly fountains;
Sometimes for a rainbow run
Right before the laughing sun;
And if we slip down to earth
With the rain for change of mirth,
Worn-out winds and pattering leaves
Are what we love; and dripping eaves

Hunt's Foliage.

Dotting on the sleepy stone ;
 And a leafy nook and lone,
 Where the bark on the small treen
 Is with moisture always green ;
 And lime-tree bowers, and grass-edged lanes
 With little ponds that hold the rains,
 Where the nice-eyed wagtails glance,
 Sipping 'twixt their jerking dance.

' But at night in heaven we sleep,
 Halting our scattered clouds like sheep ;
 Or are passed with sovereign eye
 By the moon who rideth by
 With her side-long face serene
 Like a most benignant queen.

' Then on the lofty-striking state
 Of the up-coming Sun we wait,
 Shewing to the world yet dim
 The colours that we catch from him,
 Ere he reaches to his height,
 And lets abroad his leaping light.
 And then we part on either hand
 For the day ; but take our stand
 Again with him at eventide,
 When we stretch on either side
 Our lengthened heaps, and split in shows
 Of sharp-drawn isles in sable rows,
 With some more faint, or flowery red ;
 And some, like bands of hair that spread
 Across a brow with parted tress
 In a crisp auburn waviness ;
 And mellow fervency between
 Of fiery orange, gold, and green,
 And inward pulpiness intense,
 As if great Nature's affluence
 Had opened it's rich heart, and there
 The ripeness of the world was bare.
 And lastly, after that blest pause,
 The Sun, down-stepping, half withdraws
 His head from heaven ; and then do we
 Break the mute pomp and ardently
 Sing him in glory to the sea.'

The Epistles to dear Byron, dear Tom Moore, dear Hi and others, were worth printing, just to let people see who the poet's correspondents. Mr. Hunt's attempts at playfulness are not graceful. His ethics and philosophy, which a course freely dealt out in these familiar effusions, are the *The Round Table*. There is a great deal about 'Hampt whole merits,' but the worst is, we never get out of the of the smoke. A most distressing *cockneyism* pervades

Hunt's ideas of the beautiful in scenery, which, in the sonnet to Horatio Smith, is indeed more than half-avowed. 'Vulgar,' he says, is

'He who goes

By suburb gardens which she (nature) deigns to dress,
And does not recognise her green caress
Reaching back to us in those genial shows
Of box-encircled flowers and poplar rows,
Or other nests for evening weariness.
Then come the squares !'

And he might have added, the Tea-Gardens, with the original of some of his 'fair-limbed nymphs' and deities, in marble, wood, and lead.

Of the Translations we shall say little, because we can say little that is favourable. They will not give satisfaction to those who are acquainted with the originals; they will not interest those who are not. They are disfigured by Mr. Hunt's usual faults of style, with here and there a touch of more than ordinary vulgarity. For the insertion of one of them, he intimates a sort of apology, and our readers may guess what description of poem it must be, for which Mr. Hunt thinks it advisable to say, he 'needs not apologize,' adding, that while he abominates grossness, he thinks that 'voluptuousness, in the proper sense, is rather an ill-used personage.'

Although Mr. Hunt has produced a volume not quite to our taste, nor worthy of his own talents, we have to acknowledge that his poetry has at least administered to our *cheerfulness*. We hope he will forgive us, if he condescends to read them, the freedom of our strictures; for whatever he may think of us, we are, not less than 'Sir John Edward Swinburne, Baronet,' very fond of a bust over our 'organ' or book-case, as well as of 'flowers at the end of our room.' 'A love of nature out of doors, and of sociality within,' is a disposition we agree with Mr. H. in endeavouring sedulously to cultivate, and we sincerely wish him as much enjoyment arising from these sources, as may consist with that morbid temperament which displays itself in his restless egotism, and his habits of invective against a religion which, while he hates it, he cannot quite disbelieve.

Art. XI. 1. *A Report of the Miseries of the Off-Islands of Scilly.* pp. 41.

2. *Hints on a Plan for the Permanent Support of the Scilly Islanders.* Extracted from a Report of the Miseries off the Islands of Scilly, pp. 16.

WE gladly lend our best assistance in giving the utmost publicity to these distressing statements, although we can do little more than lay before our readers a few extracts from

the Report which has been sent us, of which some account has already been given in the newspapers. It seems that accounts of the extremities of sufferings to which the inhabitants living on the islands of Scilly were reduced, had frequently reached Pezance. 'Some particulars,' it is said, 'appeared so shocking, as almost to excite suspicion of the whole account;' but at length instigated by repeated applications from the inhabitants, some benevolent individuals resolved on visiting the Islands, for the purpose of ascertaining their correctness, and of founding on the result of their inquiries, an appeal to the commiseration and benevolence of the public. Although at St. Mary's, they heard 'enough to prepare their minds for the most heart-rending tales,' the real state of many of the families on the Off-islands, in respect to food, clothes, and means of relief, was such as to exceed all that they could previously have realised. 'It is not sufficient,' the Report states, 'to say it was shocking; rather, it was truly horrible, to hear their cries and feel ourselves incapable (save with a shilling or two) of alleviating their miseries.' And again: 'It is truly astonishing to hear the very extraordinary exertions that fathers and mothers have made to get bread; and it is impossible to describe the desponding tone in which they announced the utter failure of their efforts.' One only wonders by what strange tenacity of instinct or habit, the tenants of such dreary rocks cling to them as their country, in preference to any other spot on which they could but starve.

The means of subsistence in these islands, would seem to be at the best both scanty and uncertain in the extreme.

'The land is divided into small portions, and those who have land, endeavour to raise a little corn, and a small crop of potatoes, which, with great care, will last them six months in the year, or more; but the soil is so sandy, and the spray of the salt water is so constantly going over it in the winter, and is subject to so many casualties, as too much rain or heat, that nothing can be more precarious. The possession of a boat in a family, is also of consequence, as they can occasionally take a little fish, or get a vessel to pilot. Some of the boats have been seized, and many have been wrecked, while others are too old, so that numerous families have now no boats. To be destitute of land, therefore, and a boat, places a family in the most deplorable state, as they have then scarcely any one means of employment or support.

'It has often been said, Have they not plenty of fish around the Islands? We have already observed, few have boats:—In addition to this, we found that fish can only be obtained at certain seasons of the year, and when weather will admit. Mr. L. the collector of customs, assured us he had been four months without any fish on his table. It is very often extremely dangerous to be out fishing, as the undertow or revulsion of the sea, and frequently the general swell around the

rocks, is so violent, that many are lost. About two months since, a boat with four men perished by these means, who went out to fish near the Island of St. Agnes. Some have said, Why do not the inhabitants go to sea, when such wages are given in the merchant service? It ought to be considered though all the men are used to the sea, few are brought up to the duty of a merchant ship. In times of peace seamen are wanted, now the greater part of the men at Scilly are only accustomed to boats; they are useful for their own rocky shores;—but in general would not be suitable to take the station of able seamen for foreign voyages; and as to the coasting trade, plenty of men are to be found along the shore for those ships that need them.

‘It has been said by persons at a distance, could not the men of Scilly be employed in the mines of Cornwall? Independent of their unfitness for the work, it is sufficient to add, that hundreds of real miners are now out of employ in this county, and anxious to obtain bread by any kind of work.’ pp. 8, 9.

During the winter, hundreds of ships are driven about the Scilly Islands, and exposed to the most imminent danger. The value of the pilots, who, in such cases, tempted by the prospect of remuneration, launch out in the worst of weather to their assistance, must be, as regards the commercial interests of our country, incalculable. Though almost all the men are pilots, the number of those who have a license from the Trinity house, by virtue of which their widows are allowed £10. *per annum*, is very small.

‘About four years since, four men perished, only one a licensed pilot:—Two years since, eight men were drowned; and last Christmas four others perished: all these were going out to vessels in distress, and left no provision for their families. Exertions were made for the above eight drowned near St. Mary’s, and some money obtained for them; but with the greater part who are drowned their families are left unprovided, save what the neighbours in their Island, or the respectable families at St. Mary’s, may contribute immediately on the first paroxysm of grief into which the family is thrown. It is very remarkable that such is the healthy state of the Islands, that there are but few men die natural deaths until old age. The greater part of the widows therefore, have lost their husbands by drowning. The distress produced in the families by the deaths of those poor men is most dreadful; with very few exceptions, the wife and children lose all their stay, and all their dependence for temporal support; and until the children grow up to work for bread, the family lead a wretched life. But now those children who have become able to work, have not work to do. The distress, therefore, of the widow at present is doubly aggravated.’ p. 12.

What has, however, produced the extreme misery now described as general in the Islands, is the severity with which ‘the preventive system’ has been recently enforced. This has entirely destroyed the trade by barter, by which many obtained

mother and children very much distressed for clothes, having scarcely a change to put on: this was a very distressing case, and impressed us deeply with the miseries to which these poor people must have been reduced, particularly during the last winter.' p. 3, 4.

' R. P. seven in family, no potatoes, very little bread.—P. P. five in family, in the greatest distress, no potatoes, and only a little bread, lately obtained. The mother of this family unfolded a most distressing scene of misery, stating with the most poignant grief, through her sufferings at the cries of the poor children around her for bread; her story was confirmed by the neighbours, and having no means of support, it was evident to us all, that she must have suffered the very extremes of poverty; often putting her children to bed, as she declared, crying to her for a bit of bread, or a cold potatoe. We were deeply affected with this scene also, and bitterly lamented over the fate of the poor children.—T. E. five in family, very poor; this family has been for months without potatoes, and frequently no bread, lived chiefly on limpets, and forced to sell every thing to prevent the children starving.—D. P. seven in family, much in the same state, every thing sold for bread.—M. J. seven in family, extremely poor.—W. W. five in family, greatly distressed, no land, no boat, and no prospect whatever of future support.—J. J. eight in family, in the same condition; two lads of the family ask the neighbours who have a boat, to let them go in her when the weather is fair, to obtain a little fish to prevent the whole from perishing.—T. E. a poor cripple, in the deepest distress.

' Eight families more follow, whose poverty has been equally great; several widows wanting bread and every other necessary, some very old. No poor rates can be obtained on the Off-Islands, and therefore they receive no help but what may be obtained by an occasional visit to St. Mary's, where the applications for bread and potatoes have been so numerous, as almost to exhaust the liberality of such as were able to give.

' P. E. nine in family, sold almost every thing saleable to obtain bread. One circumstance struck us as very remarkable; a cow where there are many children, is a great support, and we should imagine would be the last thing parted with, but most families who had a cow were forced to sell her for bread.—D. P. eight in family; the most indubitable marks of distress appeared in this house, and with all the family; the man had been obliged to leave work about the Kelp, and throw himself on the bed from weakness, for want of food; the woman seemed equally weak; on asking how the children lived for the last few months, she replied, I can't tell, I'm sure the Lord himself must have nourished them, for it cannot be the food they have had; many times we have been for days without a potatoe for them, and often without a crust of bread, and sometimes we have gone for days without either; limpets have then been our only support, excepting when the children get a bit of bread, a cold potatoe, nor a piece of fish, from any neighbour who knew we had either land nor boat. Mr. Jeffery, a minister on the Island, confirmed this sad statement.—T. J. six in family, in the greatest dis-

treas, sold all their clothes but what they had on, for bread and potatoes.—C. O. three in family, a most wretched habitation, the mother an object of the greatest misery; but what affected us most, was the sight of a little girl three years old, a sweet child, with a pale countenance, hollow eyes, and a soft expression of melancholy, that filled spectators with tears; the mother extremely weak, and greatly depressed in spirits from want.—S. E. seven in family, all in distress.

S. B. three in family, two were old people, the woman 76, and barefooted, no bread or potatoes;—a case of real misery, sufficient to melt the hardest heart;—it is wonderful how these people have struggled on so far, without shoes, or bread, or any comfort, but what a few limpets afforded. M. A. a poor widow with six children; no potatoes or bread, when they had any they put themselves on an allowance of one pound and a half for the whole family;—the mother moved every heart by her affecting account of the children's tears for bread.—H. A. three in family, very poor, lately broke his thigh, and suffered much by his confinement; he has served thirteen years and half in the navy, and showed us a letter from the Admiralty Office, dated 12th February, 1818, which says, "As you have not served fourteen years in the royal navy, you are not entitled to any pension." The poor man declared, he would gladly serve the other six months when his thigh was well, in any ship the Lords of the Admiralty thought fit to appoint, as it was rather hard to lose the pension after serving so long. We were much pleased with the very mild manner in which he spoke of the circumstance, saying he only wanted a little bread and potatoes for his wife and child. A promise was made him that a letter should be sent to the society for distressed seamen on his account. The letter addressed to him from the Admiralty Office is now before the writer. T. W. five in family, often for days without bread, and suffered much distress; no clothes but what they had on, and no boat. It appears that if many poor families had a small boat, they would consider it essentially useful to them.—S. W. six in family, husband sick, all in the greatest distress.—As we entered, many of those families were boiling the limpets as their chief food, and immense piles of limpet shells lay before each door: striking proofs of their extreme poverty and misery. It became a common remark with some of our company, addressed to those of us from Penzance, when we approached a door, "see! you may tell the state of the people here by the piles of limpet shells before their houses."

Here we must close our extracts. Could any measure be adopted, to establish fisheries on the Islands, the place, it is said, would become a scene of business and energy. Now, owing to the particular circumstances of the tenure of these Islands on lease from the Prince Regent, as Duke of Cornwall, there is no encouragement, because the people can have no security. We trust that this plain and simple-hearted appeal to the Legislature and the public, will not be fruitless.

ART. XII. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the press, will oblige Conductors of the ECLECTIC REVIEW, by sending Information (not paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its Plan.

ly in December, will be published vols. 12mo. by the Rev. Richard Rector of Great Chesterfield, dedicated by permission to the Bishop of Salisbury: Old Church-land Principles: opposed to the right, in a series of plain, doctrinal and practical Sermons, 58 in r, on the first Lesson in the Morning-service of the different Sundays, and Festivals throughout the year: g the connexion between the Old ew Testaments: illustrating the es, characters, types, and prophe- the former, by the events, per- s, realities, and fulfilments of the explaining the popular difficul- both Testaments; refuting the ob- s of the infidel or sceptic to particu- ts of the Old Testament: and prov- conformity of the tenets, rites and s of the Church of England, to ching of Scriptures, and the prac- the primitive Church: adapted to s of private families, young per- and country congregations: to are added, prayers for private fa- and young persons.

Rev. Dr. Chalmers of Glasgow ortsly publish a volume of Ser- preached by him in the Tron y, Glasgow.

G. H. Toulmin will publish in ber, a poem entitled "Beauties ction."

he press, the Eighth Edition of tical Monitor, consisting of pieces nd original, for the improvement ous in virtue and piety.

w and corrected edition of Wil- brew Grammar is nearly ready lication, from the press of the for the propagation of Christi- mong the Jews.

s poem entitled "The Widow of y of Nain" will speedily be pub-

lished by a Member of the University of Cambridge: to which will be subjoined "The Song of a Captive Jew in Babylon," and other smaller pieces.

Shortly will be published, a Graphic and Historical Description of the City of Edinburgh, comprising a series of views of its most interesting remains of antiquity, public buildings, and picturesque scenery: the drawings are made and engraved by Messrs. Storer.

In the press, Remarks on the present state of Musical Instruction, with the Prospectus of an improved plan, in which the great need of a new order of musical designation, and the important advantages resulting therefrom are explicitly stated, with an illustration of the same in the way of practical application. By John Relfe, Musician in Ordinary to His Majesty, Professor and Teacher of Music.

Mr. Caulfield, of Bath, is preparing for the press, a volume which will contain notices of every important transaction of the Regency, from the year 1811 to the Dissolution of the late Parliament.

In November will be published, Time's Telescope for 1819: to which will be prefixed, an Introduction containing the Elements of Chemistry.

Mr. Westall has in a considerable state of forwardness, a series of Illustrations to Mr. Campbell's Pleasures of Hope, and Gertrude of Wyoming, which will be engraved by Mr. Charles Heath.

A new weekly paper, is to appear in November, under the title of the Caledonian Mercury, at the cheap rate of 4d. each number: it is intended to diffuse more extensively a knowledge of the progress of science, literature, manners, and political opinions in Scotland.

Dr. J. Carey has in the press a new Edition of "Dryden's Virgil," with Remarks on the text, as corrected from Dryden's own two folio editions.

Dr. Carey has also forth-coming, a new Edition of his "Latin Prosody made easy"—and "Drakenborch's Livy," the Regent's pocket edition.

The Rev. Alfred Bishop of Ringwood, intends shortly to publish by subscription, a volume entitled "The Beloved Disciple; a series of discourses on the Life, Character, and Writings of the Apostle John." Price to Subscribers, 5s.

The Rev. Joseph Fletcher will shortly publish a new and enlarged edition of his *Lectures on the Principles and Institutions of the Roman Catholic Religion*.

The second part of Mr. Cottle's *Poem of Messiah*, will be published in December. A new edition of the *Refuge* will be ready in a few days.

In the press, *An Essay on Midwifery*, enforcing new principles, which tend materially to lessen the sufferings of the Patient, and shorten the duration of labour. By John Power, Accoucheur, Member of the Royal Medical Society of Edinburgh.

The Rev. W. Faulkner is printing a work on the simplicity and ingenuity of the Evidence in favour of the Miracles recorded, in the Gospels, contrasted with the most striking Wonders of the Christian Church in the succeeding centuries.

Lieut. Elphinst will soon publish, *Occurrences during a Six Months' Residence in Calabria Ulteriore in the kingdom of Naples*.

Mr. Accum has in the press, *Elements of Chymistry, for Self-instruction*, after the system of Sir H. Davy, illustrated by experiments; in an octavo volume, with plates.

Mr. Zachariah Jackson will soon publish, in an octavo volume, a *Restoration of 700 Passages to their pristine beauty*, which, in the Plays of Shakspeare, have hitherto remained corrupt.

Brig. Gen. Macdonnell is preparing for publication, in two quarto volumes, a *Polybian View of the late War in Spain and Portugal*.

Mr. M. E. Elliot, jun. has in the press, *Night*, a descriptive poem; being an attempt to paint the scenery of night as connected with great and interesting events.

Miss Hutton has nearly ready to appear, the *Tour of Africa*, containing a concise account of all the countries in that quarter of the globe, hitherto visited by Europeans.

A *History of Greenland*, from the German of Crants, with a continuation of the history of the Missions of the United Brethren to the present time, and supplementary notes, including interesting notices of Labrador, is printing in two octavo volumes.

Mr. Guy is printing a *School Astronomy*, illustrated by plates, in a similar size with his *School Geography*.

Miss Trimmer will soon publish, a short *History of France*, after the manner of Mrs. Trimmer's *Histories for Children*.

Dr. Armstrong is preparing new editions, considerably improved, of his three *Treatises on Scarlet, Typhus, and Puerperal Fever*.

The following works will be published during the ensuing Season.—*The Life of the Rt. Hon. Richard Brinsley Sheridan*, from a variety of interesting Documents, and original Communications. By Thomas Moore, Esq. Author of *Lalla Rookh*, &c.

On the *Topography and Antiquities of Athens*. By Lieut. Colonel W. M. Leake, Esq.

An Account of the Mission from Cape Coast Castle to the Kingdom of Achantee, in Africa. By J. Edward Bowditch, Esq. Conductor and Chief of the Embassy. Comprising its History, Laws, Superstitions, Customs, Architecture, Trade, &c. To which is added, a Translation, from the Arabic, of an Account of Mr. Park's Death, &c. With a map, and several plates of architecture, costumes, processions, &c.

The *Journal of an Expedition over part of the (hitherto) Terra Incognita of Australasia*, performed by command of the British Government of the territory of New South Wales, in the year 1817. By John Oxley, Esq. Surveyor general of the territory, and Lieutenant of the Royal Navy. With a large map, 4to.

Anastasius, or Memoirs of a Greek written by himself, 3 volumes, crown 8vo.

Memoirs of the first thirty-two years of the Life of James Hardy Vaux, now transported for life to New South Wales. Written by himself, 2 vols. 12mo.

Political and Literary Anecdotes of His Own Times. By Dr. W. King, Principal of St. Mary Hall, Oxford. Crown 8vo.

Art. XIII. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

The History and Antiquities of Gainsborough, in the County of Lincoln: together with a Topographical Account of Stow, principally in Illustration of its Claim to be considered as the Roman *Sidnacester*. With four fine plates and a map, 8vo, 10s. 6d.

EDUCATION.

A Grammar of Rhetoric and Polite Literature: comprehending the Principles of Language and Style; the Elements of Taste and Criticism; with Rules for the Study of Composition and Eloquence. Illustrated by appropriate Examples, selected chiefly from the British Classics for the Use of Schools and private Teachers. By Alexander Jamieson, Author of a Treatise on Maps, and Editor of a new and improved edition of *Adams's Useful Knowledge*, &c. &c. 12mo, 6s. 6d. bound.

Le Traducteur; or, Historical, Dramatic, and Miscellaneous Selections, from the best French Writers of the present day, adapted for Pupils, on a plan calculated to render Reading and Translation peculiarly serviceable in acquiring the French Language. With an Abstract of Grammar, a Selection of Idioms, and explanatory Notes. By P. F. Merlet. 12mo, 6s. boards.

Letters on French History, from the Earliest Period to the Battle of Waterloo, and Re-establishment of the House of Bourbon: for the Use of Schools. By J. Bigland. 12mo, 6s. boards.

A Critical Grammar of the French and English Languages; with Tabular Elucidations; calculated to aid the English Student in the Acquisition of the Niceties of the French Language, and to give the French Scholar a Knowledge of the English Tongue. By W. Hodgson. 12mo, 9s. bound.

FOREIGN LITERATURE.

Correspondance inédite de l'Abbé Ferd. Galiani avec Madame d'Épinay, le Baron d'Holbach, Grimm, &c. pendant les années 1765 à 1781, avec une notice sur la vie et les ouvrages de Galiani, par feu M. Ginguené, et des Notes, 2 vols. 8vo, 18s.

Spurzheim, Observations sur la Phrænologie, ou la Connaissance de l'Homme moral et intellectuel, fondée sur les

fonctions du Système Nerveux. Avec frontispice et six planches, 8vo. 9s.

Tableau Historique et Politique de Malte, et de ses Habitans, depuis les temps les plus reculés jusqu'à la réunion de cette Isle à la Grande Bretagne. Par F. A. De Christophoro Davalos. 8vo. 7s.

MEDICINE AND SURGERY.

General Views relating to the Stomach, its Fabric and Functions. By T. C. Speer, M.D. Physician in Bath, &c. 8vo. 5s. boards.

A Succinct Account of the Contagious Fever of this Country, as exemplified in the Epidemic now prevailing in London, with the appropriate Method of Treatment as practised in the House of Recovery. To which are added, Observations on the Nature and Properties of Contagion, tending to correct the popular notions on this subject, and pointing out the Means of Prevention. By Thomas Bateman, M.D. F.L.S. Physician to the Public Dispensary, and Consulting Physician to the Fever Institution in London, &c. &c. 8vo. 6s. 6d. boards.

Reports of the Practice in the Clinical Wards of the Royal Infirmary of Edinburgh, during the Months of November and December 1817, and January 1818, and May, June, and July 1818. By Andrew Duncan, Jun. M.D. F.R.S.E. &c. &c. 8vo. 4s. sewed.

An Account of the Small-Pox, as it appeared after Vaccination. Including, among many Cases, Three which occurred in the Author's own Family. By Alexander Monro, M.D. Professor of Anatomy in the University of Edinburgh. Illustrated by plates. 8vo, 10s. 6d.

A Memoir on the Congenital Club Feet of Children, and on the Mode of Correcting that Deformity. By Antonio Scarpa, Emeritus Professor and Director of the Medical Faculty of the Imperial and Royal University of Pavia. Translated from the Italian by J. H. Wishart, Fellow of the Royal College of Surgeons. 4to. 10s. 6d. boards.

A Popular Treatise on the Remedies to be employed in cases of Poisoning and apparent Death; including the means of detecting poisons, &c. By M. P. O'Sha. Translated from the French, under the inspection of the Author; by William Price, M.D. 8vo, 6s.

Directions for the Treatment of Persons who have taken Poisons, and those in a State of apparent Death; together with the Means of detecting Poisons and Adulteration in Wine; also of distinguishing real from apparent death. By M. P. Orfila. Translated from the French by R. H. Black, Surgeon. With an Appendix, on Suspended Animation, and the Means of Prevention. 12mo. 5s.

MISCELLANEOUS.

The Troubles of a Good Husband. 12mo. 3s. 6d.

Tales of My Landlord. Second Series. Collected and arranged by Jedediah Cleishbotham, Schoolmaster and Parish Clerk of Ganderclough. 4 vols. 12mo. 11. 12s.

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ERRATA IN SEPTEMBER NUMBER.

Page 289. line 3. for *pattach* read *pathack*.

290. 18. for דוכן read דוכי.
for *hikon* read *hikon*.

22. for *ditto* read *ditto*.

291. 20. for ונשכר read ונשכר.

292. 16. for ונשכר ונשכר read ונשכר ונשכר.

294. 16. from bottom, dele it.

298. 14. from bottom, for *Elohim* read *Elohim*.

TO CORRESPONDENTS.

The Completion of the Article on Dr. Southwood Smith's Illustrations of the Divine Government, is unavoidably deferred till the next Number.

THE ECLECTIC REVIEW,

FOR DECEMBER, 1818.

Art. I. *The Principles of Christian Evidence illustrated*, by an Examination of Arguments subversive of Natural Theology and the Internal Evidence of Christianity, advanced by Dr. T. Chalmers, in his "Evidence and Authority of the Christian Revelation." By Duncan Mearns, D.D. Professor of Theology, King's College and University, Aberdeen. 12mo. Price 5s. 1818.

IF works of pure science be excepted, there will be found but a comparatively small portion of didactic writing devoted entirely to illustrate or establish truth. From the time that writing first became the vehicle of instruction, innumerable forms of error have prevailed among men. Their minds have been imbued with opinions, absurd or pernicious. It has, therefore, been necessary for those persons who, by patient investigation, felicity of genius, or the signal favour of Providence, may have acquired an uncommon knowledge of universal truth, to expend their efforts chiefly in exposing error and prejudices. They have been obliged to turn their light on the spectres and illusions spread over the regions of thought, and infesting human life. The most essential service which they could render to their fellows, has been, sometimes, to bring into contempt and reprobation, a system of mischievous absurdities, that may have acquired a dangerous ascendancy over the human mind—as when the author of the *Provincial Letters* overwhelmed the pernicious casuistry of the Jesuits; at other times, to refute a fundamental error, which being generally adopted in speculation, may have been replete with disastrous consequences—as when Reid shewed the fallacy of the supposition, that perception and other functions of the intellect are performed by the intervention of ideas; at others, again to establish a general principle of great practical utility, the reception of which a host of inveterate prejudices may have obstructed—as when Locke proved that every person ought to be tolerated in the practice of his religion. In effecting such objects, there must

be produced a great mass of writing, which, when it has accomplished its purpose, a man may read and not receive any accession of clearness to his views, any stability to his convictions, or any energy to his sentiments.

It is, however, impossible to conceive of any limits to the accumulation of this sort of writing; but in the present state of human nature, the production of it is of immense utility. As no good is unmixed, light, in men of the first order of intellect, is blended with darkness, correct views with misapprehensions. The powers of illustration and persuasion, which qualify them to inform, raise, and delight our minds, enable them successfully to insinuate their mistakes, and procure a kind of homage to the most unreasonable opinions. There is a magic in the taste, genius, and eloquence, with which they embellish the least tenable positions, that confounds and overpowers common understandings. While, therefore, the sum of human errors, is lessened, on the one hand, by inquiry and reflection, it receives, on the other, continual additions from the unfounded assumptions and fancies of great men. Exploded doctrines are revived in a rather different form, or new modes of erroneous speculation are brought into vogue. To purify truth from the contaminations which it thus suffers from the best gifted of men, to detect and expose unfounded imaginations which the authority and influence of rare talents may have diffused, is a task, which, though it may require much merely temporary writing, can never be safely neglected.

A service of this nature has, if we mistake not, been performed by Dr. Mearns, in the present little work. The treatise on the *Evidence and Authority of the Christian Revelation*, attracted, on its first appearance, a considerable degree of attention; and, in consequence of the extraordinary celebrity which the author has subsequently acquired, chiefly by his brilliant *Discourses on the Modern Astronomy*, it has been very generally read. Throughout this volume there breathes an earnest piety, and a profound reverence for holy writ; while, from the tone of confidence which the Author maintains, in all his affirmations and reasonings, together with his very dazzling eloquence, it is more adapted than any other defence of Christianity, written in English, to produce, if not a stable conviction, at least a strong impression on the popular mind. Dr. Chalmers chose to deviate from the line of argument usually pursued by the advocates of Christianity. He rejected the principles of natural theology, as beyond the cognizance of human faculties, and the internal evidence of Christianity, as presumption. By this means, he 'conceived the argument (from 'miracles') might be made to assume a more powerful and impressive aspect,' while it would preclude all objections to the principles contained in the Christian record. Although this

work was generally received for what it professed to be, an application of the inductive logic to the Christian evidence, to those who were versed in the history of human opinions, and had studied the elements which enter into all our convictions, it appeared very singular that an intelligent Christian should profess to adopt, 'in the spirit of the soundest philosophy,' the utmost extravagance of the scepticism of Bayle and Hume; and that he should endeavour to produce, by reasoning, a persuasion of the truth of Christianity, after having affirmed the utter inability of reason to deduce, from the appearances of nature and providence, the existence of God, or the character of his administration. The dangerous assumptions which pervade the Evidence and Authority of the Christian Revelation, occasioned the present publication, which is designed to expose the fallacy of the reasonings by which Dr. C. has attempted to set aside the conclusions of natural theology, and to establish the philosophical, as well as scriptural character, of those principles that form the substratum of the Christian Evidence. The learned Professor has, in our apprehension, been quite successful. He has shewn very clearly that the objections to natural religion which Dr. C. professed to draw from the Baconian method of philosophizing, owe their whole plausibility to imperfect and erroneous views of the inductive philosophy; and that, while the evidences of natural and revealed religion are so thoroughly interwoven with one another, that he who subverts one part, destroys the whole, they constitute a case of the most just and rigid application of those principles which regulate our belief, in the ordinary transactions of life, as well as in the most refined and remote deductions of science. We shall endeavour to trace the course of his argument, though it lies through a tract obscure and little frequented.

The radical assumption of Dr. C.'s reasoning, is, that, independent of revelation, it is impossible to ascertain the existence of God, or any thing respecting the character of his administration. 'The only safe and competent evidence that can be appealed to,' he represents to be, 'the Christian miracles.' 'There is perhaps nothing,' he says, 'more thoroughly beyond the cognizance of the human faculties, than the truths of religion. To assign the character of the Divine administration from what occurs to our observation, is absurd.*' From this principle it follows, that Christianity is destitute of internal evidence. For if it be impossible, from sources independent of Scripture, to evince the existence of a supreme intellect, wise, good, and just, the character and tendency of Revelation serves not in the least

* Evidence and Authority of the Christian Revelation. pp. 226, 235, 206.

to establish its truth. All religious systems, considered in themselves, are equally entitled to credit. In rigid conformity, therefore, to his primary doctrine, Dr. C. 'holds by the total
'insufficiency of natural religion to pronounce upon the intrinsic
'merits of any revelation. Reason is not entitled to sit in judgment over those internal evidences, which many a presumptuous theologian has attempted to derive from the reason of
'the thing, or from the agreement of the doctrine with the
'fancied character and attributes of the Deity*.'

The degree to which the evidence of Christianity is impaired by this extraordinary mode of defending it, may easily be estimated, if it is considered, that it renders it impossible for us to corroborate our confidence in Revelation, either by the accordance of its doctrine with the results of experience and observation, the adaptation of the economy which it unfolds to the wants, hopes, and fears of humanity, or its experienced efficacy in purifying the mind from its corruptions, adorning it with the noblest virtues, and inspiring it with immortal hopes.

The evidence which the world furnishes for the existence of an Eternal Mind, has usually been considered stronger than that which evinces the truth of Revelation. As the cogency of both depends on the same principles, he who rejects the former, indirectly at least subverts the latter. Formidable attempts have been made, it is well known, to invalidate the testimony which establishes the miraculous facts of the Christian record. Hume contended, (and Gibbon considered the argument as the securest retreat of infidelity,) that experience of the uniform course of nature afforded so strong a presumption against miraculous events, that no testimony could justify a belief in their occurrence. This 'objection, which stands in the very threshold
'of the Christian argument†,' and which appeared to be neutralized by the presumption that the Deity might, on an occasion of sufficient dignity, deviate from the usual course of his agency, Dr. C. leaves in all its force. But if it be granted that even on his principles the Christian testimony is satisfactory, an additional process will be found essential to produce a conviction that Christianity is true. This process, usually overlooked, most certainly is worthy of examination.

The utmost effect of the historical evidence of Christianity, is to place us in the situation of the original witnesses of the miraculous events. That the events are miraculous, is not indicated by our senses, but deduced by our reason. From particular facts we infer a course of nature proceeding by general laws; and when facts of a miraculous nature occur to our ob-

* Evidence and Authority of the Christian Revelation. pp. 221, 251.

† Paley.

ervation, we infer, in like manner, that the operation of those laws has been interrupted. In virtue of the primordial law of belief, that every effect must have a cause, we infer, from an event strictly miraculous, the interposition of God, by the same steps as those by which we deduce his existence and intelligence from the usual appearances of nature.

‘Reason reaches the conclusion, that a cause sufficient to the production of phenomena implying a suspension of the laws of nature, can be nothing inferior to the power of Him by whom these laws were established. By the further investigation of principles, combined with observation of the order of nature, reason concludes, that the cause which operates the production of these supernatural phenomena, is, and must be, the power, either mediately or immediately exerted, of the one Supreme Lord of Nature.’ p. 43.

Although there is no necessary connexion between miraculous events and the truth of propositions, yet as the ostensible agent appeals to them in proof of his doctrines, we may reason that because God is veracious and omniscient, he cannot affix his seal to imposture. The principles concerned in this process, which seems perfectly legitimate, are rejected by Dr. C. as being ‘of no more value than the fooleries of an infant;’ and accordingly he has precluded himself, if he reasons consistently, from evincing the truth of Christianity, granting that the miracles to which appeal is made, were actually wrought.

To shew how powerful and impressive an aspect he had made the Christian evidence to assume, Dr. C. imagines, as the subject of experiment, an ideal personage, who, after carefully observing the phenomena of the universe, sees nothing in them which can warrant him to believe in the existence of the living and intelligent Author of Nature, and who hears the innumerable testimonies which all things, great and small, emit in favour of their Maker, without the least leaning to the conviction that there is a God. Without remarking on the shocking improbability of this fiction, or the dubious tendency of representing the understanding of this imaginary person, as in a high state of preparation for the reception of Christianity in a pure form, it is sufficient to remark that, if he acknowledges the occurrence of the Christian miracles, he is not bound, by any principles which he is supposed to entertain, to admit the inference which our Christian advocate deduces from them. If he has rejected the evidence which the universe supplies for the existence of God, on the pretext that appearances of design afford no proof of an intelligent cause, as the preternatural phenomena render not the Deity an object of experience, he will not perceive in them any manifestation of the Eternal Mind. Ordinary and extraordinary events furnish the same kind of evidence. To draw a conclusion from either of them, we must reason from the effect to the cause, a

mode of ratiocination which Dr. C. deems the ideal atheist reasonable in rejecting as illegitimate.

'There are two conclusions, which our author, in his loose manner of reasoning, here presses upon his atheist, as if they were strictly interchangeable; the existence of a God, and "of a power superior to nature." To us whose preconceptions are so different from those of the negative atheist, the distinction may not at first view be very apparent. We are accustomed to consider supernatural power as inseparably connected with intelligence and with moral character; but to the mind of such an atheist, no such connection would appear to exist. Should it therefore be admitted that he finds reason to conclude from the phenomena in question, that there exists "a power superior to nature," he is still very far from finding evidence of the existence of a God.' p. 53.

But the atheist, having 'nothing before him but the consciousness of what passes within, and the observation of what 'passes without,' cannot have any conception of power, the notion of power not being supplied either by our senses, or by consciousness. It being impossible, therefore, to convince this imaginary person of the existence of a supernatural power, by the miraculous phenomena themselves, it may be considered whether the explanation of them, afforded by the ostensible agent, will achieve his conviction. That 'claims upon our belief were 'accumulated to an unexampled degree in the person of Jesus of 'Nazareth,' is gladly acknowledged.

'But such is the perverse force of that principle on which the atheism now under consideration is rested, that it rejects as 'a non-entity of the imagination,' every such ground of belief. So wide is the range of that law of belief by which we are impelled, from the character of effects, to infer the existence and nature of efficient causes; and so intimately connected is the natural argument from design, with every department of Christian evidence; that the principles which may be assumed to justify resistance to that law, and rejection of the conclusions of natural theology, are found every where to oppose the Christian argument. Thus, how vain is it to urge upon a mind which disclaims the authority of this law of belief, the credibility of testimony, and the high moral character of those by whom it is emitted. If power be a word absolutely without meaning,—how can "veracity," "worth," "benevolence," "constancy," be anything else than mere "nonentities of the imagination?" "We do not avail ourselves," says Dr. C. "of any other principle than what an atheist will acknowledge!" And he instantly proceeds to avail himself of principles which the atheist does not acknowledge; nay, principles which Dr. C. himself cannot acknowledge, if his own reasoning against the conclusions of natural theology are good for any thing. It is vain to press the admission of conclusions upon grounds which have been previously affirmed to be fallacious; and the existence of those qualities which give credibility to the testimony of the witnesses, can be

proved upon no other principle than that which has been rejected.' pp. 56, 57.

If we are not allowed to reason from the effect to the existence and character of the cause, and consequently to infer the being and attributes of the great Agent, from his operations, we can never establish even the existence of those who performed the Christian miracles, as moral and intelligent beings, much less can we be entitled, from their peculiar intellectual and moral character, to entertain any proposition, on the strength of their testimony.

If the ideal atheist should allow the legitimacy of reasoning from the effect to the cause, but reject the great argument for the existence of God, because he finds not appearances of design in nature, miracles will not work his conversion. The ordinary and the extraordinary appearances afford evidence of the same nature.

'Phenomena are submitted to his observation, and he is desired to infer the existence of a cause in which intelligence and power are combined. That the phenomena of the first class display numerous and striking appearances of intelligence and power, has almost ceased to be a subject of dispute; yet the atheist perceives no such appearances; his understanding, nevertheless, is in a high state of preparation, it seems, for perceiving such appearances in the other class of phenomena. His negative mind can discover in the processes of nature, no appearances which give even probability to the conclusion, that they were instituted by any thing different from the inert instruments employed in conducting them; nor from investigation of nature's laws, can his understanding perceive any traces of a power higher than that of the subjects of these laws; yet from the counteraction of these laws and processes, he is expected immediately to perceive the existence of God. On the "blank surface" of his mind, observation of the celestial mechanism has inscribed no trace of a powerful and skilful Architect; he has viewed the admirable construction of the planetary system, has investigated the composition of the forces employed, and the mode of dispensing light and heat; and he can find no more reason for concluding that a Cause in which power and skill are combined exists, than for the random "assertion, that in some distant region, there are tracts of space, which teem only with animated beings, who without being supported on a firm surface have the power of spontaneous movement in free spaces." Yet this is the person whose intellect is in the best possible condition for being convinced of the existence of such a cause by "a voice from heaven!" He has contemplated the skilful mechanism of the human body,—the various combinations of parts united for the production of a common end, and that end the welfare of the whole. He has sought a solution of the great question of a First Cause; he has applied to the solution of that question, the declination of atoms, the appetencies of molecules, the energies of nervous fibrillæ, with all the other famous hypotheses of a similar nature, on the one hand; and on the other, the almighty

power of an Allwise and Benignant Cause; and has maintained unmoved the strict neutrality of his mind. And yet, with all this unnatural dullness of perception, he no sooner observes "health" given "to the diseased on the impulse of a volition," than he immediately perceives "the existence of a God." That mind which judges it neither probable nor improbable that *life* is originally given by a *living Being*, is in the best condition for admitting the existence of that Being, from having witnessed restoration of life! And the understanding of that person, who having examined the admirable construction of the eye, finds no probability in the conclusion that it was made *to see with*, is in a high state of preparation for being convinced of the truth of theistical conclusions, by the miraculous gift of sight to the blind.' pp. 66—69.

But if it were allowed, that the imaginary atheist might, consistently with his principles, find reason, from miraculous events, to believe in an Invisible Cause sufficient to suspend certain laws of nature, he would have no means to ascertain whether this Cause were omnipotent, or not; whether it were, or were not intelligent and of a moral character; the same as the power which regulates nature, or different from it. Nor could the ignorance of the atheist, on those and kindred questions, be removed by the testimony of the ostensible agent in the transaction; for, as the atheist's confidence in human testimony is derived solely from experience, it is impossible he should have any conception of the credit due to the testimony of a rational being, different in any respect from mere man. Of such beings he has had no experience. If it were supposed that he might find reason to believe, on the testimony of the ostensible agent, that he was commissioned by the Invisible Cause, whose existence some miraculous event has been allowed to evince, the atheist, who is perfectly ignorant of the character of this Cause, it is most obvious, has no rational grounds for believing the information imparted by the ostensible agent.

'He has no reason to believe that the agent is not himself deceived. He believes therefore in the truth of a message of which he knows nothing, *because* that message is sent by a Power of whose *supremacy* he knows nothing,—of whose relation to man as his Creator or Governor he knows nothing,—and of whose moral character he has no conception. "Though the power which presided there, should be an arbitrary, an unjust, or a malignant Being, all this may startle a Deist, but it will not prevent a consistent Atheist from acquiescing in any legitimate inference, to which the miracles of the gospel, viewed in the simple light of historical facts, may chance to carry him"* Now the "legitimate inference to which these facts have chanced to carry" the Atheist, is this,—that a message sent by a "Power which may be a malignant Being" is, certainly true, for no other reason than that it is sent by such a Power.' p. 77.

* Evidence and Authority &c. p. 230.

Such is the powerful and impressive aspect which Dr. C. has made the Christian evidence to assume !

As Dr. C.'s principles thus subvert the whole evidence of Christianity, it might be useless to consider whether they enable us, without discussing their reasonableness, to dispose of infidel objections, did not the inquiry serve to illustrate the internal evidence of our religion, and the theological conclusions from which it arises. Although Dr. C. says 'we have no right to sit in judgement over the information of heaven's ambassador,' and, consequently, there might seem to be no scope for objections to the substance of a revelation attested by miracles, he subjects the above position to such limitations, as still to be obliged to discuss the usual objections to the Scriptures. If the statements of the ambassador were inconsistent with observation or experience, he allows that they ought to be rejected. He alludes to miracles, as 'a special mark' or 'watchword which we previously knew could be given by none but God.' This previous knowledge is of great extent, embracing

'among other points, that no unintelligent principle can operate according to any other laws than those which regulate the present system of things on this globe—that there are no beings superior to man, excepting God, capable of suspending certain laws of nature—and that it is contrary to reason to suppose that two or more divine Principles or Intelligences, share the government of the universe,' p. 86.

Dr. C. appeals to the sense which his readers have of right and wrong, in proof of some of his positions, and, by consequence, allows that moral distinctions are not relative to the human intellect and condition, but eternal and immutable. He adduces the unity obvious in the doctrine and sentiments of Jesus Christ, as a most striking evidence of the truth of his religion. It follows, therefore, that if it were objected, that the statements of revelation do not accord with the results of our own observation, or consciousness, or that the conclusions of natural theology essential to the validity of the evidence of miracles, are not sustained by reason, or that the Scripture ascribes such qualities to God, or inculcates such maxims of duty, as are inconsistent with our clearest moral perceptions, or that it contains heterogeneous and contradictory doctrines, Dr. C. is not entitled, on his own principles, to dismiss such objections, without entering into a discussion of their reasonableness.

Shortly after the Evidence and Authority of the Christian Revelation appeared, Dr. C. had occasion to expose what he deemed a formidable objection to Christianity. It might have been expected that he would seize this opportunity, to shew with what facility his novel mode of sustaining the Christian revelation, enabled him, without discussion, to dispose

of infidel objections. Far otherwise. That the evidence of natural religion is conclusive, enters as an element into the reasoning of his Discourses on the Modern Astronomy. He plainly takes it for granted, that nature affords sufficient evidence not only of the being and power of God, but of his wisdom and goodness. We read of *seeing* 'the evidences of Divine wisdom and care spread in exhaustless profusion around us;' of the principles of natural religion as 'undeniable truths, lying 'within the field of human observation;' of its being 'a most 'Christian exercise to extract a sentiment of piety from the 'appearances of nature.' The Author appeals to 'the personal history of every individual,' for evidence of a particular providence; and he speaks of having *experience* of the government of God, of perceiving 'in the wisdom and goodness 'around us that the thoughts of God are not as our thoughts, 'nor his ways as our ways;' of 'prints of design and benevolence in the scene' of nature, of microscopic objects filled and animated with evidences of the Divine glory, of 'impressive proofs' of the particular attention of God to the minutest of his works.* He disposes of the infidel objection, not by saying that Christianity has been proved to be true, not by opposing 'the obstinacy of the fact to the elegance of the 'speculation,' but by applying to it the analogy first illustrated by the profound and sagacious Butler. This tried weapon, which Dr. C. had degraded into a mere *argumentum ad hominem*, a fallacious mode of reasoning, is the instrument of his splendid victory. He readily believes in the mission of the Eternal Son of God for the salvation of the world, because it 'is no more than what he sees lying scattered, in numberless 'examples before him, and running through the whole line of 'his recollections.'

To recommend his mode of defending Christianity, Dr. C. represented it as the application of the inductive philosophy to the Christian Evidence. This philosophy, if we may credit him, considers experience, not in the vague and popular, but in the rigorous and philosophic acceptance of that term, as the only source of human knowledge. The light of experience being our only guide, as 'we have no experience whatever of the 'invisible God,' as 'we are precluded, by the nature of the 'subject, from the benefit of observation,' our ignorance ought to restrain us from asserting that God exists, 'and much more 'from ascribing to him any attributes,' or holding 'any certain 'conclusions, as to the character of the Divine administration.'

Not to dwell on the palpable contradiction between this repre-

* "A Series of Discourses on the Christian Revelation, viewed in connection with the Modern Astronomy." pp. 8. 9. 21. 106. 110. 113. 116.

sentation and the sentences already adduced from the Discourses on the Modern Astronomy, it is not a little curious that the objection here stated, to the proof which nature affords of the being of God, was obviated, when the proof was first exhibited in words, by the father of moral philosophy. "I see not," said Aristodemus, "the architects of what takes place here." "Nor," replied Socrates, "do you see your mind, which disposes of your body*."

If experience is the only source of human knowledge, it will be impossible to support Christianity by external evidence, because experience alone does not enable us to conceive of a cause, to ascertain the existence of our fellow creatures, as intellectual or moral beings, or to determine whether any credit is due to their testimony.

It is impossible to manage an inductive process by the light of experience merely; for, without an additional element, we cannot confide in the continuance of the laws of nature, or trace the connexion of effects with their physical causes. Dr. C. will readily allow, that the process by which he has shewn that the great masses of the universe are occupied with living, intelligent, and moral agents, is strictly inductive. But the first step of that induction cannot be taken, without combining with the results of experience, the principle that like appearances are to be ascribed to like causes. By experience alone we could not determine the bulk of the moon. The same principle by which we ascertain physical causes, induces us to believe in the existence of those that are efficient. If this belief is rejected, it involves us in contradiction and absurdity.

In stating experience to be our only guide in philosophical investigations, Dr. C. differs entirely from the father of the inductive logic, and the most illustrious of his disciples. Bacon, Newton, those who have most successfully cultivated the physical sciences, as well as those who have applied the Baconian maxims to investigate the objects of our consciousness, thought it strictly philosophical, not only to infer the existence of efficient causes from physical effects, but to deduce from the character of the known effects, the peculiar attributes of their causes. If we may confide in our consciousness and our senses, if we may ascend from physical effects to efficient causes, and infer the character of such causes from the perception of ends and uses in their effects, the reasoning by which the conclusions of natural theology are deduced, and the internal evidence of Christianity, will appear in perfect harmony with the purest principles of inductive science. The process, indeed, of resolving the

* Xenoph. Memor. Lib. I. cap. iv. sec. 6.

celestial phenomena into a case of gravitation, is more circuitous and elaborate, but not more inductive or satisfactory, than that of resolving the varied and successive appearances of nature, into the agency of a perfect and eternal Mind. If by the supposition of universal gravitation, the celestial mechanism is explained, do we not, by supposing the being of a supreme and perfect Intellect, find an explanation equally satisfactory, of the innumerable traces of power, intelligence, and goodness, diffused over nature?

‘ Unless our faculties are radically deceptive, we have undoubted ground for concluding that a Deity exists—that certain qualities belong to the Divine character—and that certain general principles mark his administration. Thus combining together the natural evidences furnished by the sources above mentioned, we conclude with the fullest assurance, that one Supreme Intelligence has created and arranged all things—that he presides over all—and that wisdom, justice, and benignity mark his character and administration.—Christianity offers itself to our acceptance, professing to be a revelation from heaven. It presents a new class of phenomena, exhibited in a written record, to which we attend as carefully as to those which are displayed to us in the book of nature. In this new field of investigation, we trace the same characteristic marks of the Divine Being, which we had previously ascertained. Comparing with our former conclusions, the general principles here declared to regulate the Divine procedure, we find them to correspond in every respect; what is obscure in the former, is illustrated by the latter; and their mutual harmony serves to verify both.’ ‘ The argument which establishes the previous presumption in favour of miracles, being grounded on the dignity of the end manifestly contemplated in the constitution of Christianity, proceeds on principles fully recognized by the inductive philosophy. Acknowledging the authority of primary laws of belief, uniformly regulating the procedure of the inductive philosopher, the full credibility of the testimony of the Christian witnesses is ascertained. And furnished with those antecedent conceptions of Deity, which natural theology establishes, or permitted to employ the internal evidence, we are able by a process of induction, equally simple and legitimate, to prove from miracles, in the most conclusive manner, the truth of Christianity.’ pp. 124, 125, 127, 128.

According to Dr. C. the heathen, in primitive times, were converted to Christianity solely by its external evidence. ‘ They saw the miracles, they acquiesced in them as satisfying credentials of an inspired; they took their own religion from his mouth.’ If this were the fact, it might still be inquired whether the process in those cases was the only legitimate mode of conviction, or the best possible in all circumstances. But the above statement is not substantiated by any evidence. That the internal evidence of Christianity was not exhibited, or that if exhibited, it was nugatory, remains to be shewn. In the dis-

courses of the great Master of Christians, arguments will be found drawn from the principles of natural theology, as well as from the character and tendency of his doctrine. The Apostle Paul will be found to appeal to fact, to the reason and conscience of his readers, to the reasonableness of his doctrine, in short to principles of natural theology, in order to substantiate the truth of what he taught. As it would be impiety to suppose that our Lord, or his servant, the Apostle Paul, employed fallacious arguments to recommend their conclusions, it follows undeniably that Dr. C. was not a little rash in pouring contempt on modes of inculcating Christian truth, which have been consecrated by the founders of our religion.

For our own part we must say, that the internal evidence of Christianity appears to us to have been, in all ages, most efficacious in producing a salutary conviction of its Divine origin. In the first ages of the Church, the universal belief of demoniacal agency, impaired in a degree the force of the miraculous evidence. The great argument of the early apologists, is, the excellence of the Christian religion, compared, not only with the absurdities and abominations of idolatry, but with the most refined speculations of philosophy. From the great use of this argument, it is natural to infer that it was actually found most efficacious in making converts to the faith. Modern missionaries find the excellence of the Christian religion the most generally prevailing argument among the objects of their labours. In Christian countries, the faith of common Christians in the truth of their religion, rests mainly on its character and tendency. It is impossible, therefore, to view without extreme regret, any respectable Christian writer attempting to subvert the internal evidence of our faith. If the impress which God has made on his truth could be effaced, its place would be ill supplied by crude novelties.

The able work of which we have endeavoured to exhibit an outline, deserves to be attentively read by all Christians who wish to know the principles from which the evidences of religion derive their cogency. It will teach those who may have rested their faith chiefly on the internal proofs of Revelation, that on the same principles, the miraculous evidence affords ground for confidence; while to those whose trust in the internal evidence of Christianity, or in the light of nature, may have been shaken by plausible sophisms, it will shew that they may most reasonably repose in both; and it will make all perceive that if the evidence of our faith should be subverted, it will involve in its ruin all practice and all speculation.

Art. II. *Narrative of an Expedition to explore the River Zaire, usually called the Congo, in South Africa, in 1816, under the Direction of Captain J. K. Tuckey, R. N.*

(Concluded from p. 458.)

VARIOUS circumstances soon occurred, to indicate the difference between the tract of the globe at which the observers had arrived, and that which they had left, to see no more; as for instance, the fresh traces, on the ground, of elephants and tigers, and, at one spot near the shore, 'human skulls and 'other human bones, close to a place where had been a fire.' This last appearance, so much like a sign of cannibalism, was explained some days afterwards.

—'We were assured that they were the remains of criminals, who had suffered for the crime of poisoning, this spot being the place of execution of a certain district. When a common man is convicted of this crime, his head is first severed, and his body then burnt; but the punishment of a culprit of superior rank, is much more barbarous; the members being amputated one by one, so as to preserve life' [that is, for part of an hour] 'and one of each sent to the principal towns of the kingdom. The trial is always by a kind of ordeal.'

They laboured up the side channels of the stream, almost constantly attended and incommoded by boarding parties of Mafooks and their filthy gangs, in quest of brandy, and exorbitant traffickers of a few of the products of the country. They were now also in the proximity of vessels employed in the slave-trade, one of which, under Spanish colours, is pronounced to have been English or American property. Considerable alarm having been excited among these villains, by the appearance of the vessels of the expedition, the Captain very properly judged it his best policy to cause to be circulated the most positive declarations, that as his commission had nothing to do in any way with the slave-trade, he should interfere with no one. Passing the great mass of granite called Fetiche rock, bearing a quantity of rude sculptures, and commanding the river by projecting from the one bank to within a mile and a half of the other, they approached at Embomma, a new stage of the river, in which it presents itself in the form of one undivided stream. Here a black man named Simmons, whom they had on board, was recognised by his father and other relatives, after an absence of eleven years, and welcomed with transports of joy.

—'This history of this man adds one blot more to the character of European slave-traders. His father, who is called Mongova Seki, a prince of the blood, and counsellor to the king of Embomma, entrusted him, when eight or ten years old, to a Liverpool captain of the name of——, to be educated, (or according to his expression to learn

* The name of such a miscreant ought not to have had the im-

to make book) in England; but his conscientious guardian found it less troublesome to have him taught to make sugar at St. Kitts, where he accordingly sold him; and from whence he contrived to make his escape, and got on board an English ship of war, from which he was paid off on the reduction of the fleet.'

There is a long account of the ceremonies and negotiations at the *Court of Embomma*. The *Chenoo*, or, in civilized phrase, his Majesty, had sent, for the conveyance of the Captain, a sort of hammock, somewhat resembling the palanquin of India, but in such 'dirty plight,' that a long walk was preferred, with the vehicle brought in attendance, to be entered, for etiquette's sake, just at the approach to the royal residence, time enough to be set down in form under a great tree, near what must be called the palace,—which tree was adorned with ensigns of state, in the manner following:

'The first objects which called our attention were four human skulls, hung to the tree, which we were told were those of enemy's chiefs taken in battle, whose heads it was the custom to preserve as trophies; these victims, however, seemed to have received the *coup de grace* previous to the separation of the head, all the skulls presenting compound fractures.'

The whole account of the levee is highly curious. There was no want of appropriate officers, or dignified ceremonial, though a rather inconvenient absence of understanding; inasmuch as it was found totally impossible to make any of the assembled personages comprehend the motive and object of the expedition. They were induced however to admit, at hazard, a favourable judgement of whatever might be its inexplicable purpose, by what they were enabled to comprehend of it negatively, namely, that it was not intended to obstruct the slave-trade, nor to make war. The council broke up in a prodigious racket, on the sight of a keg of rum, which the English embassy had brought as a present,—to be re-assembled, however, for more privy consultation, during the time the visitors were at a repast provided for them, after which they were again summoned to audience. The negotiation appeared to end amicably, upon a solemn reiteration, on oath, by the Captain, of those negative declarations, on which they were forced at last to rest, under the impossibility of understanding any thing more of the matter. The most ready and unreserved offers were then made, by the *Chenoo* and the gentlemen of his court, (and the Captain says, in the grossest, vilest language,) for the indulgence of the

munity of oblivion, unless the suppression be from some consideration of the feelings of innocent relatives,—such relatives as stand clear at this time from all suspicion of participating the present iniquity of the continued slave-trade.

English party in a wretched, unbridled libertinism, offers of which they promptly availed themselves. Displeased as grave and moral readers will be at the gay tone in which he reports the profligacy of his companions, they will be gratified that he could with truth except himself, an exception the truth of which is corroborated by his mentioning their conduct, here and elsewhere, in such light terms as seem to imply no blame.

A sitting secretly held, during the whole of the following night, of the black and grave Divan, resulted in no harm, his Majesty and the court-party overruling a hostile effort of the trading interest against the Expedition. The king even told the Captain, that if his object was to make a settlement in the country, he would grant him as much land as he required. The terror excited, on a subsequent occasion of ceremony, in all that might be supposed the haughtiest and the bravest in the country, by the discharge of a few swivels as a salute, assured the English that nothing was to be feared on the score of martial prowess.

The description of a burying and the funeral howl, resembling the Irish, is followed by a most curious account of the protracted and costly preparation for interment, in the case of those who can afford it.

‘ Simmons requested a piece of cloth to envelope his aunt, who had been dead seven years, and was to be buried in two months, being now arrived at a size to make a genteel funeral. The manner of preserving corpses, for so long a time, is by enveloping them in cloth money of the country, or in European cottons, the smell of putrefaction being only kept in by the quantity of wrappers, which are successively multiplied as they can be procured by the relations of the deceased, or according to the rank of the person ; in the case of a rich and very great man, the bulk acquired being only limited by the power of conveyance to the grave ; so that the first hut in which the body is deposited becoming too small, a second, a third, even to a sixth, increasing in dimensions, is placed over it.’

Among many particulars of miscellaneous information respecting the people about this place, it is stated that

‘ The two prominent features, in their moral character and social state, seem to be the indolence of the men, and the degradation of the women ; the latter being considered as perfect slaves, whose bodies are at the entire disposal of their fathers and husbands, and may be transferred by either of them how and when they may please.’

‘ The cultivation of the ground is entirely the business of slaves and women, the King’s daughters and princes’ wives being constantly thus employed, or in collecting the fallen branches of trees for fuel. The only preparation the ground undergoes is burning the grass, raking the soil into little ridges with a hoe, and dropping the Indian corn grains into holes.’

A little above Embomma it was decided to leave the Congo sloop, and prosecute the enterprise in the large boats. A laborious passage, incommoded by partial rapids in the river, the banks presenting only a long succession of very barren stony hills, brought them up to the point where the boats also were to become useless. Their slow progress was uncheered by any supplies or information to be obtained from the poverty, exorbitance, and ignorance of the people of the few hamlets (or *banzas*) that were passed. In this part of the voyage, an act of humanity was done in the purchase, (partly from compassion, and partly in the hope of deriving some aid from his presumed knowledge of the country, in returning toward the place whence he had been brought,) of a Mandingo slave, 'bound neck and 'heels,' but who was instantly restored to liberty in the full sense, and taken in captivity as a servant, by the Captain, in order to prevent any misapprehension among the people as to the nature of this purchase. It was a bad bargain, however, for he proved an utterly worthless fellow.

They were now approaching to the cataract of Yellala, deemed by the natives the residence of an evil spirit, so that whoever saw it once would never see it again. Already the river was become contracted and violent, with 'stupendous overhanging 'rocks' on each side. In viewing from an eminence the mass of hills through which the course of the river is cut, for the length of a number of leagues, the Captain was instantly convinced of the impossibility of conveying the boats by land, to resume with them the navigation above the cataract. This cataract itself, which had been represented by the natives as most tremendous, was now an object of ardent curiosity. The Captain and four others made their way to it by a long fatiguing walk, and were extremely 'surprised and disappointed at finding, instead of a 'second Niagara, which the description of the natives, and their 'horror of it, had given reason to expect, a comparative brook 'bubbling over its stony bed.'

'The south side of the river is here a vast hill of bare rock (*sienite*), and the north a lower but more precipitous hill of the same substance, between which two the river has forced its course; but in the middle an island of slate still defies its power, and breaks the current into two narrow channels; that near the south side gives vent to the great mass of the river, but is obstructed by rocks above and under water, over which the torrent rushes with great fury and noise, as may easily be conceived. The channel on the north side is now nearly dry, and is composed of great masses of slate, with perpendicular fissures. The highest part of the island is 15 feet above the present level; but from the marks on it, the water in the rainy season must rise 12 feet, consequently covers the whole of the breadth of the channel, with the exception of the summit of the

inland; and with the increased velocity, must then produce a fall somewhat more consonant to the description of the natives.

'The principal idea that the fall creates, is that the quantity of water which flows over it, is by no means equal to the volume of the river below it: and yet, as we know that there is not at this season a single tributary stream sufficient to turn a mill, below the fall, we can hardly account for this volume, unless we suppose, as Dr. Smith suggests, the existence of subterraneous communications, or caverns filled with water.'

After making a forced march upward for several days, as new as hills and precipices would permit to the river, which was found through many leagues confined in a narrow channel, and often foaming over rocks, he returned to the boats, to make preparations for the formidable journey through the mountainous tract, in search of a more pacific part of the river, which should permit a new embarkation. From the natives he could obtain no information of the smallest value.

'The impossibility of procuring information to be at all dependent on from the natives, respecting the course of the river or the nature of the country, proceeds equally from their want of curiosity, extreme indolence, and constant state of war with each other. Hence I have never been able to procure a guide farther than from banza to banza, or at the utmost a day's journey; for at every banza we were assured that, after passing the next, we should get into the Bushmen's country, where they would be in danger of being shot or kidnapped. All my endeavours to find a slave-trader who knew something of the river have been fruitless. It appears that the people of Congo never go themselves for slaves, but that they are always brought to them by those they call Bushmen.'

In the course of this laborious preliminary excursion up the river, Capt. T. found very strong indications of its having at some remote age run in a channel much higher than its present one. He reasonably infers that there was at that time a proportionally higher precipice at Yellala, so that the cataract had once a magnificence worthy of loftier epithets than any now applied to it in the exaggerations of the Congo people. He also met with ominous intimations, such as a violent fever which seized Mr. Tudor, the surgeon, a want of timber for the construction of any kind of vessels for navigation, a scarcity of water in the places where the river could not be approached, and a destitution of provisions, of which he found there would be no possibility of obtaining a sufficient supply for the daily expenditure of twenty men. He learned that this penury of the country, and its burnt-up appearance, were partly the consequence of a deficiency of rain during the last two years. The natives expected the next rainy season to be proportionally violent. 'They say that every third or fourth year the river

‘ rises considerably higher than in the intermediate ones ; and this accounts for the different elevation of the marks on the ‘ rocks.’ The population was found extremely thin, and collected into little knots, in the nature of ‘ *gentlemen’s* towns.’ The people were almost naked, and but very slightly supplied with European, or indeed, any other articles.

‘ The extent of fertile land is, however, capable, with very moderate industry, of supporting a great increase of population, not the hundredth part of what we have passed over being made any use of whatever. The *plateaus* appear to be well adapted for wheat, and certainly all the garden vegetables of Europe might be produced here in perfection, as well as potatoes.’ ‘ The only trees that grow to a large size are the *Adansonia* and the *Bombax*, (or wild cotton,) and the wood of both is spongy and useless.’

The constitution of government in Congo, is a thing nearly as soon described as one of these trees, or one of the people’s few habiliments or utensils. It consists of hereditary fiefs, or *Chenooships*, under a ‘ paramount sovereign named Lindy, or ‘ *Blindy N’Congo*.’ The civil and domestic economy is also a matter of much simplicity. Slaves seem to form the sinews of the state.

‘ Slavery is here of two kinds, which may be denominated household or domestic, and trading. When a young man is of age to begin the world, his father or guardian gives him the means of purchasing a number of slaves of each sex, in proportion to his quality, from whom he breeds his domestic slaves, and these (though it does not appear that he is bound by any particular law,) he never sells or transfers unless in cases of misbehaviour, when he holds a palaver, at which they are tried and sentenced. These domestic slaves are, however, sometimes pawned for debt, but are always redeemed as soon as possible.’

Of the slaves purchased of the itinerant black merchants, some are such as have been condemned for crimes, some taken in war, but by far the greatest number are bush-game, or persons kidnapped. Captain T. asserts that while the ‘ great men’ of the country, as well as the merchants, are interested in the continuance of the slave-trade, the people at large desire its extinction, as being the principal cause of their wars. He predicts, however, that the malignant effects of its prevalence for three centuries, will be very long in wearing away after the abolition—should that ever be *really* accomplished. He adds, ‘ In fact, ‘ if we mean to accelerate the progress of civilization, it can only ‘ be done by colonization, and certainly there could not be a ‘ better point to commence at than the banks of the Zaire.’

The crimes in such a state of society, cannot be of any great variety. The capital ones punished, in their highest degrees,

as we have seen, most barbarously, are 'adultery with the wives of the great men, and poisoning.'

'The frequency of the crime of putting poison in victuals, has established the custom of the master invariably making the person who presents him with meat or drink, taste it first; and in offering either to a visitor, the host performs this ceremony first. This the natives who speak English, call "taking off the fetiche." If a man poisons an equal, he is simply decapitated; but if an inferior commits this crime, (the only kind of secret murder,) on a superior, the whole of his male relations are put to death, even to the infants at the breast.'

Another mode of punishment, however, is mentioned under the form of an ordeal, which is quite as reasonable a thing as the magical process by which the gangam kissey, a sort of conjuror-priest, fixes the accusation, from malice or at hazard. The person denounced is to chew a poisonous bark, which, if he is guilty, he will retain in his stomach and die; but if innocent, he will vomit up again immediately. This reverend director of justice has nothing to fear from revenge; it is believed that his sacred person cannot be hurt; but it is also believed that he cannot deserve it, for that, be his adjudgement ever so unjust, the blame attaches solely to the kissey, or god, in virtue of whose supposed communication of truth for the conviction of iniquity it is that the worthy gangam is held sacred and inviolable. Never was there a neater device of fraud in a circle, than this, nor a better exemplification, on the small scale, of that property of superstition, by which, beyond all other things, it has the power of destroying common sense; as if by a retributive law of the Governor of the world, the belief in a false religion should infuse a fatuity into the understanding in its exercise on the most ordinary matters. It is remarkable also, as an illustration of human nature, that the belief in a false religion has a greater power to make men *be* practically religious after their manner, than a belief in the true, excepting in those instances (a sad minority) of this latter description, in which a special Divine influence enforces that belief. This fact is exemplified in the Greek and Roman, in the Hindoo and other forms of paganism, and in the Mahomedan and Popish superstitions. This is partly owing, indeed, to the circumstance that superstitions generally have many symbols presented to the senses; but the grand cause is, that evil is more congenial to the human mind, and therefore takes stronger hold of it, than good. The paganism—the extremest dross of paganism as it is—of these Congo people, is an additional though superfluous exemplification of this powerful efficacy of false religion. The *Fetiches*, with their permissions or interdictions, their aids or frustrations, their protections or mischiefs, their favours or re-

venge, are incessantly pressing on their minds, whatever they do, and wherever they go. Their individual personal fetiches are to be always with them, and

‘ Each village has a grand kissey or presiding divinity named Mevonga. It is the figure of a man, the body stuck with bits of iron, feathers, old rags, &c. and resembles nothing so much as one of our scare-crows. Each house has its dii penates, male and female, who are invoked on all occasions.’

There has lingered among these people, as among almost all other pagans, a faint dubious glimmer (but that too having acquired a malignant quality) of some Greater Power than the wretched objects of their immediate worship.

‘ They believe in a good and evil principle, both supposed to reside in the sky; the former, they say, sends them rain, and the latter withdraws it; however, they invoke their favour in the dry season, but it does not seem that they consider them as in any other manner influencing human affairs; nor do they offer them any kind of worship. Their ideas of a future state seem not to admit of any retribution for their conduct in this world; good and bad going equally after death to the sky, where they enjoy a kind of Mahomedan paradise.’

There is a remarkable consistency between the two notions, Manicheism and a future state without retribution.

We shall seem to have lost sight of the interesting and hazardous expedition. But in truth there is very little more to be told. At the period of making ready for the prosecution of the adventure beyond Yellala, a great proportion of the party, both those who were to advance, and those who were to stay with the vessels, were within their last allotment of life.

Tangit vicinia fati.

When aware of this, the reader will feel a kind of ominous solemnity in the description of the night view at the place of their last encampment together, near banza Cooloo, previously to the morning on which the Captain with his selected associates set forward.

‘ The night scene at this place requires the pencil to delineate it. In the foreground an immense Adansonia, under which our tents are pitched, with the fires of our people throwing a doubtful light over them; before us the lofty and perpendicular hills that form the south side of Yellala, with its ravines, in which only vegetation is found on fire, presenting the appearance of the most brilliantly illuminated amphitheatre; and finally, the hoarse noise of the fall, contrasted with the perfect stillness of the night, except when broken by the cry of our centinels, “all’s well.” continued to create a sensation to which even our sailors were not indifferent.’

On the 18th of August, the Captain, though very sensibly

affected in his health, set off with fourteen men, several natives hired as carriers, a guide, and an interpreter in place of 'Prince Schi, alias Simmons,' who had deserted, and behaved in a base and mischevous manner;—and he returned to the same spot on the 14th of September, after a most resolute, persevering, laborious, but fruitless series of exertions, in which he encountered a long succession of difficulties in the nature of the country, and an incessant course of obstructions and vexations from the roguery, capriciousness, and idleness of the natives. The reader sympathizes with his continual mortifications more indignantly, perhaps, than he is warranted, when it is considered how natural it was for such barbarians to act just as they did; and he wishes there had been the means of administering the whip or the bamboo to almost every male African biped that came in the Captain's way. The extreme difficulty of obtaining any thing like half an adequate supply of provisions, for a party without means of advancing on the water, and without stores of their own, would soon have become an invincible obstacle; but the most immediately fatal circumstance was, that one after another of his Europeans, exhausted with fatigue, and heat, and deficiency of sustenance, fell ill, and was to be left behind, to the care of some native attendant, or of some one of his countrymen detached for that purpose from the yet efficient but thus fast diminishing band. The slight alleviation of toil obtained, in some of the upper stages of the progress, by the use of two or three small canoes of the natives, was counterbalanced by the perversity and exactions of the owners and managers of these paltry, crazy vehicles.

Much vigilance of observation is evinced in the brief journal written under the pressure of so many harassing circumstances. But the field of view did not, except in the consideration of its being so new to Europeans, furnish matter of extraordinary interest. The uniform degradation of the human occupants of small spots and shreds of it, gave little diversity of appearance, manners, or accommodations of life. Just to keep alive appeared the whole amount of their system, except that the sight of some European toys and textures seemed to awaken the idea, that for the sake of a little decoration, it was worth while to do their best at playing the rogue in the way of exorbitant barter, or of getting payment before-hand for services which they meant to render but partially, or not at all. In this way only were they in the least formidable, either as enemies, or as false friends, their pettiness and cowardliness of character being such as to render them contemptible as to any other mode of hostility, if they ventured to make a shew of waging it. A considerable horde of them did in one instance, upon some resolute and imperative measure adopted by the Captain, presume to make such

a shew, 'with loud and portentous 'note of preparation,' which, as it would have been inconvenient just then to defy, he readily quashed by a little humouring, rebuking, and bribery.—With respect to their personal appearance, he says,

'The Congoese are evidently a mixed nation, having no national physiognomy, and many of them perfectly South European in their features. This, one would naturally conjecture, arises from the Portuguese having mixed with them; and yet there are very few mulattoes among them.'

He could obtain from them no notion of their history, beyond a slight tradition that 'Congo once formed a mighty empire, 'the chief of which had three sons, between whom he divided 'his dominions at his death.' In contemplating their present condition he says,

'The idea of civilizing Africa by sending out a few negroes educated in England, appears to be utterly useless; the little knowledge acquired by such persons having the same effect on the universal ignorance and barbarism of their countrymen that a drop of fresh water would have on the ocean.'

Their chief luxury is palm wine, which he describes as an exquisite one also to the fatigued European traveller when he can obtain it. They have songs on this subject, as well as on love, war, &c.

'The indolence of the men is so great, that if a man gets a few beads of different colours, he stops at home, (while his wife is in the field picking up wood, &c.) to string them, placing the different colours in every kind of way till they suit his fancy.'

None of the formidable beasts or reptiles which infest many parts of Africa incommoded the travellers. There were plenty of hippopotami in the river, and in several places they saw alligators.

The river, though not without its inconvenient rocks and rapids, presented to the mortified explorers a grand practicable road forward, which they were never to travel. At the highest point which they attained it had assumed a very noble and tantalizing appearance, and the natives said there was no further impediment to its navigation.

'And here,' says Capt. T. we were even under the necessity of turning our back on it, which we did with great regret, but with the consciousness of having done all we could.'

'This excursion convinced us of the total impracticability of penetrating with any number of men by land, along the sides of the river, both from the nature of the country, and impossibility of procuring provisions.'

The river was very gradually rising during the latter part of the time of this fruitless and disastrous experiment. Its

highest swell seems to be about twelve feet. The Captain records an observation very interesting with respect to the inquiry from what region it comes. The

'Extraordinary quiet rise of the river shews it, I think, to issue chiefly from some lake, which had received almost the whole of its water from the north of the line.'

On reaching the place below Yellala, where the sloop and boats had been left, he was shocked to find what a number of the stationary party had quitted the enterprise, in the complete and final sense. He was appointed very soon to follow them.

To his Journal is added that of the botanist, Professor Smith, which is a parallel narrative, with many observations of considerable value, relating to the natural history of the tracts which were traversed. This is followed by a series of General Observations, in which the substance of the information obtained by the Expedition is brought very clearly into one view. The work is completed by an elaborate Appendix of natural history, forming of itself a considerable volume.

The copper-plates are sufficiently neat, and there are a number of very illustrative wood-cuts introduced in the letter-press.

Art. III. *A Concise Description of the Endowed Grammar Schools in England and Wales*; ornamented with Engravings. By Nicholas Carlisle, F.R.S. Assistant Librarian to His Majesty, F. and Sec. S.A. &c. &c. 8vo. 2 Vols. pp. xliv. 1841. Price £2. 16s. 4to. £4. 4s. London. 1818.

MR. CARLISLE is already known to the Public, as the Compiler of a Series of Topographical Dictionaries of England and Wales, Scotland and Ireland. Of the first of these, a brief notice was given in this Journal at the time it appeared;* and in justice to our Author, we think it proper now to add, that his Topographical Dictionary of England has been found peculiarly serviceable to Magistrates, in making orders of removal under that most expensive part of the present system of Poor Laws,—the law respecting Parochial Settlements. His other Topographical Dictionaries, which it has not fallen in our way to notice, are all characterized by great accuracy and research.

This "Concise Description" is published at a particularly interesting period, when the public attention is so strongly directed to the state of the National Charities. Whatever discrepancies exist respecting the selection of the Commissioners for investigating the Endowed Schools and Charities of England,—and (as we lately took occasion to shew†) there certainly appear to have been strong grounds for complaint, we are still disposed

* See Eclectic Review. Old Series, 1808. Vol. IV. Part I. p. 564.

† Eclectic for Oct. Art. Brougham's *Letter to Romilly*.

to augur well respecting the labours of the Commission, from their having called to their aid the Author of this work, in the capacity of their chief Secretary*.

‘ It is highly gratifying to observe, (Mr. Carlisle remarks,) that whenever the funds of these venerable and excellent Establishments have been *faithfully* applied, the most beneficial consequences have ensued. It is, however, painful to relate that many of our numerous and ample endowments have fallen to decay, by the negligence or cupidity of ignorant or unprincipled trustees; who have silently, or by connivance, suffered the furtive alienation of the very lands which they were called upon so solemnly to defend, and which were in a great measure ordained for the education of their own children.’

‘ As the property of those benevolent Institutions is, therefore, in several cases lost or sunk, or disgracefully misapplied; or lessened or impaired by gross dereliction of duty, and very great frauds are committed in letting and managing the estates:—‘ it appears’ (rather, we would say, *it is*) ‘ absolutely necessary that such disorder and misapplication should speedily be abolished, by a PUBLIC INVESTIGATION and REFORM of those evils, which is only within the power of Parliament.

‘ It is true, that many of the nobility, gentry, or neighbouring ministers, are often the *special Visitors*; and the Right Reverend their diocesan, and spiritual father, is always their *general Visitor*; but such interference is probably seldom exercised, unless at the honest indignation of some conscientious parishioner.’ Vol. I. Pref. pp. xxxiv, xxxv.

In a sensible preface, Mr. Carlisle briefly traces the history and progress of the English Universities and Grammar Schools; but, as it is compiled chiefly from Dr. Henry’s History of England, and his continuator Mr. Andrews, and other common sources of information, we need not detain our readers by following him in this part of his work.

The volumes now before us, contain descriptions of four hundred and seventy-five Endowed Schools; they are drawn up from the most authentic printed documents, but principally from manuscript communications from the places described.† In several instances, *no* information was given; and we shall not be surprised to find that the schools, concerning which information was thus withheld, are among those which *most* need the salutary investigation of the Parliamentary Commissioners. The schools are placed in the alphabetical order of the counties in which they are situated. The topics discussed concerning

* We have been informed that Mr. Carlisle is indebted for this appointment solely to the research displayed in his work; and that the Secretaryship was conferred on him, unsolicited on his part, and in a manner that reflects the highest honour on the Rt. Hon. Gentlemen by whom he was nominated.

† Upwards of 1400 letters have been sent and received.

each, are the following; viz.—When and by whom founded; the original and present accounts of the endowments, and whether they are in land or otherwise, and where situated; the number of boys educated, the conditions and periods of their admission and continuance at school; the course of education adopted in each school; the university exhibitions or scholarships attached; the names and emoluments of the head and second or other masters, and their annual charges for pupils; (if they take any boarders;) the church preferments attached to each school, and lists of eminent men who were educated in any of them.

In going through these volumes, we have noticed many flagrant abandonments of the intentions of the benevolent founders, by the total neglect or disuse of the schools endowed, mismanagement of revenues, conversion of the school houses into barns, &c. &c. &c. As a specimen of Mr. Carlisle's work, will, however, convey a more accurate idea of its nature and execution, than any detailed account of its contents, we shall extract the principal part of this account of St. Paul's School, one of the most distinguished and best administered classical schools of the metropolis.

' John Colet, D.D., Dean of St Paul's, the excellent son of an amiable and patriotic father, Sir Henry Colet, Knt., twice Lord Mayor of London, having, by a life of unsullied reputation, gained the esteem of his countrymen and of mankind, conceived the benevolent design of perpetuating his name by a foundation, the most liberal, rational, and noble. As London was the place of his nativity, and in which his family had been raised to wealth and honour, and, as he bore a new and nearer relation to it as Dean of it's Cathedral Church, he resolved, that, as the City was deficient in public schools, the sons of his fellow citizens should partake largely of his gratitude; whilst the whole kingdom might at the same time enjoy the good effects of his bounty, and of a classical education. Being, therefore, without any near relations (for, numerous as his brethren were, he had outlived them all,) he piously resolved, in the midst of life and health, to consecrate the whole of his very ample estate to some useful and permanent benefaction. With these great and good sentiments, in 1509, he begun seriously to carry his design into effect; and conveyed the whole of his estate in London to The Mercers' Company, in trust, for the endowment of his school. Which was founded by the warrant of Henry the Eighth, on the supplication of the Dean.'

Mr. Carlisle subjoins Colet's modest statement of the foundation, in order he says, " that all the intentions of this excellent " man may be understood from his own words; and, that the " rules for the government of the school, which must have been " the study of a considerable portion of his time, may be duly " appreciated and preserved;" but as the whole of these statutes,

and the rent roll of the foundation would occupy too large a space in our journal, we shall confine our extracts to the regulations concerning the scholars.

‘ There shall be taught in the Scole, *Children of all Nations and Contres indifferently*, to the number of one hundred and fifty three,* according to the number of the seates in the scole. The Maister shall admit these children as they be offrid from tyme to tyme; but first se, that they canne saye the catechyzon, and also that he can rede and write competently, else let him not be admitted in no wise.

‘ A childe at the first admission, once for ever, shall paye 4d. for wrytinge of his name; this money of the admissions shall the poor scoler have that swepeth the scole and kepeth the seats cleane.

‘ In every forme one principall childe shal be placid in the chayre, pre ident of that forme.

‘ The children shall come unto the scole in the mornynge at seven of the clocke, both Winter and Somer, and tarye there untill eleven, and returne againe at one of the clocke, and depart at five. And thrise in the daye, prostrate they shall saye the prayers with due tract and pawsing as they be conteyned in a table in the scole, that is to say, in the mornynge, and at none, and at eveninge.

‘ In the scole in no tyme in the yere. they shall use talough candell in no wise, but alonly waxe candell, at the costes of theyr frendes.

‘ Also I will they bring no meate nor drinke, nor bottel, nor use in the school no breakfasts, nor drinkings, in the tyme of learnynge in no wise, yf they nede drinke let them be provided in some other place.

‘ I will they use no cockfightinge, nor rydinge about of victorie, nor disputing at *Saint Bartilmewe*, which is but foolish babling, and losse of time. I will also that they shall have no *Remedys* Play-days. Yf the maister grantith any *Remedyes*. he shall forfeit 40s., *totiens quotiens*, excepte the Kyng or an Archbishopp, or a Bishop present in his own person in the scole desire it.

‘ All these children shall every *Childermas* daye come to Paulis Church, and hear the *childe Bishop* sermon; and after be at the Hygh Masse, and each of them offer a penny to the *childe Byshop*, and with them the maisters and surveyors of the scole.

‘ In general Processions when they be warnid, they shall go twayne and twayne together soberlye, and not singe out. but say devoutleye twene and twene seven Psalmes with the Letanye.

‘ Yff any childe after he is receyved, and admitted into the scole, go to any other scole, to learne there after the maner of that scole, than I will that suche childe for no man’s suite shall be hereafter received into our scole, but go where him lyst, where his frendes shall thincke shall be better learninge. And this I will be shewed unto his frendes or other that offer him at his first presenting into the scole.’

WHAT SHALL BE TAUGHT.

‘ As touching in this scole what shall be taught of the maisters,

* ‘ Alluding to the number of Fish taken by St. Peter, John xxi, 11.’

and learned of the scolers, it passeth my witte to deryse, and determine in particular, but in general to speake and sume what to saye my mynde, I would they were taught always in good literature bothe Laten and Greeke, and good autors such as have the verrey *Romayne* eloquence joyned with wisdom, specially Cristen autors, that wrote their wisdom with cleane and chaste Laten, other in verse or in prose, for my intent is by this scole, specially to encrease knowledge and worshippinge of God and our Lord Christ Jesu, and good Cristen life and manners in the children.

‘ And for that entent I will the children learne first above all the *Catechizon* in Englishe, and after the *Accidens*, that I made, or some other, yf any be better to the purpose, to induce children more spedely to Laten speeche. And then *Institutum Christiani Hominis*, which that learned Erasmus made at my requeste, and the boke called *Copia* of the same Erasmus. And then other authors Christian, as *Lactantius*, *Prudentius*, and *Proba*, and *Sedulius*, and *Juvenius*, and *Baptista Mantuanus*, and suche other as shall be thought convenient and most to purpose unto the true Laten speeche. All *Barbary*, all corruption, all Laten adulterate which ignorant blinde folos brought into this worlde, and with the same hath dystained and poysonyd the olde Laten speeche, and the veraye *Romayne* tonge, whiche in the tyme of *Tully*, and *Sallust*, and *Virgell*, and *Terence*, was usid, whiche also *Sainte Jerome*, and *Sainte Ambrose*, and *Sainte Austen*, and many holy doctors lerned in theyre tymes. I saye that fylthiness and all suche abusion whiche the later blynde world brought in, whiche more rather may be called *Blotterature* then *Litterature*, I utterly abannyshe and exclude out of this scole, and charge the maisters that they teche alway that is beste, and instruct the children in Greke and redyng Laten, in redyng unto them suche autors that hathe with wisdom joyned the pure chaste eloquence.

‘ In the introduction to the Rudiments of Grammar, drawn up by this excellent man, and published for the standing use and service of “*Paul’s school*,” are “the honest and admirable rules” which he prescribed, for the admission and continuance of boys in his school. These rules and orders were to be read over to the parents, when they first brought their children, for their assent to them, as the express terms and conditions of expecting any benefit of education there.

‘ The mayster shall reherse these articles to them that offer their Chylde, on this wyse here followynge:—

“ If youre Chylde can rede and wryte Latyn and Englyshe suffy-
cyently, so that he be able to rede and wryte his own lessons, then he
shal be admitted into the scole for a scholer.

“ If youre chylde, after reasonable season proved, be founde hert
unapte and unable to lernynge, than ye warned thereof, shal take
hym awaye, that he occupye not oure rowme in vayne.

“ If he be apt to lerne, ye shal be contente that he continue hert
tyl he have competent literature.

“ If he absente six dayes, and in that mean season ye shew not
cause resonable (resonable cause is al only skenes,) than his rowme
to be voyde, without he be admitted agayne, and pay 4d.

"Also after cause shewed, if he conteneue to absente tyl the weke of admyssion in the next quarter, and then ye shewe not the contenance of his sekeness, then his rowme to be voyde, and he none of the scole tyl he be admytted agayne, and paye 4d. for wryting his name.

"Also if he fall thryse into absence, he shal be admytted no more.

"Your chyldeshal on *Chyldermas* daye, wayte upon the boy *Byshop* at *Poules*, and offer there.

"Also ye shall fynde him waxe in Winter.

"Also ye shall fynde him conuenient bokes to his lernynge.

"If the offerer be content with these articles, than let his chyld be admytted."

"To these instructions is subjoynd an abridgement of the principles of religion.

"The celebrated Cardinal Wolsey, when he had founded a shcool in his native town of Ipswich, and was to recommend some little system of grammatical rules to it, did Dean Colet and himself the honour to reprint those rudiments, and directed them to be used in his seminary.

"As it is ever pleasing to trace the actions of good men, I subjoin a further account of this magnificent Institution, as contained in a letter from the learned Erasmus to Justus Jonas.

"Upon the death of his father, when, by right of inheritance, he was possessed of a good sum of money; lest the keeping of it should corrupt his mind, and turn it too much toward the world, he laid out a great part of it, in building a new School in the Church-yard of St. Paul's, dedicated to the Child Jesus: a magnificent fabric; to which he added, two dwelling houses for the two several masters: and to them he allotted ample salaries, that they might teach a certain number of boys, *free*, and for the sake of charity.

"He divided the school into four apartments. The first, *viz.*, the porch and entrance, is for *Catechumens*, or the children to be instructed in the principles of religion; where no child is to be admitted, but what can read and write. The second apartment is for the lower boys, to be taught by the second master or usher: the third, for the upper forms, under the head master: which two parts of the school are divided by a curtain, to be drawn at pleasure. Over the master's chair is an image of the Child Jesus, of admirable work, in the gesture of teaching; whom all the boys, going and coming, salute with a short hymn: and there is a representation of God the Father, saying, '*Hear ye him;*' these words being written at my suggestion. The fourth, or last apartment, is a little Chapel for Divine Service. The school has no corners, or hiding places; nothing like a cell or closet. The boys have their distinct forms, or benches, one above another. Every form holds sixteen; and he that is head, or captain of each form, has a little kind of desk by way of pre-eminence. They are not to admit all boys of course; but to choose them in according to their parts and capacities.

"The wise and sagacious founder saw, that the greatest hopes and happiness of the Commonwealth were, in the training up of

children to good letters and true religion ; for which noble purpose, he laid out an immense sum of money ; and yet he would admit not one to bear a share in this expense. Some person having left a legacy of £100. *sterling* toward the fabric of the school, Dean Colet perceived a design in it ; and, by leave of the Bishop, got that money to be laid out upon the Vestments of the Church of St. Paul.

“ After he had finished all, he left the perpetual care and oversight of the estate, and government of it, not to the Clergy ; not to the Bishop ; not to the Chapter ; nor to any great Minister at court ; but, amongst the married Laymen ; to the Company of Mercers, men of probity and reputation. And, when he was asked the reason of so committing the trust, he answered to this effect :—*That there was no absolute certainty in human affairs ; but, for his part, he found less corruption in such a body of Citizens, than in any other order or degree of mankind.*”

‘ It is also worthy of remark, that this School is not shackled or obstructed by any Statute, which might hinder it from being generally useful to the world. Not only natives of the city, but those who are born in any other part of the kingdom, and even those who are foreigners, “ *of all nations and countries,*” are capable to be partakers of its privileges. And the good founder’s wisdom is also very apparent, in giving liberty to declare the sense of his statutes in general ; and, from time to time, to alter and correct, add and diminish, as should, in after-times be thought proper, or should any way tend to the better government of the school.

‘ As the love of retirement seemed soon after the establishment of his foundation, to increase upon him, in order more pleasingly to indulge it, the Dean built a suitable house near Richmond, in Surrey, for his future residence. But being twice seized with the sweating sickness, and relapsing into it a third time, a consumption ensued, which proved fatal on the 16th of September, 1519, in the fifty-third year of his age. Thus closed the life of the eminent founder of St. Paul’s School, an honour to his own day and his country, and whose celebrated establishment will perpetuate his name to the latest posterity.

‘ He was buried in the Choir of his Cathedral, with an humble monument, which had been prepared for him several years before, and with no other inscription than his solitary name. A memorial, more suited to his character and his fame, was afterwards erected to him by the Company of Mercers, which was destroyed with the Cathedral in the dreadful conflagration of that church, in 1666 : but the representation of it is still preserved in Sir William Dugdale’s History of St. Paul’s, and in Dr. Knight’s admirable life of the worthy Dean.

‘ The antient school shared also in the great calamity of 1666. It was re-built in 1670, by the active zeal of the Mercers’ Company, under the particular direction of Robert Ware, Esq., Warden of the School, as appears by a Latin inscription, which is now suspended in the library. The library was added at the same time.

‘ The elevation of St. Paul’s School is uniform, and, in a more advantageous situation, would attract attention as an example of elegant architecture. The structure is a parallelogram, extending north and south, almost directly facing the chancel of St. Paul’s Church. The

north wing, consisting of large and elegant apartments, is occupied by the High Master;—the south, equally commodious, is appropriated to the Second Master;—and the Third Master, called the Chaplain, occupies a house in the *Old Change*, to the east of the building.

The school-room is large and commodious, and is ornamented with a bust of the founder, by Bacon; and of the late much respected High Master, Mr. George Thicknesse, which was placed there by a voluntary subscription of his grateful scholars. The emblematical engravings, the gift of the late patron of literature and the arts, Mr. Alderman Boydell, are in preservation, but not hung up in the school: upon former occasions they used to decorate the upper end of the school, on the day of the *Apposition*; but, according to the present arrangements on that day, this custom is in disuse. A bust of Dr. Roberts, the late High Master, by Hickey, has lately been erected at the upper end of the school, on the left of that of the founder. It consists of eight classes or forms; in the first of which, children learn their rudiments; and from thence, according to their proficiency, are advanced to the other forms, until they rise to the eighth.

This is a Free School, and confined to that mode of tuition alone which is strictly *classical*; and without any other charge than the payment of *one shilling*, on the entrance of each boy.

The admission of the scholars is in the Mercers' Company: the surveyor accomptant, one of the court of assistants, being the officer delegated by them, to nominate during his year of office.

Scholars are admitted to the age of *fifteen*. But, at present, no boy is eligible to an exhibition, if he is admitted after the age of *twelve*. It is, however, probable that some alteration will be made in the admission of boys, as to their eligibility to exhibitions. An earlier period than *twelve* will most likely be fixed.

There is no prescribed time of Superannuation by the statutes. But no boy is expected to remain at the school, after his *nineteenth* birth day.

The Latin Grammar which is used, is that of Lily corrected by Ward,—and the Greek grammar, that of Camden, or the Westminster. It is to the honour of St. Paul's School, that the principal grammars for the study of the Latin and Greek languages, throughout the kingdom, should have been the works of its founder and first master, and of Camden, who was one of its Scholars.

On Tuesday, Thursday, and Saturday, the school begins at *seven* o'clock in the morning,—(except from the Monday after the first of November to the Monday before the first of March, when it begins at *eight*)—and continues till *twelve*, when it closes for the rest of the day.

On Monday, Wednesday, and Friday, the school begins at *seven*,—(except as above)—and continues till *eleven*, then begins again at *one*, and continues till *four*.

The grand examination of the scholars takes place after Easter, and occupies two days: on the last of which, the *seniors* of the eighth class make their recitations in Greek, Latin, and English, previous to their admission at some college. And the captain of the school leaves it at that season.

'The Apposition, a term peculiar to St. Paul's School, is in fact the annual commemoration of the founder; and formerly took place on the second day of the examination. Of late it has usually been holden on the Wednesday or Thursday in the examination week. The solemn business of this day is the commemoration of the founder by three orations in Greek, Latin, and English, composed and spoken by the three senior boys. These are succeeded by two prize compositions in *Latin* and *English verse*, and afterwards speeches by the upper boys. The captain of the school generally, but not necessarily, is appointed to a Camden exhibition. The Camden and other exhibitions are given away at this season of the year by the trustees at *Mercers' Hall*; a court being holden on the day after the Apposition, by the trustees, called "*The Apposition Court*;" for the transacting this and other business relative to St. Paul's School.

'There are at present *eight* exhibitions which are paid out of a separate estate, being a benefaction founded by Lord Viscount Camden, which is quite distinct from the estate of St. Paul's School itself. This donation consists of a moiety of the tythes of Woodborne, Seaton, Witherington, Creswell Horton, *alias* Horneton Hirst, Erington, and Linton, in the county of Northumberland, and of the sum of £16,000. Bank three pounds *per centum* reduced annuities; the gross annual income of which, in 1815, amounted to the sum of £9000, or thereabouts. These exhibitions are of the annual value of one hundred pounds each; and are confined to such scholar or scholars as from time to time, for ever, shall be preferred from St. Paul's School to Trinity College, Cambridge. Their number is not limited; neither is the time, but it is usually for *seven* years.

'There are an indefinite number of exhibitions of £50. a year each, to any College of either University. They are holden for *seven* years; and are never given to the same boys who have the Camden exhibitions. It is probable, that some alteration may soon take place in the value or number of them.

'There are also some advantages, either as scholarships or exhibitions, for *Paulines* (scholars of St. Paul's School usually so denominated,) at Trinity and St. John's Colleges, in the University of Cambridge,—founded by Mr. Perry, and Dr. Sykes.

'The exhibitioners are chosen by the court of Wardens of the Mercers' Company, and the trustees of the school. And they are paid at Mercers' Hall.'

Mr. John Stock, Citizen and Draper of London, by his will, dated the 26th of February, 1780, among various other legacies, bequeathed £1000. three per cents. to the master and fellows of Corpus Christi or Bene't College, Cambridge, the interest of which was for ever to be appropriated to the maintenance of a scholar from this school, with the exception of £15. which sum is always to be reserved to defray the expenses of his illness, death, &c. during his continuance at College. Mr. Carlisle has given an extract from this gentleman's will, and also the regulations prescribed by him for the scholarships; but these we omit, as not being of sufficient general interest.

* With respect to the several exhibitions, the Company of Mercers have, at different times, taken salutary precautions, relative to the scholars intending to offer themselves as candidates for them;—and it is most gratifying to remark, that the Company of Mercers, by their good management of the revenues of the School, have always been enabled to have a fund ready to supply the wants of their more indigent scholars, and, by their faithful discharge of the trust reposed in them, have secured such high respect to the foundation as will ever aim the most grateful remembrance, and be a lasting monument of their unsullied honour, assiduity, and care.

* It has been the wish of some of the Mercers' Company, to enlarge the School, and also to afford additional education; it having been thought, that it might be of importance to afford them the advantage of *Writing*, learning *Accompts*, and the lower branches of the *Mathematics*. But that is a measure which has not been put in practice, nor is such a scheme determined upon. The founder certainly never had any idea of establishing a large *Free School*, and annexing it to the *Grammar School*, because he has expressly declared his intentions that it should be a *Grammar School only*, and that no more than ONE HUNDRED and FIFTY-THREE boys should be educated here. By the statutes, however, the trustees are invested with unlimited powers as making any alteration either in the *site* of the School or otherwise, it shall seem to them advantageous to the Institution.

* There are no Church Preferments belonging to this School, neither is there a Common Seal.

* The gross average income of the school is about £5,300 *per annum*, arising from landed estates, and the interest of money in the funds, being £26,000 stock.

* The present high master is, John Sleath, D. D., whose salary is £18 *per annum*, together with a spacious house. There is also a house appropriated to the high master, at *Stepney*, besides the house in the church-yard, which is a trifling emolument. This gentleman takes boarders. The original bust of the founder, which was discovered in the ruins of the school, after the great conflagration, and which was removed, to be succeeded by the copy now in the school-room, was placed, by the good taste of Dr. Roberts, in the high master's house over the exterior of his drawing-room door.

* The following is a list of the high masters of St Paul's School, from its first foundation.—1512. William Lily.—1522. John Ritse.—1532. Richard Jones.—1549. Thomas Freeman.—1559. John Coke.—1579. William Malin.—1581. John Harrison.—1596. Richard Leicester.—1608. Alexander Gill, *Senior*.—1635. Alexander Gill, *D. Junior*.—1640. John Langley.—1657. Samuel Cromeholme.—1672. Thomas Gale, D.D.—1697. John Postlethwayt.—1713. Philip Cough.—1721. Benjamin Morland.—1733. Timothy Crumpe.—1737. George Charles, D.D.—1748. George Thicknesse.—1769. Richard Roberts, D.D.—1814. John Sleath, D.D.

* The present sur-master is the Rev. Richard Edwards, M.A., whose salary is £307. *per annum*, and a house. This gentleman also takes boarders.

'The present under-master or antient chaplain is, the Rev. W. A. C. Durham, M.A., whose salary is £227. *per annum*, and a house

'The present assistant master is, the Rev. J. P. Bean, M. A. whose salary is £257. *per annum*, but no house. This gentleman takes boarders.

'Besides these salaries, there are payments from the school funds to the officers of the company; viz., the clerk £100 a year; the accomptant £40.; two beadles £5. each; the surveyor accomptant £4.; the surveyor assistant £4.; and a porter boy £2.

'And, as a laudable encouragement to the high masters, that their labours shall not go without their just reward, the company allow a princely annuity of £1,000. to the late high master, the Rev. Dr. Roberts, who retired, after filling that dignified station about forty-five years, and "was a man of great merit."

'There is also an annuity allowed to the late sur-master's widow, of £60 *per annum*.

'From this fruitful seminary of religion and learning, which has continued to increase in reputation for more than three hundred years, many good and great men have proceeded; and among these may be enumerated,—Thomas Nightingale; Thomas Lupset; Sir Anthony Denny, Knight, Privy Counsellor to Henry the Eighth; Sir William Paget, Knight, Privy Counsellor to Henry the Eighth, and the three succeeding sovereigns; Sir Edward North, afterwards Lord North; John Leland, the Antiquary; William Whitaker, D.D. Professor of Divinity, and Master of Trinity College, Cambridge; William Camden; John Milton; Sir Charles Scarborough, the Physician; Samuel Pepys, Esq. Secretary to the Admiralty; Benjamin Calamy, D.D.; Thomas Smith, A.M. Keeper of the University Library of Cambridge; Richard Blondel, the Surgeon; Sir Thomas Davies, Knight, the celebrated Linguist; Humphrey Gower, D.D., Master of St. John's College, Cambridge; Robert Nelson, Esq., the pious author of the *Companion for the Festivals and Fasts of the Church of England*; Richard Cumberland, Bishop of Peterborough; Thomas Tooke, S.T.P., Master of the Grammar School of Bishop's Stortford; Roger Cotes, Master of Trinity College, Cambridge; and the associate of Sir Isaac Newton; Sir John Trevor, Knight, Master of the Rolls; Archibald, Earl of Forfar; Charles, Duke of Manchester; Sir Edward Northey, Knight, Attorney General; George Hooper, D.D., Bishop of Bath and Wells; Samuel Bradford, D.D., Bishop of Rochester; John Long, Bishop of Norwich; Matthew Mawson, Bishop of Ely; Spencer Compton, Speaker of the House of Commons; Spencer Cooper, Chief Justice of Chester; Sir Soulden Laurence, Knight; Dr. Garner, Dean of Exeter; John Fisher, D.D. the present Bishop of Salisbury; and the Rev. John Curtis, the present head master of the grammar school at Ashby-de-la-Zouch.'

The work is beautifully printed; and the fac-similes of the seals, sixty-eight in number, are engraven in a very superior style. To the accuracy of Mr. Carlisle's information respecting many of the great foundations, particularly those of London,

we can bear an individual testimony; and we have no doubt that the others are as correct as unwearied assiduity and research can make them. We consider his work as an important accession to topographical literature, which ought to find a place in every well selected library.

Art. III. *Illustrations of the Divine Government*; tending to shew, that Every Thing is under the Direction of Infinite Wisdom and goodness, and will terminate in the Production of Universal Purity and Happiness. By T. Southwood Smith, M.D.

Concluded from page 350.

THE argument *a priori* in favour of the doctrine of Universal Restoration, is not only specious, but satisfactory, if the one thing which requires to be proved, is taken for granted. We have already referred to this fundamental principle, which, part from the plain, practical, and scriptural aspect of the subject, is, as it seems to us, the only point that can demand any lengthened consideration. If it be allowed that Evil is a branch of the Divine contrivance for the production of a higher ultimate good to the creature; that it is but the *temporary name* of a particular class of the dispensations of Sovereign Benevolence; if, in a word, the foremost and favourite dogma of infidelity be conceded, that all things are as God makes them; then, indeed, many pages fewer than the three hundred which Dr. Smith has employed, might suffice to bring the question to an issue. But with the proof of this most essential point, he nowhere troubles his reader. Perhaps he never surmised that it could be called in question; or he might perceive, that unless he could place it beyond a doubt, it would give an absolutely gratuitous and nugatory character to his subsequent reasonings.

The argument may, we believe, without misrepresentation, be thus stated. God is immediately, or mediately, the Author of all being: that is to say, all things are, as He causes them to be. God is perfectly good, or, to speak more definitely, perfectly beneficent. The highest possible good of his creatures, is the sole and ultimate end of God in the construction and government of the universe. If God be perfectly beneficent, He will certainly choose such an end; if perfectly wise, He will adopt the best means for its accomplishment; and if all powerful, He will perfect his design beyond the possibility of failure. The reader will at once perceive, that however objectionable some of these propositions may be, there is but one of them of any significance to the argument; namely, that first mentioned; and it is upon the assumption of this very proposition, that all those, as far as we are aware, who have defended the doctrine in dispute, have founded their reasonings.

A few extracts from the volume before us, will exhibit a specimen of the several branches of the argument, as we have just stated it.

‘ If then the world be indeed the production of a Being who is infinite in wisdom, power and goodness, the proof of His constant and perfect superintendence of it seems to be irresistible. For since He is perfect in wisdom, He could not have created it without some design, and that design, whatever it be, He must be careful to accomplish. Whether we suppose He created it with a view to display to His intelligent creatures His wisdom and power, or with a design to impart enjoyment to an inconceivable number and variety of beings, we must believe, in the one case, that He will at all times provide against the interruption of that order which alone can illustrate His perfections, and the destruction of those faculties which are necessary to perceive them; and in the other, that He will suffer no event to happen which can prevent or impair the happiness He determines to bestow. In every successive period, therefore, He must have exactly the same reason to superintend the events which take place in his creation, as He had at first to perform the glorious work.—The doctrine of the scriptures is, that God is the ruler of the world; that every event is under His direction, and promotes in its appointed measure the purposes of His wise and benevolent administration; that the natural and moral evil which prevail, are the instruments which His wisdom has chosen, no less than the more obvious blessings of existence, to promote the highest advantage of His intelligent creatures; that by His almighty and all-perfect superintendence of events, he will secure this result.’

This is surely sufficiently explicit: the period, then, will arrive, when men shall be brought to so true a sense of the real nature of the case, that they will thank God, not only for their being, and ‘ the more obvious blessings of existence,’ but for their crimes, and their hatred of Himself, as well as for ‘ the protracted and intolerable pains of Hell;’ and this is ‘ the Doctrine of the Scriptures !!’

‘ It is not just to suppose that the Deity exercises any such controul over his creatures, as to force them to act contrary to their will, or to violate any principle of their nature: they always act, and must act according to their will, and in conformity to their nature; but, at the same time, He secures His own purpose, by placing them in circumstances which so operate upon their nature, as certainly to induce the conduct He requires.

It would lead us away from the question in hand, to follow Dr. Smith through his crudities on the subject of the Will. He is pleased to instruct us, that, ‘ the term volition, expresses ‘ that state of the mind which is immediately previous to the ‘ actions which are called voluntary.’* Were he asked, And how

* How much ignorant, shallow, and impertinent meddling with metaphysical Theology, might be saved by a modest perusal of such writings as those of President Edwards.

are those actions characterized which are called voluntary? would he reply, Those which are preceded by the state of mind called volition? Dr. S. illustrates his doctrine of that Divine educational Providence which makes men precisely what they are, by adducing the instances of NEWTON, LUTHER, WASHINGTON, and HOWARD. But did he not perceive, that the strictness of his argument required him to mention names of a different character; and that to meet the obvious difficulties of his position, for Newton, he should have named *Spinoza*, for Luther, *Loyola*, or *Mahomet*, for Washington, *Catharine*, *Frederick*, or *Attila*, and for Howard, *Bonner*, or *Jeffries*? Did God make these men exactly what they were; and that too, for their highest good? Either Dr. Smith designedly evades the difficult and odious point of his system, or his thinking on the subject is pitifully shallow.

‘The train of circumstances in which an individual has been placed, has given rise to a disposition, the indulgence of which is incompatible with his own happiness and with that of his fellow-beings. This disposition it is necessary to correct: this correction is accomplished by causing him to pass through another train of circumstances, which makes him feel the evil of his conduct; and this discipline, being attended with suffering, is expressed by the term punishment.’

This is truly to give to the moral world, and its movements, the character of a monstrous farce, in which nothing is real, but the consciousness of pain, or pleasure. An impression of this kind is inevitable in contemplating the condition and destinies of mankind, if Good and Evil are believed to proceed from the same source.

‘Were there no evil in the world,’ remarks our Author, ‘there could be no possible objection to the view of the subject he has taken. Were every one virtuous and happy, every heart would rejoice to trace to the Deity its excellences and its pleasures. But how can He who is perfect in benignity, be the Author of Evil! The Deity must have some wise and benevolent object to accomplish, as the result of His administration, and that object can be nothing but the final and perfect happiness of His intelligent creatures. . . . When He placed man in such circumstances as He foresaw would be attended with the production and indulgence of evil passions, He must at the same time have foreseen, that, under His directions, these passions would produce, upon the whole, a greater sum of happiness than could have existed without them. The misery produced by sin is designed to answer the same benevolent purpose in the moral world, which the pain occasioned by hunger accomplishes in the animal.’

The reader will remark the evasion of the subject in this last sentence. Let it be granted, that the misery consequent upon

sin, is a purely beneficent infliction upon the subject of it,—the question is not what good the *misery* does him, but what good the *sin* does him. He is made miserable, it seems, that he may become good: but is he made wicked, that he may be made miserable, that he may become good?

Dr. Smith finds it of course, essential to his argument, to obscure from the view of his readers the immeasurable disparity which actually exists among men in the most important of all respects.

‘ If every principle of the human understanding, revolts at the conclusion that the Deity is partial and capricious in His kindness, and has designed to make some individuals happy and others miserable, it is equally opposed by all the appearances of nature.— No where in nature are there traces of a partial God. Every appearance of partiality vanishes from all His great and fundamental gifts. It is only in what is justly termed the adventitious circumstances which attend His bounties, that the least indication of it can be supposed to exist; yet narrow and contracted minds confine their attention to these adventitious circumstances alone, and hence conclude that He is partial in the distribution of His goodness; while all His great and fundamental blessings are so universally and equally diffused, that they demonstrate Him to be a Being of perfect benevolence. Now we ought to reason from the great to the little, not from the little to the great; we ought to say, because in every thing of *primary importance* there is no appearance of partiality, therefore there can be really none, although in lesser things there is some inequality in the distribution of the absolute sum of enjoyment: not because there is some inequality in lesser things, therefore there must be partiality, although there is no indication of it in *any thing of real moment*. But while the universality of the Divine benevolence will be readily admitted, with respect to the blessings which have been mentioned, many persons believe that the Deity acts upon a totally different principle with regard to the distribution of moral and spiritual favour, and that He invariably confines the bestowment of this description of good to a few chosen individuals. The most popular systems of religion which prevail in the present age, are founded upon this opinion. But if it be a fact that there is no partiality in the primary and essential gift of existence, in life considered as a whole, in the minor properties and felicities of our nature, in our senses, in our intellectual and moral faculties, and in the gratification of which they are respectively the source; if all these great blessings agree in this important circumstance, that they are instruments of enjoyment to all, and that the happiness they actually do impart is universal, it must follow that there is no partiality in the distribution of moral and spiritual good. For why is this spiritual good imparted to any? Why is it superadded to the merely animal and intellectual nature of a single individual? It must be to perfect its possessor, and to make him susceptible of a greater sum of enjoyment.’

The word partiality, surely, does not express the men

making a difference in the distribution of favours, but implies rather that unreasonable or unjust preference which, in bestowing a favour upon one object, withholds *that which is due*, from another. Conduct of this description, we presume, no one attributes to the Divine Being. But because God is not *partial*, does He therefore make *no differences* in the bestowment of the highest and ultimate good? We are unaffectedly at a loss to imagine the meaning of the passages we have just quoted. The purport of Dr. Smith's reasoning *appears* to be this, (and indeed his argument requires that it should be understood as importing,) that we may certainly infer the intention of the great Parent to bring each individual of His family to virtue and happiness, because we see no instances of His making a difference among His creatures in any respect of *primary importance*, or of *real moment*. Now we simply ask, Whence is Virtue? And is it a matter of primary importance, and of real moment? or is it to be classed among those 'adventitious circumstances,' to which 'narrow and contracted minds' are too apt to 'confine their attention'? Dr. Smith himself acknowledges, that 'were every one virtuous and happy, every heart would rejoice to trace to the Deity its excellences and its pleasures.' This is very good. But some (alas! how few!) are virtuous; and these, when they have passed here a few days of sorrow, shall be placed in a state of unchangeable happiness. Others, however,—yes, the *many*, are *not virtuous*; and they must yet be miserable, in a degree, and for a period, which no one ventures to limit: or, to express the subject in the concise language of our Lord, "The wicked shall go away into *æonian* punishment; but the righteous, into *æonian* life." Here then, whatever terms we may choose to apply to the Divine conduct, is a difference among men, if not infinitely, at least inconceivably great and momentous. Virtue, with its attendant felicity, is granted to be the gift of God; and this gift is possessed by some; it is *not* possessed by others. Some, having been formed to virtue by Him to whom we must trace every excellence, are "not appointed unto wrath, but to obtain Salvation, by our Lord Jesus Christ." To others, there remains "a fearful looking for of wrath, and fiery indignation, which shall devour the adversary;" they, if we are to believe Dr. Smith, having, 'by the train of circumstances in which they have been placed, acquired dispositions' which render them, in the language of the Scriptures, "vessels of wrath fitted for destruction."* There is but one supposition

* Dr. Smith's system, it is apparent, fixes the most obnoxious interpretation upon the phrase which St. Paul employs, Rom. ix. 22. KATHPTIEMENA ως αὐτοὶ αὐτῶν.

which can afford support to the position Dr. Smith labours so much to maintain : monstrous and unscriptural as is the idea, he must suppose, that the sin and the punishment of the wicked, shall work for them such an *overplus* of enjoyment, as shall not only compensate to themselves for the *torment* Hell they shall have suffered, but give them some ultimate advantage over the righteous ; otherwise, there will be still room to say, in conformity to certain ‘ popular systems of Religion,’ that ‘ the Deity confines the bestowment of moral and spiritual favour to *a few chosen individuals.*’

‘ Man is the creature of circumstance. He is made what he is, *entirely* by the train of events which have befallen him. The powers with which he is endowed, have been called into action by surrounding objects, and *the nature of that action* has been determined, by that of the objects which have induced it. Had the situation of any human being varied in the least, there must have been a proportionable difference in his character. This is so true, that any being who had, entirely in his own hands the direction of the events of the world, and who possessed a perfect knowledge of the nature of man, might make his character whatever he pleased. There is no affection, however fixed which he might not change ; no habit, however inveterate, which he might not eradicate. And this he might effect, as we have already shewn, without putting the least constraint upon the will, or making the slightest infringement on the liberty of the moral agent ; for by changing his circumstances, he might alter his volition, and thus excite in him the desire to do or to be, whatever he might wish him to accomplish or to become.’

The above quotation we bring forward, chiefly as it affords, indirectly, a most striking exemplification of the confusion—the absolute obstruction to thought, which is introduced into the mind along with an inadequate or mistaken hypothesis. A man is a thorough necessarian ; he explicitly attributes virtue to God ; he acknowledges the eternity and the infallibility of the Divine purposes, and then, he speaks in terms of indignant contempt of the doctrine of Election !! While he pities the gloomy Calvinist, Dr. Smith himself endeavours to establish a Reprobation which the well-informed Calvinist would abhor.

Dr. Smith thus defines Punishment :

‘ Punishment is the infliction of pain, in consequence of the neglect or violation of duty, with a view to correct the Evil.

Such a definition can do no more than to vary the terms of the question in debate. It can in no way serve the argument, but as it is a *petitio principii*. It must then be asked, Is the future condition of the wicked simply *punitice* ?

But granting both the justness and the appositeness of this definition, the hypothesis proposed to us, as alone worthy of a reasonable credence, is this, (as we have before expressed it,)

Men are made wicked, that they may be punished, that they may become good. Now, let the reader observe, that that Evil which terminates in its own ultimate correction, or destruction, adds nothing to the well-being of the universe, but, to the whole extent of it, is SIMPLE EVIL. Nor does it make any difference if we choose to call the former portion of this Evil, cause, and the latter, consequence ;—the former, sin, and the latter, punishment. Dr. Smith asserts, that he who chooses simple Evil for its own sake, and rests in it as an end, is a malevolent being. But Evil that only cures itself, is simple Evil. Here then, again, we perceive, that to support the doctrine of a *benevolent causation of evil*, it must be believed, that sin will produce, to the subject of it, a positive additional advantage beyond what could result from an uninterrupted course of virtue. A little reflection will convince any one, that if Evil does not produce a *higher good*, it is *pure Evil* ; and to choose pure Evil, we are told, is the property of a malevolent being. But if it be said that Evil produces a higher good, it must do so, either to the subject of it, (that is, the sinner will be the better for his sin,) or it ~~must procure~~ this higher good to other creatures : but this is a supposition which, we imagine, the favourers of Final Restitution could by no means allow, for there would then inevitably follow the ideas of partiality,—of the subordination of individual interests, and of the Divine Sovereignty. Indeed it would be impossible, after such an admission, to resist even Calvinism itself.

‘ That all the punishment inflicted upon offenders in the present state is corrective, is universally acknowledged.’

Upon this assertion we remark in the first place, that it does not comprehend the subject. A large proportion of the suffering which we see in the world, is not corrective in its actual influence, nor even in its tendency ; nor is it consequent upon the personal violation of duty. Of this sort are the sufferings of animals, and of infants. Though it were true, therefore, that the punishment inflicted upon offenders in the present state, is always corrective, the class of facts to which we refer would unequivocally indicate, that Evil is far more deeply related to the system of things, than is supposed in the shallow theory under discussion. But, in the second place, Dr. Smith’s argument is here analogical. Let him, then, adhere strictly to the limits of the analogy he adduces. Suppose it granted, that *all* the punishment inflicted upon offenders in the present state, is corrective in its *tendency* ; or, to state the matter with more precision, and on the ground of the definition of punishment above quoted, let it be said, that all the *suffering* of offenders in the present state, is *punitive* in its nature. The utmost

extent of the analogical inference would be this, that the suffering of offenders in the future state, will also *probably* be corrective in its tendency. But we see every day, that even in those cases where suffering is the most unequivocally consequent upon offence, and therefore, the most apparently corrective in its design, not the smallest progress is made towards actual amendment. So much is this the case, that the broad and prominent character of the present state, viewed as a school of virtue, is *incorrigibleness*. Beside the unquestionable evidence of surrounding facts, proving the insufficiency of correction, it is a truth explicitly established by the inspired threatening, "He that being *often reprov'd hardeneth his neck*, shall suddenly "be destroyed, and that *without remedy*." Following, therefore, the analogy, we may say, It appears that such is the *independent* nature of moral evil, such the limits of that influence to which it is subjected in the Divine administration, and such the defectiveness of the proof from which it might be concluded, that *suffering* and *virtue* are connected by a natural and infallible consequence, that we may well apprehend, even although future suffering should be corrective in its *tendency*, it may *then*, as it does *now*, wholly fail of its result. An analogical argument is, of course, not *a priori*, but *a posteriori*. On the present occasion, we are not reasoning down to the fact, from what we suppose ourselves to know of the Divine character, but from the fact, as it lies before us, we attempt to infer the rule of the Divine Government, and thence derive an expectation of the future. Now an easy supposition will enable us to ascertain the real value of the analogy so much insisted upon. Let it then, for a moment, be imagined, that the present race of men, precisely such as they are, were rendered immortal; every circumstance of human life, so far as the supposition admits, continuing the same; at least, that the inducements to virtue, and the temptations to crime, should be balanced, so as to have exactly the same relative influence, that they are found in fact to possess. Now, let the reader ask himself whether, knowing what he does know of human nature, and of the ordinary operation of external causes upon it, he can feel an expectation, that the lapse of one, of two, or of ten thousand years, would find the larger proportion of these same individuals virtuous; or, that the order of events such as they are, would, of themselves, lessen the power of habit, and strengthen the power of reason; that the indurated conscience would gradually recover its moral sense; that the love of pleasure, under the continued powers of enjoyment, and means of gratification, would expire; that malignancy, ferocity, and the lust of power, instead of becoming more deepened, more dominant, and more inveterate, would yield to that evidence of experience, which proves them to be

inconsistent with true happiness. For ourselves, we cannot for a moment entertain the expectation: no one, we imagine, will sustain the ridicule of so romantic a chimera. The mind can hardly dwell upon an idea more terrific than that of the immortality of men, just as they are, in the world just as it is; nor is the image of such a Hell the less frightful, although the moral misery be supposed still decked out in the beauties of the visible creation.

If, then, we cannot soberly imagine, that an indefinite continuance under the *corrective influences* of the present state, would necessitate a change from vice to virtue, the boasted analogy is exhausted; it cannot prove more than it contains. From what we *see* we cannot be justified in concluding, either, that God will institute a process of infallible correction, or even that there is any other than a connexion of *occasional causation* between suffering and amendment.

We pass over, for the present, that portion of the volume, in which the Author attempts to ascertain the meaning and value of the terms applied to the subject of Future Punishment in the Scriptures, and follow Dr. Smith again in his general reasonings.

‘It is when we consider the minute shades by which different sins and even different characters are discriminated, that we perceive in the most forcible manner the impossibility both of the doctrine of endless misery, and of limited punishment terminated by destruction. How slight is the difference between the worst good man and the best wicked man! How impossible is it for the utmost exertion of human sagacity to distinguish between them, yet for this imperceptible difference in character there is according to these doctrines, an infinite difference in destiny! He who is lowest in the scale of goodness, and who differs from the best wicked man only by the slightest shade, is admitted to infinite happiness: he in whom wickedness preponderates upon the whole, but in so small a measure that no human penetration can discern it, is shut out from the enjoyment of heaven; doomed by one doctrine to inconceivable torments through endless ages, and by the other to dreadful suffering for a very protracted period, and then to endless extinction of being. According to one opinion the positive torment, according to the other the positive loss, is infinite, yet the difference in desert is indistinguishable. This is a disproportion to which there is no parallel in any of the works of the Deity, and which cannot exist, it is reasonable to believe, in any of his dispensations.’

If the Author would allow himself to follow out the principles implied in the above passage, through their inevitable consequences, he could hardly fail, we think, to perceive that, as we have already hinted, his views of the condition of the human system, and of the redemption proclaimed in the Gospel, are obscured by some capital mistake. The very point of the objection upon which he insists, falls without remedy upon Christianity itself.

Let us then attend strictly to the doctrines expressed or implied in the quotation. It is supposed, that the Good are in part bad, and the Bad, in part good; that between the best and the worst of mankind, there intervenes an absolutely indefinite moral *penumbra*—a perfectly *insensible gradation of desert*; and that the worst good man, and the best wicked man, are separated by a difference so small, that although it may be *real* in the eye of Omniscience, it is too minute ever to be made conspicuous to created intelligences, as affording the ground of a widely different adjudication. Now it is very plain, that the strictness of a *simply retributive* system, especially if it is to approve itself to the conscience of every one concerned, demands that the *gradations of reward and punishment*, should, at no point, be more *abrupt* than are the gradations of *desert*. If, in the future world, there be any where discoverable a perceptible line of separation between the righteous and the wicked,—if there be room for the one to say to the other: “Between us and “you there is a great gulf fixed,” upon that line, Equity will be outraged,—in that gulf, Justice will be merged. In place therefore of the vulgar notion of Heaven and Hell, and of the final and perfect division of mankind into two classes—the unequivocal separation of the *sheep* from the *goats*,—instead, we say, of the precise ideas of salvation and eternal life, on the one hand, and of condemnation and everlasting destruction on the other, it will, on these principles, be impossible to resist the belief in the future arrangement of men upon an indefinite scale, whose top, indeed, may reach the heavens, while its foundations rest among the fires of intolerable torment, but which shall suspend the great mass of the human system in a middle region, neither exempt from the terrors of the gulf below, nor advanced to the felicities of the glittering vault above. Such a representation follows, without the possibility of evasion, from the indefinite gradation of desert, in connexion with the doctrine of a pure system of retribution; let it, however, rest on what ground it may, it is altogether incompatible with the whole tenour, and with the most express declarations of revealed religion: if such be in fact the case, it must be acknowledged, that in their obvious meaning, the reiterated and varied representations of the Bible on the subject of Heaven and Hell, are utterly deceptive.

It seems, however, that there is an expedient by means of which the glaring incongruity of the theory proposed to us, may be somewhat obscured. In order to give it at least a semblance of conformity to the very plain averments of the inspired writers, relative to the final distribution of men into two classes, the happy, and the miserable, the saved and the lost, recourse is had to a sort of mathematical process for determining the precise

quantum of desert, as a rule of adjudication to heaven or to hell, in those border or approximating instances, if we may so speak, where the right and the strict reason of the case, quite fail in affording any ground for a widely differing destiny. We are told of 'virtue *preponderating upon the whole*' in a character, or the reverse, by which exact preponderance the individual is entitled to be classed with the righteous, or with the wicked. We may waive remark upon the palpable grossness of the idea, that goodness and guilt are things susceptible of admeasurement, like *bales* of merchandize; as well as the ignorance of the true nature of virtue and vice, implied in the supposition, that *character* is determinable by the *number* of good or of bad actions, or, that the *motives*, in which are truly contained the goodness or the badness of those actions, may be so counterpoised, as to make their relative value *resolvable* by calculation. We pass by all this; it is sufficient to remark, that the theory of an exact preponderance of virtue or of vice, as furnishing the pretence upon which men are to be divided into *two* classes, is chargeable, on the face of it, with this most egregious absurdity that it fixes a value *indefinitely great*, upon a quantum of virtue, which the very terms of the proposition suppose to be, in fact, *indefinitely small*. That *indiscernible* excess or defect of virtue, which determines this supposed preponderance, can afford a *reason* only for a proportionable difference of retribution; and if it be made to serve as the rule of a wider disparity, it can only be viewed, on the ground of this clumsy hypothesis, as a courtly fiction, framed to cloak the perversion of *Justice*.

Compared with views so incongruous, so grovelling, how beautiful, how reasonable is the *Gospel of Jesus Christ*! He who came to seek and to save that which was *lost*, offers to men a perfected redemption, a gratuitous *rescue* from the consequences of *mere retribution*. Instead of meting out his heaven against the needful tale of good deeds, from which the counterpoise of sins has been duly subtracted, he promises freely to *bestow*, not only eternal life, but that intrinsic fitness for it, the possession, or the want of which, furnishes at once a true, an unambiguous, and a perfect rule for the final division of mankind. Of this fitness, the first and prominent article is the conviction of individual obnoxiousness to a retribution which would entail immortal ruin, and a simple, thankful acceptance of unbought deliverance. The man, therefore, who despises this offer, is inevitably abandoned to take his portion in the world where every one shall receive *that which is his due*.

On the subject of Justice, as a Divine attribute, Dr. Smith well remarks, that

'There is no attribute concerning which such vague and mistaken notions are entertained, and as these opinions necessarily affect the

view which is taken of the most interesting doctrines, it is of great importance to establish precise and just conceptions respecting it.'

It seems to us that the way to 'establish precise and just 'conceptions respecting' any subject, is not to confound things that differ, but to keep them distinct. Now, if we are to believe that those attributes which are, as Dr. Smith expresses it, 'not 'opposite and opposing,' are therefore not truly distinguishable,—as, for instance, that goodness and justice are in reality the same thing,—we imagine ourselves to have much less *precise* conceptions upon the subject, than we had before. Is there no ~~other~~ way, we may ask, of exhibiting the manner in which his several attributes harmonize in the conduct of God, than that of confounding our conceptions, by taking away all distinctions from among ideas that are distinctly intelligible? But let us hear the definition which the Author proposes, with a view to give his readers 'precise conceptions on the subject.'

'Justice in God,' he asserts, 'is the treatment of every person in the manner which is best suited to his moral state.'

Surely this is childish. Such a definition would apply with nearly equal *precision* to any other of the moral attributes of Deity; and after all, it either assumes every thing, or it means nothing in the argument. What are we to understand by the phrase 'best suited'? If it means best suited to the end of making the individual ultimately virtuous, then it assumes the very point in dispute; and it moreover declares, that the creature may claim virtue on the ground of justice: to petition for it, therefore, as grace, would be hypocritical. But if it means 'best 'suited' to the ultimate object of the Divine government, then it passes quite wide of the argument: it may be granted, although it be true, that the wicked will be left to their abused liberty.

We are accustomed to think of Justice, simply, as *the rendering to every one of his due*; of Goodness, as the bestowment of that which cannot be claimed or demanded; of Mercy, as the remission of punishment, due to sin; and of the harmony of these attributes in the Divine conduct towards *sinners*, as consisting in the provision made by Sovereign Goodness, for the honour of Justice, in the exercise of Mercy. We hear much from certain quarters, of what God *owes* to His creatures, but nothing of what He *owes* to *Himself*. In truth, the Rational Theology, as it is termed, amounts, both in feeling and in fact, to the impious supposition, that the Supreme Being is the Trustee of the Universe, responsible to His creatures for the faithful discharge of His *office*, and the eventual good conduct of their concerns.

The following passage contains too gross a misuse of unquestioned fact, to be passed over unnoticed. Addressing himself to the supposed opponent of his views, Dr. Smith says,

‘How can you be happy? How can you be happy even for yourself? How great are the chances that you are not in the number of the elect! How many thousands are passed by! How few are chosen! How much more probable is it that you are among the thousands than among the few! Why do you believe that you are the favourite of Heaven? What mark is engraven on your forehead; what sensations are peculiar to your heart; what is there in your dispositions or your conduct by which you have ascertained the important fact? You think you are one of the elect. It may be so, But it may not be so. When the chances are so much against you, you cannot be certain of any thing. It is then uncertain whether you are destined to the enjoyment of unutterable and everlasting pleasure, or to the endurance of endless and inconceivable torments. You flatter yourself that the happy portion will be yours. But men easily flatter themselves. What if you should be buoying yourself up with a delusive expectation! When such happiness is at stake, when such misery impends, and when both are shrouded in such awful uncertainty, how can you enjoy a moment’s peace?’

We beg to introduce here a short extract from a work to which Dr. Smith refers in terms of the highest encomium. ‘The wicked, without doubt,’ remarks Dr. John Prior Estlin, ‘constitute *by far the greater part* of the human race. This truth, which although it is reconcileable to *infinite* benevolence, yet to a heart which is susceptible of the finest *human* affections, is, after all, a most painful consideration, *cannot* be evaded. ‘The voice of infallibility hath spoken it; the elevated standard of Christian morality, compared with the general moral state of mankind, confirms it; every analogy of nature points out to it: “Enter ye in at the *strait* gate, for *wide* is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat, because *strait* is the gate, and narrow is the way that leadeth unto life, and *few* there be that find it.”’ Does Dr. Smith assent to this statement, or is he a Christian only while he can stand in the *sun-shine* of revelation, and a Deist, when clouds and darkness are round about it: We will presume that he *does* believe that the many are lost, that the few are saved; that many are called, but few chosen. Now then, we will suppose some one, triumphing in the unclouded brightness of Deism, who should upbraid the Author of these Illustrations, with his gloomy and horrible persuasion. ‘How,’ may such a one say, ‘can you be happy? How can you be happy even for yourself? How great are the chances that you are not in the number of the saved! How many thousands are passed by! How few are chosen! How much more probable is it that you are among the thousands, than among the few! Why do you believe that you are the favourite of heaven? What mark is engraven on your forehead; what sensations are peculiar to your heart; what is there in your

'dispositions or your conduct by which you have ascertained the
 'important fact? You think you are one of the saved. It
 'may be so. But it may *not* be so. When the chances are so
 'much against you, you cannot be certain of any thing. It is
 'then uncertain whether you are destined to the enjoyment of
 'unutterable and everlasting pleasure, or to the endurance of
 'very protracted and intolerable torments. You flatter
 'yourself that the happy portion will be yours. But men easily
 'flatter themselves. What if you should be buoying yourself
 'up with a delusive expectation. When such happiness is at
 'stake, when such misery impends, and when both are shrouded
 'in such awful uncertainty, how can you enjoy a moment's
 'peace?' To so pointed a remonstrance, what would Dr. Smith
 reply? We may suppose him to speak thus, and we think the
 caviller would be well answered. 'Firmly persuaded as I am
 'of the truth of Christianity, however painful may be the thought,
 'and to whatever odium or ridicule the confession may expose
 'me, I do confess to believe that a future state *will* increase
 'the misery of by far the greater part of the human race,
 'for a very protracted period. I acknowledge too, that this
 'conviction is incompatible with the thoughtless and brutish
 'mirth of the Epicurean; and with the peace, or rather the in-
 'sensibility, which results from a stupid and wilful scepticism.
 'So far, therefore, you have an apparent advantage over me,
 'and so far I must consent to lie under your pity, and to endure the
 'obnoxiousness of my belief. But, if the *fact be so*, it would
 'not be remedied—it would be aggravated—by my incredulity.
 'With respect, therefore, to my fellow-men, I seek to derive my
 'peace of mind, not in blinding myself to their sad condition,
 'but in the benevolent attempt, so far as I have opportunity, to
 'induce a happy change in that condition. As to myself, I
 'perceive that the volume which constrains me to hold the
 'opinion you upbraid me with, commands the righteous to
 'rejoice—to rejoice *always*, in the recollection and expecta-
 'tion of their *personal* felicity. From which I infer that
 'there must be something intrinsic and satisfactory, whereon
 'this special and personal confidence may be *reasonably*
 'founded. And therefore, although, if I am virtuous, that
 'virtue is so the gift of Him from whom all good things de-
 'scend, that I may said to be '*chosen*' to, as well as fitted for sal-
 'vation—I say although this is the case, you are guilty of a gross
 'misrepresentation, in stating it as if the hope of personal sal-
 'vation could rise no higher than may be justified by a mathe-
 'matical calculation of the chances against my being in the
 'number of the happy few. If I *am* of this number, I may
 'boldly say, there *are* sensations *peculiar* to my heart: for
 'instance; I love the Creator more than the creature; and I

‘ would unhesitatingly choose rather to suffer affliction in the paths of obedience, than accept the pleasures of sin for a season. There is too, in my disposition and in my conduct, that by which I may *ascertain* the important fact. Especially I am disposed thankfully and humbly to accept the terms of that mercy which, *as an offender, I need*; and in some measure, I evince the sincerity of this disposition in my outward conduct. So far, therefore, as this is the case, it is not true, as you affirm, that the hope of future happiness is shrouded in an awful uncertainty.’

We are aware, that to some of our readers, assumptions and pretended reasonings such as the above, may seem barely entitled to serious remark. But they must remember, that assumptions not at all better founded, and reasonings not at all more profound, avail with a large class of well educated, half-thinking persons, to tranquillize their minds under an habitual and systematic contempt of scriptural evidence, in instances where language has done all that *language* can do, to convey the intention of him who employs it. If nothing more be done, it is a great point gained, to intimidate the *nonchalance* of demonstration. This is especially the case, when the attributes and the conduct of the Supreme Being—what He *must* do, and what He *will* do—are brought in question. We are in the road towards Truth, the moment we enter upon the overwhelming apprehension of our yet undetermined relation to the *Infinite*. The glimpse of a moment—a confused suspicion which the mind is unable either to retain or to recal, may work for us the first movements of an auspicious modesty. So happy a scepticism may value as much to us in its moral influence, as the cloudless comprehension of the first created mind. Under its guidance, we thankfully set ourselves to gather up from what He has Himself revealed of His character, so much knowledge of the One, the Infinite, the Perfect Being, as is compatible with the present infancy of our understandings. Subsequent reasonings and demonstrations, if scrutinized, will prove to be nothing more than the attempt, by the aid of arbitrary signs, to subject the precious indestructible fragments we have collected, to some artificial arrangement.

It is true, there may be views of the nature of Evil, and of its relation to the Divine agency, which we might avow to be satisfactory to ourselves as individuals; but we would introduce no principles which, whether justly or not, might be called *hypothetical*. A just apprehension of this subject *needs* not include a single abstruse or doubtful discussion. Were we called to give advice to one whose fond confidence in this doctrine of Universal Restoration, appeared to be shaken, we should suggest an inquiry of the following kind: What is the fundamental

truth supposed or implied in the very rudiments of our moral constitution, in the involuntary dictates of conscience, in the aspect and general purport of revealed religion? Is it not this, that the Governor of the world, and the Judge of men, is *not* implicated in evil, nor on any ground *obliged* to effect its extermination? It has been argued,* that Man is treated *as though* he were free, and *therefore*, he is free. May we not in like manner say, God treats and deals with offenders, *as though* He were strictly unimplicated in the offence, and *as though* He were absolutely free from *obligation* to remove it, and *therefore*, such is in truth the case. And thus, while the first principles of the moral system, the voice of unsophisticated conscience, and the language of revelation, all appear to *imply* that Evil is essentially Evil,—that it is strictly independent of the Divine causation, and is related to the agency of the Supreme Being, solely in the way of beneficent and limited counteraction, and that this limited counteraction is perfectly free,—and while on the ground of the Divine *veracity*, we are justified in inferring the truth of these principles, from their implication in the moral system; we may affirm it to be a groundless assumption, on which rests this specious demonstration, that the power, the wisdom, and the goodness of God, ensure the issue of Evil, in the highest well-being of its subject.

It may be asked whether God, the Judge and the Saviour of men, presents himself to his creatures, as the subjects of sin and misery, under an aspect *essentially different* from that in which a good man, a benefactor appears, when he enters an hospital, or a prison? It seems, indeed, indispensable to the existence of those mutual sentiments which are supposed to connect the wretched and the guilty with their benefactor, that there should be no room for the suspicion of the latter being in the remotest way so implicated in the calamity of the former, as that they may imagine him to be *bound*, to the utmost extent of his power, to repair the injury they have sustained.

If such a conviction of *ill-deserving*, as can be in no danger of approximating to the mere consciousness of *misfortune*, be indispensable to a right temper of mind, then is it necessary that we believe in the essential difference between good and evil, and the independent origination of the latter. If an unmixed and an unfeigned *gratitude* be requisite to our religious well-being, then must we acknowledge a wholly gratuitous interposition, as the source of personal salvation. And if these sentiments be essential ingredients in the virtue of *offending* creatures, then we have a solid ground, far more satisfactory than could be afforded by any pretended demonstration *à priori*,

* See Butler's *Analogy*.

on which to found the persuasion that the Supreme Being is no more implicated in the existence of Evil, nor in any way more *obliged* to effect its extermination, than is the human benefactor who visits an hospital or a prison. No hypothesis whatever is here assumed, relative to the origin of Evil: the argument is altogether *à posteriori*. It is necessary that we should feel as though the case were thus, and thus, and therefore, because God is true, it is thus, and thus. Now, the very terms of the proposition which asserts that Evil is not from God, and that the definite rescue from Evil is purely gratuitous, imply the fallacy of the position, assumed as the foundation of the argument for Universal Restoration, namely, that the entire extermination of Evil, is, *by some kind of necessity*, contained in the ultimate design of the universe.

Here then, we repeat, is that point of the question, on which it behoves the advocates of the doctrine in dispute, to spend their strength. Hitherto it seems not to have occupied their thoughts. They are, no doubt, at liberty to assume again what as yet they always have assumed; but in so doing, they will only establish the justness of the remark, that the party self-distinguished as the professors of 'Rational Christianity,' is characterized, with a singular uniformity, by shallowness of thinking on questions of abstruse Theology.

We must briefly remark upon that part of Dr. Smith's volume, in which he adduces and discusses the evidence of Scripture upon the subject in hand. He employs many pages to very little purpose, as we think, in a critical examination of the terms *Αἰών*, *Αἰώνιος*, *Ἀπολλύμι*, *ολέθρος*, *θανάτος*, and *κολάσις*. No peculiar obscurity appears to attach to any one of these words. We imagine that a person only moderately familiar with the Greek Scriptures, cannot fail to know all that is important to be known, for the present controversy, of the use and extent of these terms. The power of language is by no means solely or chiefly derived from the individual signification of words. The intention of a writer or speaker is primarily ascertained on the ground of the conventional sense of words taken in combination. The conventional sense of certain phrases and modes of expression, is, of course, more determinate than that of individual words; if it were not so, as all words have more or less extent of meaning, thought could never be communicated. If we must ever be retrograding from the obvious conventional intention of a sentence, to the power of the words of which it consists, language will be deprived of its faculty to convey any determinate proposition; it is resolved into an enigmatical mass, in which all meanings may float, indifferently and at large. Now, this is the very treatment to which the language of the Bible is every day subjected by theorists. Because the averments of the inspired

writers are held to have a claim upon belief, and to be decisive of controversy, therefore they must be deprived of the dangerous privilege of using words as other men use them. They are, in fact, considered as lying under a sort of grammatical outlawry, and are denied the benefit of the common rules of social intercourse. When they would speak as honest men, they are supposed still to be cloaking some mental reservation; their obvious intention is rejected, as having no claim to attention, and every one thinks himself at liberty to resolve each sentence into its elements, and to recombine those elements at his discretion. God, in speaking to men, by man as his instrument, must unquestionably be understood as submitting his message to the established usages of human communication. On this principle it is affirmed, that the Divine veracity and our correlative responsibility, are involved in the rule, that the opinion or intention which we should not fail to attribute to a profane writer, using such or such expressions, are, without reference to the nature of the doctrine therein implied, to be received as the opinion or intention of the inspired writer who does employ them. In proportion to the infinite moment of Revealed Truth, is the importance of adhering to the principle, that inspired persons spoke and wrote under the presumption that they should be heard and read as other men are heard and read; so that, when they employ those uncompounded forms of speech, which are ordinarily understood to convey an absolute sense, they also shall be allowed to intend an absolute sense. He who informs us of an intelligible fact, in customary terms, has a right, on the strength of his credibility, to be exempt from an etymological scrutiny of the words he employs. A person of grave character assures us, that he has witnessed a shipwreck, and he laments to add, that '*the people on board were lost.*' But the word *lost*, it may be argued, primarily signifies *not found*; and therefore the statement may only mean that the crew were cast upon the shore of some distant country, from whence it is not probable they will find the opportunity of returning to their homes: they are thus *relatively lost*, that is, lost to their country and their friends. Or *lost* may mean *distressed*, *undone*, ruined in their affairs; and so nothing more after all may be affirmed concerning them, than that they escaped from the sea with their bare lives. At any rate, where there is this acknowledged ambiguity in the sense of the term, where it *may* bear a more favourable construction, is it not the symptom of a malignant complacency in misfortune, needlessly to affix to it so *harsh* an import, as to conclude that these unhappy persons were literally and irrecoverably drowned?—If the common place criticism on the Greek words above mentioned, amounts to any thing better than such miserable trifling, in truth it escapes our apprehension.

The mind that has not sacrificed all its ingenuousness to the perverseness of theological controversy, will meet with no serious difficulty in the application of the rule upon which we insist. It may be thus exemplified: Socrates is represented by his disciple, as holding the opinion, that those who, from the flagitious nature of their crimes, appear to be *incurably vicious*, (ἀναισθητός ἐκείν,) shall be cast by Just Fate, (ποσσηκίσα μοίρα,) or equitable retribution, (ἡς τὸν τάρταρον,) into Tartarus, (ὅθεν οὐποτέ ἐκβαίνουσιν.) out of which they never come. In reading this passage with the feeling of entire indifference as to the opinion either of Socrates or of Plato, our first impression is, that no idea was present in the mind of the one, or of the other, but that of incorrigible vice, and its permanent consequence. But suppose it was contended that the adjective, ἀναισθητός, *insanabilis*, *immedicabilis*, incurable, from which the adverb here used is formed, may be taken in a comparative sense, as implying only *hard to be cured*,—and again, that this οὐποτέ ἐκβαίνουσιν may well consist with the idea of a long or uncertain detention in the place of punishment; to such a criticism we should reply, that had there been in the mind of the writer a secret persuasion that the nature of things admits not the supposition either of incorrigible vice or of hopeless punishment, unless we suppose him influenced in his choice of words by the sinister design to frighten men with a doctrine he did not himself believe, another mode of expression and other terms would certainly have occurred to him. The import of the sentence does not depend upon the narrow meaning or the latitude of the words individually considered: according to the understood principles upon which ideas are communicated, this is the phraseology of one who would convey an absolute and unqualified idea. And were the opinion of Socrates or of Plato made the rule of our faith, we should hold ourselves obliged to believe that there ‘*are* incorrigible offenders, who shall be cast into Hell, out of which they never come.’ Now, let the quotation we have here introduced, be immediately compared with the promise uttered by our Lord, and reported by his disciple, John, (Rev. iii, 12.) “Him that overcometh will I make a pillar in the Temple of my God, and, ἐξ ου μὴ ἐλθῇ ἔτι, he shall go no more out.” The Christian scruples not to rest an infinite hope upon the apparent intention of such a phrase as this, nor does it lie within the power or the province of a minute criticism, to impair the stability of his expectation. If there be certainty in language, *this* is the language of one who, without a meaning in reserve, pledges his veracity upon the promise of permanent felicity. Let the reader turn to the several passages in the Gospels, which contain our Lord’s denunciation of future punishment; or we may adduce as a sufficient example, the words of

St. Paul : " Those," he declares, " who obey not the Gospel of " our Lord Jesus Christ, shall be punished with, *αλειθην αικηται*, " eternal destruction, from the presence of the Lord, and from " the glory of His power." We will imagine this sentence divested, for a moment, of its allowed Divine authority, and read simply as a quotation from Jerom, or Augustine. Will any one affirm, that he should hesitate, from such a passage, to attribute to the writer the opinion of a final condemnation? Or, we may ask, Is it some deficiency of explicitness, some symptom of hesitation or designed ambiguity, or is it any deviation from the ordinary forms of speech, when an absolute sense is intended to be conveyed, which suggests the necessity of *criticising* so simple a phraseology? If the advantage which mankind concede to all but those whose sincerity they have found reason to suspect, be granted to the inspired writers, it will seem hard to doubt of the idea which occupied their minds when speaking of the future condition of the wicked. But withhold this advantage, and we take from them the means or power of expressing any *absolute proposition* whatsoever. They are not, indeed, denied the use of *words*, but they are effectually denied the use of *speech* : its determinate faculty does not result from the fixed and unalienable efficiency of single words, (such an efficiency it is not in the nature of *words* to possess,) but from the common principles of our nature, as well as from the boundaries and necessities of the medium in which thought is conveyed. When the time shall arrive, that heresy is to expire, men will learn to read the Bible, (as it respects ascertaining the intention of the inspired writers,) simply as they peruse an epistle from a friend, or the daily records of passing events. We shall then cease to hear of ' allowable interpretations,' and ' possible senses,' and conjectural emendations, and all the other cant of crooked scepticism writhing beneath the heavy heel of Truth.

But the passages of the Gospels, whose apparent sense it is attempted to invalidate, should be perused under the supposition that our Lord, who is surely free from the imputation of a sinister design, uttered the threatnings recorded by the Evangelists, with the intention to suggest, or to favour the doctrine of Universal Restoration; at least, if that doctrine be true, it could never be his design to generate in the minds of his hearers an idea, not only absolutely false, but, as is pretended, highly injurious to the Divine character, and quite destructive of all the sanctions of morality. Nevertheless, standing, as he did, within prospect of the invisible worlds, Himself the Arbiter of human destinies, and proclaiming to the subjects of his own future sentence, that ultimate article of revelation which sums up its address to the passions of hope and fear, he thus predicts the forms of the Last Day: " Having gathered before the

“ throne of his glory all nations, and separated them one from another, as a shepherd divideth the *sheep* from the *goats*:—
 “ Then shall the KING say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then also, shall he say unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.
 “ And these shall go away into everlasting punishment, but the righteous into everlasting life.” Surely, this passage, in the nature of its imagery, in the uniformity of its wording and construction, in the naked, forensic explicitness of its style, has every thing that can be imagined of sedulous provision against the possibility of doubt, subterfuge, or evasion. The tenor of these remarkable verses, and the entire want, throughout, of any mitigating or ambiguous phrase, appear in the most forcible light, when viewed in contrast with the eminent *humanity* of our Lord’s personal character. It is not the heated and angry enthusiast—it is not even Peter, or James, or Paul, it is *Jesus* who speaks;—He, of whom it is recorded, that he ever ‘melted in compassion’ at the sight even of the lighter circumstances of human misery. It is Jesus who predicts the day when he shall drive impenitent men from his presence, with the language of execration.

If, with respect to the more direct affirmations of Scripture, it appears that our Lord expresses himself in the terms which would naturally present themselves to a man of frank character and upright intentions, who designed to inspire the apprehension of a hopeless condemnation, as the consequence of impenitence, the same thing may be affirmed in regard to the *indirect* branch of the evidence which bears upon the question. While, with the doctrine of Universal Restoration in our minds, passages of the first class necessitate the suspicion of some verbal chicanery, some fraudulent etymological subterfuge, those of the latter class, including the parables, images, and incidental allusions, which refer to the future condition of the wicked, must, on this supposition, without an exception that we remember, be charged with a remarkable *infelicity* of illustration and inappropriateness of style. It appears to us, that one at least of the following ideas, forms the basis of the thought in all these parables, images, and allusions, namely—*irremediable loss—hopeless, intrinsic worthlessness—or final abandonment on the part of the disposing Agent*. “What shall it profit a man, if he gain the whole world, and lose his soul?” “Except ye repent, ye shall all likewise perish.” “Fear Him who is able to destroy both soul and body in hell.” “He that believeth not the Son, shall not see life, but the wrath of God abideth on him.” Again: “The ax

"is laid to the root of the trees; therefore, every tree that bringeth not forth good fruit, is *hewn down* and *cast into the fire*." "He will gather his wheat into the garner, but He will burn up the *chaff*, with unquenchable fire." "The *tares* are the children of the wicked one: as, therefore, the tares are gathered and *burned in the fire*, so shall it be in the end of the world." "If a man abide not in me, he is cast forth as a branch, and is *withered*, and men gather them, and cast them into the fire, and *they are burned*." "They gathered the good into vessels, but *cast the bad away*." "Those mine enemies, bring them hither, and *slay* them before me." "He will miserably destroy (*κακῶς ἀπολεῖ*) those wicked men." "On whomsoever this stone shall fall, it shall *grind him to powder*." Nor, as we may remark in this place, must it be considered as an insignificant circumstance, that the specific pathologic symptom of *despair*, that ultimate condition of the mind which results from the dominance of an unmixed emotion, is the one uniformly attached by our Lord, in his brief descriptions of future wo: "There shall be weeping and gnashing of teeth." This phrase is not appropriate, if the thing it is intended to signify, be the pungent sorrow of hopeful correction; but it perfectly accords with the import of the above cited passages, if it be considered as designed to express the consciousness of having sustained an irremediable loss.

There is a branch of Scripture evidence, bearing upon the question in debate, to which we find not even an allusion, in the volume before us. It is, perhaps, the more deserving of attention, from the very circumstance of its having an indirect, although an inseparable connexion with the subject. Those of our readers whose thoughts have frequently rested upon the painful consideration of human perdition, will remember, we doubt not, to have had, at times, a train of ideas similar to the following, pass through their minds.

'Unhappy Man! he enters upon the unalienable gift of existence, as though he were the inheritor alone of a day, and of its trifles. He is born blind to his own incalculable destiny—blind to his relation to the Infinite Being. Almost all the circumstances of his condition, seem contrived to aggravate the incredible fatuity, which impels him to balance the transient good of animal life, against the interests of an endless duration. The ceaseless voice and solicitation of grovelling wishes—even the vulgar familiarity with existence, produced by the degrading conditions of the body, and the uniform repetition of minute events, all seem burdened with the same fatal advice: "Forget God—forget thyself." The thousand enticements of this painted scene, are leagued to ensure the oblivion of a futurity beyond the grave.'—The grave! This mound of earth, what is

' it but a grave? Yet he forgets, that the gay hillock on which he
 ' sports and dreams, is truly the tottering crust of a fathomless
 ' abyss. Nor have counteracting realities ever the force of
 ' these delusive impressions. That first of truths, which it
 ' makes the heaven or the hell of the intelligent universe
 ' around him *to know*, Man only *believes*, with a variable con-
 ' viction. Alas, the amazing anomaly! he does but *believe*
 ' that there is a God. Here then, surely, is the sole cause of
 ' his error, his crime, and his misery. May it not be imagined,
 ' that the moment of his awaking in the sensible presence of
 ' Almighty God,—the moment which brings home to his con-
 ' sciousness the *Great Truth*, will work the instantaneous, at
 ' least the incipient rectification of his abused affections? How-
 ' ever unworthily these affections may have wandered, will they
 ' not then, by an impulse involuntary and irresistible, revert
 ' towards the incomparable object of love? It may even be
 ' conceived, that he will offer himself the willing sacrifice to
 ' offended law. But if we may not go thus far, is it credible
 ' that rebellion will survive the full apprehension of unbounded
 ' power? Will there be sin when there is no more delusion?
 ' Will not the entire passiveness of submission, succeed the first
 ' glimpse of the appalling apparatus of punishment, or the first
 ' proof of its omnipotent efficiency?'

We need not determine abstractedly to how great a degree
 of attention such a view of the subject might have been entitled;
 it is enough that the principle on which it proceeds, receives a
 full reply in that branch of revealed truth, which we wish here
 to introduce.

It is, indeed, admitted, that the evidence here referred to,
 does not *immediately* relate to the future condition of the
 human system; but it is nevertheless directly conclusive against
 the whole of the argument in favour of Universal Restoration.
 That this is the case, we have the virtual acknowledgement of
 its advocates, inasmuch as they find it indispensable roundly to
 deny the facts which this evidence substantiates. We enter into
 no contest with Sadducean effrontery. It is the doctrine of the
 Bible, that there exists a permanent revolt among creatures
 who are subjected to no delusion; who lie beneath the imme-
 diate perception of the Divine Presence; who are fully com-
 petent, both by original knowledge and by experience, to es-
 timate the madness, and to predict the consequence, of their
 opposition to Omnipotence. God is love:—but He is hated by
 an unnumbered company of His creatures, who have seen Him as
 He is. God is perfectly beneficent:—but this beneficence con-
 sists with a defection, which, as it is palliated neither by ig-
 norance, nor by physical disadvantage, leaves no resource among
 the moral means of restoration. All that is revealed on this
 subject, tends to establish the opinion, (on other grounds pro-

bable,) that in the presence of God, moral being is necessarily final, and that, therefore, the apparent disadvantage to which Man is at present subjected, is truly the essential condition of a state, in which *change* shall be possible.

Hell, we are told, is a reformatory, dressed and furnished for the willing subjects of a painful cure; but Hell, the Bible assures us, is the appointed prison of beings, of whose unchanged malevolence and maleficence it records the proofs, from age to age. A little effort of the mind, perhaps, is needful to bring home to our thoughts the plain fact of the case. It is nothing but a feebleness of the understanding, which disposes us to think of an intelligible matter of history, as though it were a mere abstraction. If *Satan* be an abstraction, so is *Hannibal*. Will any one dare go through the proof in detail, and affirm that the existence and proper personality of the latter, is *better attested* than those of the former? "The Devil was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for *HE is a liar*, and the father of it." He is by eminence, "The Enemy;" and the designation he acquired in the first scene of human history, it is predicted he will sustain to the period of its consummation. He is "that old Serpent; the Devil;" The Deceiver, and Destroyer of men; "The Ruler of the darkness of the present age." He is the **ADVERSARY**, upon whose head the **DELIVERER** has already trodden, and whom the God of peace shall bruise shortly beneath the Christian's foot.

Were we then left to gather our opinion on the subject of Future Punishment, alone from the indirect intimations which abound in the inspired volume, and especially from the testimony it bears to the permanent character of the being into whose arms it is expressly declared impenitent men shall fall, we should be justified in rejecting the doctrine of Universal Restoration, as irreconcilable with these intimations. They would, indeed, afford ground for an apprehension, in the terror of which thought is lost, that the world in which we move, has passed within the precincts—within the empire of Infinite Evil; and this Evil, not a mere metaphysical liability, but Evil positive, and embodied in the person and purpose of an Enemy of unknown power, and unmixed malevolence. He who mocks, may mock—he who doubts, may doubt, till the day of proof: but the Christian will "pass the time of his sojourning here in *fear*;" apprized, as he is, that "his Adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour."

We cannot conclude, without suggesting the eminent propriety of observing the bounds of a Christian—we might add, of a philosophical modesty, upon this subject. It is the first

office of this modesty to remind us, that *Testimony is our inheritance*, while speculation is a profession of ever questionable title. His own intellectual and moral competency, is the object of a Christian's scepticism. The sceptic doubts of every thing, but his powers. The former lightly esteems *the uncertain*, but cleaves to the *certain*: the latter contemns *the certain*, and idolizes *the uncertain*; he sacrifices his comfort, his usefulness, perhaps his soul, to the impatient wilfulness of thought.

It is a further and not less important dictate of this modesty, addressed indeed to a different order of persons, that we suffer not the specious zeal of forward credence, to carry us beyond the limits of the inspired testimony. The threatenings of revealed religion, be it ever remembered, are the sanction of its promises: charged with this sanction, the promise becomes a message of "death unto death," to the disobedient. The Gospel offers to men a positive good. The mere *destitution* of the Gospel involves an irremediable *loss*; but the *rejection* of the Gospel, is a crime which entails the endless punishment of endless remorse. Thus, while the Preachers of Mercy are authorized to say, "Whosoever will, let him come, and take the waters of life freely," they are bound to affirm, and the affirmation is the highest work of charity, that the man who hears the invitation of the Gospel, and rejects it, either by a formal contempt, or by the base preference of present pleasures, passes from the season of his probation, beneath the infinite burden of hopeless immortality.

ART. V. *The Case of Eusebius of Cæsarea, Bishop, and Historian*, who is said by Mr. Nolan, to have mutilated Fifty Copies of the Scriptures sent to Constantine the Great; examined. By Thomas Falconer, A. M. Formerly Fellow of Corpus Christi College, Oxford. 8vo. pp. 15. Oxford University Press, 1818.

THE subject discussed in this well written tract, is the assertion of Mr. Nolan, the author of an elaborate work "On the integrity of the Greek Vulgate," who, in support of the hypothesis which he has attempted to establish, affirms, that Eusebius of Cæsarea erased certain passages from certain copies of the Gospels and Epistles, having availed himself of the opportunity which presented itself when he was commanded by Constantine the Great, to provide transcripts from the MSS. of the books of the New Testament preserved at Cæsarea, for the use of the new churches at Constantinople. This bold assertion Mr. Falconer examines with the most patient attention, and establishes, completely to our satisfaction, the inconclusive nature of the arguments by which its author endeavours to substantiate what is, in fact, a 'mere creation of fancy.'

An assertion of so sweeping a description, which attributes the alteration of the Scriptures, the erasure of parts of the sacred text from ancient codices, and the consequent corruption of the records of our faith, to an individual by name, as a specific charge, should be hazarded only on the strongest evidence. From inconsideration and ignorance in some cases, and from the heated temper of theological controvertists in others, general imputations of this kind of proceedings, have been not infrequently insinuated against different parties. The improbability, however, that such a course could be adopted without being detected and exposed, and the absence of the proofs requisite to support the assumed fact, have, in the estimation of all competent judges of such matters, obviated any supposed difficulties of this nature. Charges of this general description are indeed too vague and indefinite to be considered as of much consequence. But the case is very different when a particular accusation is fixed on an individual: such a case deserves our most serious attention, and only on evidence absolutely conclusive should we pronounce a verdict which is to consign the accused to the loss of reputation in a point, where above all others, one would wish to see the character of every Christian writer free from blame.

Mr. Nolan's charge against Eusebius is not founded on the testimony of facts adduced by any opponents of the Historian of Cæsarea, but is derived from the supposed evidence which, it is imagined, is to be found in a letter addressed by Constantine to Eusebius, which the latter has preserved in his life of that emperor, and particularly from the following passage of it.

“πρίν γὰρ κατεφάνη τὸ δηλῶσαι τῇ σῇ συνίσει, ὅπως αἱ ἐκείνης σχήματα ἐν διφθέραις ἰγκατασκήνοισι ἱκανάγνωστά τι, καὶ πρὸς τὸν χρόνον ἐμμετακίμεντα ὑπὸ τεχνιτῶν καλλιγράφων καὶ ἀκριβῶς τὸν τίχον ἀποστέλλειν γραφῆναι κελεύεται· τῶν θείων δηλαδὴ γραφῶν, ὧν μάλιστα τῶν τ’ ἐκκλησιαστικῆς χρῆσιν τῷ τῇ ἐκκλησίᾳ λόγῳ αὐτὰ ἀγκαίαν ἵναι γινώσκεις.”

Euseb. Vita Const. Lib. iv. c. 36. P. 646. ed. Reading.

“The authority with which Eusebius was vested,” says Mr. Nolan, “to prepare this edition, was conveyed in the following terms, nearly as the original can be literally expressed.”

“It seemeth good unto us to submit to your consideration, that you would order to be written on parchment prepared for the purpose by able scribes, and accurately skilled in their art, fifty codices, both legible and portable, so as to be useful; namely, of the sacred Scriptures, whereof chiefly you know the preparation and use to be necessary to the doctrine of the church.” p. 26. pp. 4, 5.

Such is Mr. Nolan's translation of the preceding passage, and from this passage, so translated, he draws the following conclusions.

“If we now compare the authority of

of Eusebius

which seems to have vested him with a discretionary power of selecting chiefly those sacred Scriptures, which he knew to be useful and necessary to the doctrine of the Church, with the sacred text, as it is marked in the corrected edition lately put forth by M. Griesbach, we shall perhaps discover how far it is probable he acted to the full extent of his powers, and removed those parts of Scripture from the circulated edition, which he judged to be neither conducive to use nor doctrine, and which are now marked as probable interpolations in the received text." p. 26. p. 8.

Were we to assume the accuracy of Mr. Nolan's translation of the letter to Eusebius, we should even then dispute the validity of his conclusions. But the correctness of his rendering is more than doubtful. Mr. Falconer properly inquires, whether there is any Greek term in the letter, which denotes an edition; any thing which denotes the conveyance of the Imperial authority, or even the intimation of the Imperial pleasure, to do any thing more than to get fifty well-written copies of the Scriptures, of a convenient form, for the service of the churches at Constantinople. And these inquiries he very satisfactorily determines in the negative. The correctness of the following criticism is we think indisputable.

'Let us examine however in what words and in what manner Constantine "invests" Eusebius with this power, according to Mr. Nolan's version of the instrument. "It seemeth good unto us to submit to your consideration, that you would order to be written." From this translation it would seem, that Eusebius might consider whether he would order these copies to be made or not, and that it would depend upon the result of this deliberation, whether he would issue his orders for this purpose. The fact however is, that the words translated—"submit to your consideration," do not convey this meaning. They are these, *πρίπον γὰρ κατεφάνη τὸ δηλῶσαι τῇ σὴ συνίσει*. Similar phraseology is to be found in another letter of Constantine, addressed to several bishops at Antioch. It is also used in another letter of Constantine, in which he commends Eusebius for refusing the overseership, or bishoprick, of the church at that place. "But your *σύνεισις* acted very properly in refusing the overseership of the church at Antioch," *ἀλλ' ἡ σὴ σύνεισις ὑπέρευγε πεποιτικῇ, παραιτουμένη τὴν ἐπισκοπίαν πρὸς κατὰ τὴν Ἀντιοχείαν ἐκκλησίαν*. And again in another passage; "at which council it will be necessary for your *σύνεισις* to be present;" *ὅν τῃ συμβουλίᾳ καὶ τῇ σὴν συνίσειν παρίναι δεήσει*. When Constantine addresses the bishops Theodotus, Theodorus, Narcissus, Ætius, Alpheius, and the other bishops at Antioch, he uses the same words; "I have read what was written by your *σύνεισις*;" *ἀνέγνω τὰ γραφέντα παρὰ τῆς ὑμετέρας συνίσεως*. Lib. iii. p. 619. Vit. Constant. ed. Reading. And in the close of the same letter we have the words which Mr. N. translates, "submit to your consideration," *καλῶς οὐκ ἔχει δηλῶσαι τῇ συνίσει ὑμῶν*; and in another passage, "your *σύνεισις* will be able to regulate the election in such a manner, that—" *δυνήσεται ὑμῶν ἡ σύνεισις οὕτω βυθμῆσαι τὴν χειροτονίαν*." x. τ. λ.

'I conclude therefore, that the word *σύνεισις* is a term denoting an

abstract good quality, a virtue, or excellent property, which it was usual to convert into an expression of compliment, or a title of respect.—Ἡ δὲ ΣΥΝΕΣΙΣ, “your intelligence.” “It seemed proper to signify to your intelligence that,” &c. This I conceive to be the proper explanation and force of the expression used by Constantine” pp. 5, 6.

Mr. Nolan’s translation is exceptionable in other particulars: “*for the purpose*” has not any equivalent expression in the original, nor is it implied in the term *ὑπατασκήνους*. The copies of the Scriptures ordered by Constantine, were to be written on well prepared parchment, οἱ διδύραις ὑπατασκήνους, by scribes who excelled in the art of beautiful writing, and who were celebrated for the accuracy of their transcripts; and these particular copies were to be ‘both easy to be read, and easily portable for use.’ They were for the use of the churches which Constantine had lately built at Constantinople, and were therefore to be prepared by the most excellent artists. Such, we agree with Mr. Falconer, was the purport of the directions conveyed to Eusebius in the Emperor’s letter, and these directions, we suppose, were transmitted to the Bishop of Cæsarea, as one who well understood the manner in which the required copies could best be provided for the accommodation of the churches. Such we take to be the sense of ὅτι μάλιστα τῇ τ’ ἐπισκοπῇ καὶ τῇ χρήσει τῇ τῆς ἐκκλησίας λόγῳ ἀναγκαίαν εἶναι γνώσκεις, rendered by Mr. Nolan, ‘whereof chiefly, you know, the preparation and use to be necessary to the doctrine of the church;’ but for which rendering Mr. Falconer proposes to read, ‘necessary in consideration of, ‘having regard to the nature and constitution of the church.’ The doctrine of the church was, we think, entirely out of the question.

The construction which Mr. Nolan puts upon the letter of Constantine, it will have been noticed, is, that Eusebius was invested with the *discretionary power* of preparing such a text of the Sacred Scriptures, as he might judge most consonant to the doctrine of the church. But a writer must possess a strange faculty at drawing conclusions, who can deduce a position of this kind from the Imperial letter. ‘All the directions,’ Mr. Falconer justly remarks, ‘relate to externals, to the parchment, the writing, the size, the immediate transmission of the copies, the mode of their conveyance to Constantinople, and the person who was entrusted with the care of them on the road.’

Mr. Nolan, on the supposed credit of the passage in Eusebius, which we have already quoted, and which Mr. Falconer has clearly shewn to be erroneously translated, and altogether misconstrued by him, imputes to the bishop a daring and criminal proceeding: ‘He removed those parts of Scripture which he judged to be neither conducive to use nor doctrine, and which are now marked as probable interpolations in the received text.’

‘ They amount *principally* to the following : The account of the woman taken in adultery, John vii. 53. viii. 11. and three texts, which assert in the strongest manner the mystery of the Trinity, of the Incarnation, and Redemption. 1 John v. 7. 1 Tim. iii. 16. Acts xx. 28.’ In this manner did Eusebius, according to Mr. Nolan, exercise the ‘ *discretionary power*’ with which he was vested, of *selecting* chiefly those sacred Scriptures, which he knew to be useful and necessary to the doctrine of the church. And how are we to digest this? Could Eusebius, at Cæsarea, in the fourth century, give out and obtain circulation for copies of the Scriptures which he had modelled according to his own will, and from which he had expunged whatever passages did not happen to please him? Had he previously obtained possession of all existent copies of the New Testament, and been successful in blotting out of the remembrance of all Christians the recollection of the passages which he had presumed to cancel? Were the preceding passages the only ones which a person who could obliterate *them* from the sacred text, would think of removing? And if Eusebius could perform an office of this kind, were there not other persons who had quite as good an inclination to the same work, and by whom other passages which they might not approve, may have been also expunged? If Eusebius could *expunge* to the extent of his wishes, he might also have *inserted* numerous passages, it being easy to conceive that a person who could do the former, had no reason to withhold him from the latter proceeding. Such consequences as these, all admissible on Mr. Nolan’s assumption, should induce a strong hesitation in the mind of any writer, before he indulges himself in the amusing work of framing an hypothesis wholly irrespective of fact. What might be the ‘ *will*’ of Eusebius, we presume not to say, but we do think that the ‘ *power*’ of altering the Scriptures was completely out of his reach; and we are quite certain that so far as the records of Ecclesiastical History are our guide to the knowledge of past transactions, which involve the wilful corruption of the Scriptures, there is not the shadow of authority to attach such culpability to the person whom Mr. Nolan has exhibited as a man guilty of this crime. The only fact, the fair and simple account of the matter which relates to Eusebius, in regard of the question brought forward by Mr. Nolan, is, that he was directed by the Emperor Constantine, to provide fifty copies of the Scriptures, of elegant execution, for the churches which he had erected in his new metropolis. This is the nature of the entire transaction. What possible ground could a writer of sobriety and caution find in the affair, on which to rest such positions as the following? ‘ At the beginning of this century (the fourth) an edition of the original Greek was published by Eusebius, of Cæsarea, under the sanction of Constantine the great.’ ‘ The

‘ edition of the Scriptures dispersed and thus altered by him, was peculiarly accommodated to the opinions of the Arians.’ ‘ The first edition of the Scriptures published with the royal authority.’ ‘ The peculiar alterations which the text has undergone from the hand of Eusebius.’ ‘ Eusebius expunged these verses (i. e.) Acts xx. 28. 1 Tim. iii. 16, 1 John v. 7.) from his text, and every manuscript from which they have disappeared is li-
‘ neally descended from his edition.’ This is hypothesis with a witness!

‘ 10 But “ now the charge is to be brought home to Eusebius,” p. 35. The latter part of St. Mark’s Gospel “ was wanting in most copies of “ the Evangelists extant, in the time of St Jerome, the beginning of “ the fifth century ” Eusebius composed a work called the Canons, a kind of harmonical tables, in which this part of St. Mark’s Gospel, is omitted. Mr. Nolan’s conclusion is, that “ it must have been ex-
‘ punged from the original text,” and that “ there seems to be con-
‘ sequently no other reasonable inference,” but that “ his edition agreed
‘ with them, and with the copies extant in the times of St Jerome,
‘ in omitting this passage,” p. 36. What Eusebius omitted in his ca-
nons is evident ; what he erased in the fifty copies sent to Constanti-
nople, and whether he erased any thing, is far from evident. The for-
mer was an innocent act, the latter would have been a gross fraud.
But if these passages were erased from the fifty copies, it is clear by
the hypothesis that the MSS. at Cæsarea contained them, and subse-
quent copies would have defeated the intentions of the episcopal im-
postor. It is the argument of Mr. Nolan, that what Eusebius omitted
in his canons, he expunged in the fifty copies of the Scriptures destined
for the Constantinopolitan new churches. Will it exculpate the Bi-
shop to call these fifty copies “ his edition” of the New Testament?
We must remember that the original MSS. at Cæsarea were untouched,
according to the hypothesis of Mr. N. and not afterwards removed
from the library, by the Emperor or the Bishop.’ p. 10.

Eusebius’s canons do not include the latter part of Mark’s Gospel:—and what does that prove? Nothing less, accord-
ing to Mr. Nolan, than that Eusebius ‘ *expunged*’ the pas-
sage, in his ‘ edition’ of the New Testament! A most unwar-
rantable inference, truly. Does this omission admit of no other
explanation than one which impeaches the honesty of the man?
Would it not be sufficiently accounted for by the hesitation of
Eusebius respecting the passage, which might be wanting in the
MSS. that he used?

We thank Mr. Falconer for this interesting tract, which is
written in a sober and scholar-like manner. Of its efficiency on
the subject to which it relates, there can be but one opinion among
those who, in such questions, form their judgement on the appropri-
ate evidence by which alone they can be determined. We are glad
to perceive in this tract, a particular examination of a subject to

which, in our review of Dr. Laurence's pamphlet, we adverted,* and a confirmation of the sentiments which on that occasion we felt it to be our duty to express. Mr. Falconer is perfectly correct in the conclusion with which he terminates his criticisms.

* It must not be concealed, that I have condemned a part of a work which that able reasoner and theologian, Dr. Magee, the Dean of Cork, has commended. What is commended or censured has not always been examined. But I venture to affirm, "that the broad and "deep foundation" of Mr. N.'s work, consists of materials which no architect, who was building for the honour of true religion, would have employed.' p. 15.

Art. VI. *A Charge delivered to the Clergy of the Diocese of London, at the Visitation in July and August, 1818: By William, Lord Bishop of London.* 8vo. pp. 32. 1818.

THREE years have elapsed since we had occasion to notice his Lordship's Primary Charge, a charge distinguished, as we regretted to remark, by its purely secular character, and its tone of feeble-minded jealousy and alarm with respect to the Sectaries. The present production is but a reiteration of the same sentiments.

The Primary Charge opened with a panegyric somewhat fulsome upon Bishop Randolph; the present, in place of that, commences with a panegyric upon his Lordship's clergy.

‘It is a pleasing reflection, that in reviewing the various transactions of so many years, I discover no personal ground of complaint against any of my clergy: it is a subject of higher congratulation, that I am enabled to regard with so much satisfaction the general complexion of their professional conduct and attention to their sacred duties.’— ‘I may assert, with a justifiable confidence, that a body more truly respectable, for learning or piety than the clergy of this diocese, and less in need of allowance for human infirmity and error, will not easily be found.’

We can well imagine the secret amusement which this good-humoured compliment afforded to some *blushing* subjects of his Lordship's commendation; but the Bishop must be better acquainted with the individual characters of his clergy than we are, who know them only by common report.

No wonder that feeling this perfect satisfaction with the ministers of the diocese over which he has the singular felicity to preside, his Lordship should, in the succeeding paragraph, proceed to declare his conviction ‘that every measure which tends to improve the condition, or *increase the influence* of the clergy,

'is of material benefit to the community, by promoting the attainment of those ends which were contemplated by the wisdom of our ancestors, when they confided the interests of religion to the care of a National Church.'

But alas! these are evil times. 'During the greater part of the last century, there had been little perceptible change in the aspect of public affairs, as connected with the interests of the Church.' Till those arch-schismatics, Wesley and Whitfield, arose to disturb the ease of the Episcopal Zion, and to unsettle the minds of the good people of England, 'the Church' in question, enjoyed a very remarkable quiescence, which extended even to the Sectaries without the pale of her communion. No irregularities of zeal, no Quixotic plans for evangelizing the world, no Bible-society spirit, broke upon the dead calm of that happy period, calling for the precautions and justifying the alarms of the spiritual rulers to whom were then confided the interests of religion within this realm. 'The current,' says his Lordship, 'with slight fluctuations, had continued to flow in the same channel and on a level nearly the same. The controversies which occasionally arose, were settled by the learned in their closets.' 'The growth of new opinions, the progress of rising sects, were regarded with jealousy, as pregnant with future mischiefs, yet without exciting apprehension for the stability of our ecclesiastical establishments.'

'But now all is changed: it is our lot to have fallen on days of innovation and trouble: the political character of the age has produced an alteration in the circumstances of the country, and an agitation in the public mind, affecting the Church as well as the State, which, under the guidance of wisdom and probity, may tend to the increase of true religion and virtue, but, if left to the direction of chance or folly, will terminate in ruin and confusion.'

The 'agents of evil,' the 'dark and turbulent spirits,' who, in league with the Prince of Darkness, overthrew 'the ancient establishments of Europe, religious, civil, and political,'—that is to say, Popery and Legitimacy,—and whose further projects were defeated by the Duke of Wellington at the battle of Waterloo, could not be expected tamely to acquiesce in arrangements which consigned them to inaction, or 'to cease to desire new scenes of confusion for the promotion of their selfish ends.' Accordingly, the legion crossed the channel, and entered into one William Hone, the organ of those to whom his Lordship, we suppose, alludes, as having 'presumed to address the abominations of blasphemy in audible accents to the multitude.'

'Dismayed by the indignation of the public, the serpent has shrunk into his den, where in darkness he ruminates his plans, and improves his capacities of mischief.'

This, however, cannot be fairly or appropriately said of Mr. Hone, who has opened a handsome shop on Ludgate Hill, where he understands he ruminates no other plans than those which may repair his fortunes and improve his business, for the maintenance of his numerous family. And to these he will do well in future to confine himself. He has learned that political pasquilles of an irreligious and profane description, will not now be tolerated, as they were when Canning wrote in the *Anti-jacobin*, and Gilray designed for the Ministerial print-shops. The sentiment of the public, though it partook of disgust at the hypocrisy of the attempt to give a religious character to a political prosecution, was unequivocally that of deprecation in reference to all productions of the kind: whether it be treason and blasphemy, or anti-jacobinism and blasphemy, the thing will not now be endured; and with all due deference to his Lordship, we think the improved moral tone of the public feeling in this respect, rather goes against his argument as to the peculiar dangers of the times, of the existence of which he persuades himself that the most incredulous must, in spite of every prejudice, be convinced. Dangers, however, and formidable dangers, we are assured, do exist, and, of course, the Church is in danger. Publications of the most pernicious tendency are still in circulation, adapted to the taste and capacities of all descriptions of men, the obvious purpose of which is 'the extinction of morality and the extirpation of religion in the country.'

But since it has always been found that plans of enormous iniquity, openly and distinctly avowed, are regarded with horror, and defeated by the zeal of their advocates, the agents of evil, while they carry on their main work of corruption in secret, direct their efforts with somewhat less reserve to another point, through which they must necessarily pass to their ulterior object—the demolition of the National Church. In this enterprize, they are actively aided or feebly retarded by men with whom they have little in common, in principles, aims, or design; by some among the Dissenters, whom the practices of education, or their own speculations have taught that establishments are subversive of Christian liberty, and hostile to the maintenance of truth; and by a few perhaps even among the members of our own Church, dissatisfied with our ecclesiastical system, whose cause in its present administration it is unfavourable to their particular notions and favourite views. If these observations are just, the dangers will appear to originate in impiety, rancorous and intolerant, in hostility to the religion of the State, and in a morbid irregularity of pious affection, which is distinguished from genuineness, by tendency to faction, contempt of authority, or deviation from sobriety and reason.'

If these observations are just, the plain state of the case must be this, that Mr. Hone and others, the authors and abet-

tors of the recent parodies upon the *Idylls of the King*, have embodied my Lord Castlereagh would say) in an 'enterprize,' the object of which is the overthrow of the Established (in which highly feasible undertaking they are actively aiding party among the Dissenters,—a party pretty large, and it comprises all those who have been taught that 'entreprenises are subversive of Christian liberty, and hostile to the advancement of truth.' This class of persons, although they have little in common with the men they are 'aiding,' in respect of their design, are yet clearly to be regarded as conspirators; their 'hostility to the religion of the State' is in direct alliance with the 'impiety, rancorous and irreligious' of the other supposed party, who are for extirpating religion and morality altogether, and to whose efforts the '*few*' who uphold the third company of the enemy's forces, oppose a 'feeble resistance.'

Our readers will perceive with what strict propriety this introduction of his Lordship's is styled *a charge*. It consists, in effect, of little more than charge upon charge against different sections of the community. Were it not for these wicked notions we really fear that his Lordship would have been at a loss to find a topic on which to discourse to his clergy. As to the fact that the charges are founded, we have not access to the *green-leaf* evidence by which alone they could be substantiated. His Lordship, as a privy-counsellor, has, it should seem, secret information of the projected achievement, which has not yet transpired. We indeed seen Jeremy Bentham's book; and if the Bishop was warmed from the perusal of some of his 'under-graduates' 'ins,' when he sat down to pen his Charge, that might of itself account for the temper in which it is written; but still, formidable, and we frankly add, highly exceptionable volume, scarcely be admitted as proof sufficient of an extensive popularity; nor would it be fair, on the ground of the confidential introduction of a recluse, to indict the whole body of Dissenters as *demolitionists*.

But we must take the liberty of commenting upon his Lordship's phraseology, as in itself somewhat injurious. Had the religion of the State, is not chargeable upon those who are hostile (if so warlike a term must be employed) only to the State-establishment of religion. 'An establishment,' as Paley remarks, 'is no part of Christianity,' no part, therefore, of religion; 'it is only the means of inculcating it.' To the religion of the State, as embodied in the Articles and Homilies of the Church, the greater part of those who disapprove the means of inculcating it, are decidedly attached; and their hostility to the means, as both illegitimate and injurious, proceeds from their attachment to the end. But till this hostility

est itself in some other way than a peaceable assertion of the rights so fully conceded to them by the constitutional government under which they live, the Bishop of London, in accusing them of compassing, in alliance with men of rancorous and inveterate impiety, the demolition of the Church, has to answer for that species of detraction which worst of all things accords with the Episcopal character.

Did it not for a single moment occur to his Lordship, while he was thus ranking Dissenters at large with men whose object is the extinction of morality and the extirpation of religion in the country, that the strongest counteraction to any such dark purposes, is supplied by the exertions of the Dissenters themselves? Yes, it is the activity of these Dissenters, in educating the children of the poor, in disseminating the Scriptures, and in preaching the Gospel, which furnishes the Bishop with his most cogent arguments for the exertions of the clergy. But unless he will dare say that these efforts have a tendency to demoralize the people, he must own that the agents of evil are most powerfully and diligently opposed by those whom he presents as their auxiliaries; and unless he will also affirm that it was by efforts such as these that the French Revolution was brought about, and that *these* are the works of 'the demon of misrule,' he must own that his reference to that event is wholly unmeaning, and that in the imbecility of fear, he has unfounded together things as opposite as evil and good.

But if the Church is in danger, what matters it whether 'religious enthusiasm,' or 'the more terrible form of impiety,' be the primary mover and instrument of the convulsion? The possibility of such danger, as the result of either cause, imparts to them a character of evil in common, which obliterates in his Lordship's mind all idea of their moral distinction. After allying in terms of congratulation to the recent parliamentary grant for the erection of new churches, the Bishop proceeds:

'We must not, however, indulge the sanguine persuasion that the most ample provision of church room, would entirely extirpate irreligion, or conciliate dissent. The root of *these evils* lies deep in the corruption or infirmity of our nature. In the present instance, they have grown up at leisure, and in some places may almost be said to have obtained possession of the soil. In the field of morals, no less than of nature, both labour and time are required to clear away the weeds and thorns produced by disuse of cultivation.'

In this passage, his Lordship distinctly speaks of irreligion and dissent as kindred evils, springing from one common origin—'the corruption or infirmity of our nature;' and we are sure that a man of his Lordship's character, would not have so spoken of them, had they not by some means or other, become linked together in his ideas. Associations of this description, when they

have once taken place, it is impossible to dissolve. The combinations of ideas which are formed by the reasoning faculty, obey the laws of reason, and admit with ease of perpetual interchanges; but those which the imagination puts together from some chance impression of their likeness, disdain all logical control. A solitary error may be reasoned down, but hopeless is the task of removing mistakes which involve erroneous habits of thinking.

Still, making every allowance for those differences of opinion which are the almost inevitable result of 'the prejudices of education,' or the teaching of mere speculation, we regret that we must still speak of the Bishop's Charge in the language of complaint. Had his Lordship been addressing an indiscriminate multitude, he might have felt himself conscientiously impelled, with his present views, to warn them against the evil of dissent;—although even then we might question the wisdom and the scriptural of representing it as an evil of the same kind as irreligion, propriety and immorality. But this Charge was delivered to the Clergy of the Diocese of London, a body so truly respectable for learning and piety, that it were the grossest reflection upon them to imagine that they stood in need of being cautioned against favouring Sectarianism. We think it was really unnecessary for *them* to be taught to shun more carefully, or to regard with increasing antipathy, the persons of the Dissenters. We think, therefore, with all due deference, that his Lordship might better have employed the time of his reverend audience, than by representations adapted to strengthen the most anti social and unchristian prejudices, and to excite, in reference to their secular interests, those idle alarms, and that baneful *esprit de corps*, which are the very elements of danger and commotion.

His Lordship's tacit condemnation of the British and Foreign Bible Society, is quite in unison with the spirit of his Charge. He expresses his conviction, that had members of the Establishment uniformly confined their support to the Bartlett's Buildings' Societies, 'all legitimate purposes of Christian zeal would in the result have been promoted with equal effect, without bitterness, wrath, or contention, without disturbance of brotherly concord, or danger to the unity of the Church;' all which are of course to be considered as chargeable upon those who have adopted a different line of conduct. *They* are the men who, instigated by the 'morbid irregularity of pious affection,' are adding to the dangers of the Church. 'By religion,' says his Lordship, 'we mean Christianity pure and undefiled, as it is taught in the primitive creeds, and in the catechism of our Established Church.' Is then what his Lordship means by religion, something different from Christianity as it is taught in the sacred Scriptures? or are not the Scriptures sufficient to make

us wise unto salvation? or, the same religion being taught in both, does the Bishop upon the whole prefer the human standard?

Bishop Howley, we are given to understand, is a prelate of amiable manners and of active philanthropy, honourably conscientious in all the duties of his station. His private exhortations are, we are well informed, of a very different character from his published Charges: they partake of a semi-evangelical spirit, and are given in the tone of kindness. How can we account for such a production proceeding from so estimable a man? Very different anticipations were entertained on his succeeding to the mitre which had been so recently worn by the lamented Porteus.

The Lord Treasurer Burleigh, in writing to Archbishop Whitgift, relative to the translation of the Bishop of Rochester to Chichester, and to other ecclesiastical matters, expresses his wish, 'that the Church may take that good thereby, that it hath need of, for surely (he adds) your Grace must pardon me, I rather wish it, than look or must hope for it. I see such worldliness in many that were otherwise affected before they came to cathedral churches, that I fear the places alter the men; but herein I condemn not all: but few there be that do better, being bishops, than being preachers, they did. I am bold thus to utter my mind of Bishops to an Archbishop, but I clear myself. I mean nothing in any conceit to your Grace, for though of late I have varied in my poor opinion, in that by your order, poor simple men have rather been sought for by inquisition, to be found offenders, than upon their facts condemned, yet surely I do not for all this differ from your Grace in amity and love, but I do reverence your learning and integrity, and wish that the spirit of gentleness may win, rather than severity.'

From the Court at Otlands, Sept. 17, 1584.

Art. VII. *Narrative of the Expedition which sailed from England in 1817, to join the South American Patriots; comprising every Particular connected with its Formation, History, and Fate; with Observations and authentic Information elucidating the Real Character of the Contest, Mode of Warfare, State of the Armies, &c.* By James Hackett, First Lieutenant of the late Venezuela Artillery Brigade. 8vo. pp. 144. Price 5s. 6d. 1818.

THE mind can form to itself the idea of no spectacle more sublime, no attitude of human society more captivating and heroical, than that which Milton, in a burst of eloquence, calls up to the imagination of his readers, in his speech for the liberty of unlicensed printing: 'A noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks; as an eagle muing her mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and unsealing her long abused sight at the fountain itself of

' heavenly radiance, while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means.'

The hope, however, of realizing, on the grand scale of a national revolution, achievements answering, in an adequate degree, to the poetic conception, can hardly have survived, in any sober mind, the fatal result of the recent experiments upon human nature. History, indeed, does tell us of some glorious revolutions; but too often the character of the contest has been that of evil conflicting with evil; and the struggle has been blindly persisted in, till the very elements of the commotion have exhausted themselves, and sunk into a ghastly calm. The immediate issue of the French Revolution was a dreadful disappointment of those romantic hopes which every man of generous feelings could not but indulge; although eventually, perhaps, it will prove to have been worth twenty years of crime and blood, in order to form a soil in which freedom and religion may germinate. The result of the late burst of patriotism in Spain, is still more disheartening, as it seems to exhibit a fatal moral incapacity in that enslaved and suffering nation, for any better fate. In South America, we have been led to flatter ourselves, that events of a happier character were being achieved by the transatlantic subjects of the imbecile Ferdinand. In their cause, every one deserving of the name of Briton must feel the liveliest interest; no one can dispute ' its abstract justice,' nor is there much more room to doubt its eventual success. But when we come to inspect more narrowly the features of the contest, the imagination finds little indeed of a nature adapted to sustain the feeling of exultation, or even of complacency. Without laying too much stress on the information or opinions of the unfortunate hero of this disastrous narrative, we believe that there is no room to doubt that it is one in which it would be next to impossible for the subjects of a civilized country to take part. population formerly distributed into tyrants and slaves, now amalgamated into one moving horde of undisciplined warriors, the hitherto indelible distinctions of white and black complexion being almost superseded, together with the customs and moral restraints of civilized life,—such a population, especially when we consider that the basis of its character is, at best, nothing better than the Indian or the South American Spaniard, may well be conceived to present no great attractions to an European, how fond soever he might be of armies and campaigns. But when to complete the picture it is added, that the principle on which the warfare is carried on, is that of the most unsparing and ferocious extermination, ' each side being so infuriated against the other by a long train of barbarities and cold-blooded slaughter as to render it almost necessary for those who ac-

‘**truly** engage in the struggle to divest their minds of every feeling of humanity, and prepare themselves to be not only witnesses of, but participators in, acts of the most revolting and indiscriminate brutality,’ the mind sickens with dismay at the hopeless prospect for the interests of humanity, which seems to await alike the success or the failure of the enterprise. A dreadful retributive dispensation seems to be now carrying on by the mutual agency of the hostile parties; and our Author throws out the idea of a catastrophe still more fatal to the usurpers of the new world, as the possible result of the termination of the present contest. A common feeling of hostility against the common enemy, has suspended the sentiments of jealous enmity with which hitherto the Indian and the Spanish natives have regarded each other; but should their combined strength prove victorious, the contest, it is feared, might immediately assume another character; the freed slaves will have acquired the strength and the confidence of Independence, and with the example of St. Domingo before them, may aspire to the re-assertion of their ancient rights as the original lords of the soil. ‘South America may thus become the seat of hostility between its white and black population.’

The following is the picture which Mr. Hackett draws, of the state of the Independent armies, on the authority of several officers who had just *escaped* from the Patriot service, and who arrived at St. Bartholomew's, while he was still on board the *Britannia*.

‘The Independent armies march in hordes, without order or discipline; their baggage consisting of little more than the scanty covering on their backs. They are totally destitute of tents, and in their encampments observe neither regularity nor system. The commanding officers are generally mounted, and likewise such of the others as are able to provide themselves with horses or mules, the latter of which are in great plenty. The exterminating principle upon which the war is carried on between the contending parties, render their campaigns bloody and destructive; desolation marks the progress of those hostile bands, to whose inveterate enmities the innocent and unoffending inhabitants are equally the victims, with those actually opposed to them in military strife. In action the Independents display much bravery and determination, and frequently prove successful, notwithstanding their want of discipline, deficiency of arms, and disorderly manner of attack and defence. Unhappily the work of death terminates not with the battle, for on whatsoever side victory rests, the events which immediately succeed those sanguinary struggles are such as must cast an indelible stain upon the Spanish American Revolution.

‘The engagement is scarcely ended, when an indiscriminate massacre of the prisoners takes place; nor is the slaughter only con-

fined to the captives, the field also undergoes an inspection, when the helpless wounded are in like manner put to the sword.

The following instance of vindictive cruelty on the royalist side, was related to me by an officer who was present in the engagement in which the transaction originated. In this action, a young French officer, in the service of the Independents, had his arm severed from his shoulder by a sabre cut, and being unable to sustain himself from loss of blood, he sunk to the ground. His distinguished bravery had however previously been observed by his companions, who succeeded in bearing him off the field, from whence they conveyed him into the woods, and sheltered him in a negro hut; where having applied such balsams as could be procured they departed. The armies retired to other parts of the country, and the officer was fast recovering from the effects of his wound, when General Morillo, advancing upon the same route, discovered his retreat, and had him instantly put to death.

Such was the barbarous system pursued by the belligerent parties; although I must in justice observe, that I have always understood the exercise of these cruelties originated with the Royalists, and were subsequently resorted to by the Independents on principles of retaliation. Hence the system became reciprocal, passed into a general law, and has now, it is to be feared, become unalterable.

The sufferings which the Independents undergo during their campaigns, from the difficulty of procuring food, are most severe; mule², flesh, wild fruits, and some dried corn, which they carry loose in their pockets, frequently constituting the whole of their subsistence: and we were confidently assured, that the army under General Bolivar has even often been for days together dependent for support, solely upon the latter description of provisions and water. Pay was now totally unknown to them, in consequence of the utter exhaustion of their resources; and, however successful they might eventually be, there existed no probability whatever, that they would even then possess the means of affording pecuniary compensation to those who may have participated in the struggle*. pp. 54—58.

* 'The sanguinary and ferocious character of the warfare,' says our Author, in a subsequent paragraph, 'which has reflected lasting disgrace on the contending parties on the Continent of South America, also governs the proceedings of the hostile navies; the indiscriminate destruction of prisoners, is most generally accomplished by compelling the ill-fated captives, to pass through the ceremony which is technically called *Walking the Plank*. For this purpose, a plank is made fast on the gang-way of the ship, with one end projecting some feet beyond the side; the wretched victims are then forced, in succession, to proceed along the fatal board, and precipitate themselves from its extremity into the ocean; whilst those who instinctively clinging to life hesitate prompt obedience to the brutal mandate are soon compelled at the point of a spear to resign themselves to a watery grave, to avoid the aggravated cruelties of their inhuman conquerors.

The Independents, who (as has been before observed) impute

Their clothing of course corresponds to their fare, consisting, we are told, in most instances, of 'fragments of coarse cloth, 'wrapped round their bodies,' while pieces of the raw buffalo hide laced over their feet, form a substitute for shoes: these, 'when hardened by the sun's heat, they again render pliant by 'immersion in the first stream at which they chance to arrive.'

'A blanket, with a hole cut in the middle, let over the head, and tightened round the body by a buffalo thong, has been frequently the dress of the officers; and one of them who witnessed the fact, assured me, that such was actually the *uniform* of a British colonel (R——) who was at that time in the Independent service. Whilst these gentlemen thus described the patriot habiliments, they commented in the strongest language on the impolicy and imprudence of proceeding to serve in conjunction with an army barefooted and in rags, provided with such splendid uniforms as we had been obliged to procure; and ridiculed the strange contrast which our dresses and those of the Patriots would exhibit in the field; observing, that such clothes would be alone sufficient to excite the jealousy of the natives, to whose eagerness for their possession, we should almost inevitably become a sacrifice.' pp. 53—54.

The Patriots, it is stated on apparently good authority, are decidedly averse to foreign assistance. Arms and ammunition are all that they are desirous of obtaining from us. The introduction of British officers, particularly, it is added, 'had already 'excited greater jealousy and dissension among the native 'troops, than their most zealous exertions could possibly make 'amends for, and to so violent a pitch had their jealous feelings 'carried them, as to subject foreigners, attached to the patriot 'service, to perpetual hazard of assassination.'

'Their obstinate hostility to the admission of foreign aid, can in a great measure be accounted for, from a confidence in their own numerical strength, and the obvious weakness of the mother country. They encourage a probably well-grounded conviction, that, however the contest may be protracted, success must ultimately attach itself to their party; and an anxiety to enjoy the entire fruits of their triumph, has created this aversion to the admission of foreigners, whose services, they cannot but know, are proffered rather from motives of personal aggrandizement, than any particular solicitude for the emancipation of South America.' pp. 64—65.

Such were the views which determined our Author to relinquish the project in which he had been, by the 'most infamous deception, seduced to engage, as 'First Lieutenant of the *late* 'Venezuela Artillery Brigade,' which brigade was disbanded by the Colonel, off Grenada, before it had reached the Spanish

the origin of this barbarous mode of warfare to the Royalists, resort for their justification in adopting a similar course of proceeding, to the necessity of retaliation.' pp. 120—121.

Main. The conditions upon which he entered, and which were duly sanctioned and guaranteed by Don Mendez, the accredited agent of the Independents in London, were the following.

‘ 1st. That on arriving in South America I should retain the rank to which he Colonel Gilmore had appointed me. 2dly. That I should from thence receive the full pay and allowances enjoyed by officers of similar rank in the British service. 3dly. That the expences of outfit (with the exception of the passage to the Spanish Main) should be, in the first instance borne by myself; but, 4thly: That I should, immediately on my arriving in South America, receive the sum of two hundred dollars, towards defraying these expences.’

One is at a loss to conceive what possible inducement this mendacious Don could have, for the conduct attributed to him; unless, (which is not stated,) he has been carrying on a trade in Patriotic Commissions, and charges high for the appointments he sells. In that case, lenient as our laws are to gentlemen of the profession of swindlers, we should yet imagine that a check might long ago have been given to his ‘ levees.’ It is upon this ‘ gentleman’ exclusively, according to *Lieutenant Hackett*, that the

‘ responsibility must rest, of having excited hopes which he must have known would never be realized; of having guaranteed the performance of conditions, the fulfilment whereof he must have been aware was impracticable; and of having induced those desirous of embarking in this destructive enterprise, to believe that their services would be joyfully and gratefully accepted by the Independent Generals and their Armies; whilst he, at the same time, could scarcely have been ignorant, that the strongest hostility was manifested by the Patriots to the admission of foreign assistance; and that the jealousy of the native troops of those few British officers who had been tempted actually to join their armies was so rancorous, as to subject them to the perpetual hazard of assassination.’ pp. vii, viii.

Not fewer than five distinct corps embarked at nearly the same period, on the same delusive enterprise.

‘ 1st. A Brigade of Artillery under the command of Colonel J. A. Gilmore, consisting of five light six-pounders, and one five-and-half-inch-howitzer, ten officers and about eighty non-commissioned officers and men. This corps embarked on board the *Britannia*, a fine ship of about four hundred tons burden, commanded by Captain Sharpe, with a crew of twenty-one able and well-conducted seamen. An immense quantity of every description of military stores had been stowed on board this vessel, comprising arms, ammunition, clothing, waggons, and, in fact, every requisite for enabling the brigade to enter upon active service immediately on arriving at its place of destination.

‘ The uniforms and equipments of the officers were extremely rich,

very similar to those of the British Artillery, and provided altogether at the expense of the individuals who had accepted commissions in this ill-fated expedition. The equipments of the other corps were likewise in every respect extensive and complete, and the uniforms remarkably rich and costly, more especially in the regiment commanded by Colonel Wilson, one of whose officers informed me that his outfit amounted to upwards of two hundred guineas.

‘ 2d. A corps of hussars (called the First Venezuelan Hussars) under the command of Colonel Hipplesley, consisting of about thirty officers, and one hundred and sixty non-commissioned officers and men; uniform dark-green faced with red. This corps embarked on board the *Emerald*, a beautiful ship of about five hundred tons, commanded by Captain Weatherly, with a crew of upwards of thirty men and boys.

‘ 3d. A regiment of cavalry (called the Red Hussars) under the command of Colonel Wilson, consisting of about twenty officers, and one hundred non-commissioned officers and men. Uniform—full-dress, red and gold; undress, blue and gold. This corps proceeded in the *Prince*, a vessel of about four hundred tons burden, commanded by Captain Nightingale.

‘ 4th. A rifle corps (named the First Venezuelan Rifle Regiment) commanded by Colonel Campbell, consisting of about thirty-seven officers and nearly two hundred non-commissioned officers and men. Uniform similar to that of the Rifle Brigade in the British service. This corps embarked on board the *Dowson*, Captain Dormor, a fine ship about the size of the *Britannia*.

‘ 5th. A corps of Lancers, under the command of Colonel Skeene, comprising, in officers, non-commissioned officers, and privates, about two hundred and twenty men; who embarked on board the unfortunate ship *Indian*, and the whole of whom, together with the crew, perished miserably at sea, being wrecked on the island of Ushant shortly after their departure from England.

‘ These several corps sailed from England at nearly the same time, with the intention of acting conjointly on arriving in South America, and having previous to their departure appointed the islands of Saint Bartholomew and Saint Thomas, as places of general rendezvous, for the purpose of ascertaining the state of affairs on the Spanish Main, and determining the point at which it would be most judicious the disembarkation should take place.’ pp. xii—xv.

We must now give a hasty outline of Mr. Hackett's narrative. The *Britannia* sailed on the 3d of Dec. 1817. On the 24th of Jan. she sailed into the harbour of Gustavia, in St. Bartholomew's, where the *Prince* and the *Emerald* had already arrived. Here they remained upwards of three weeks, without receiving any intelligence from the Spanish Main, on the veracity of which they could place the slightest reliance. A general feeling of dissatisfaction and uneasiness soon manifested itself, as the consequence of this painful state of suspense, and their situation was rendered still more critical by the spirit of dissension and jealousy which first began to actuate the of-

ficers commanding the respective corps, and at length extended among the subordinate officers, destroying all exertions for the common cause. On the 21st of February, after many ineffectual efforts to obtain direct intelligence from the Continent, the three ships (the *Britannia*, the *Prince*, and the *Dowson*,) sailed from St. Bartholomew's, and arrived at Grenada on the Friday following. The account of the state of the Patriot armies given by Mr Guthrie, the Independent agent resident at this island, coincided so minutely with that furnished by Mr. Molony, the agent at St. Thomas's, that the supercargo at once determined against proceeding with the stores to the Main. The situation in which Colonel Gilmore was by this means placed, was, in his view, so irrecoverably desperate, as to leave him no alternative but disbanding the brigade.

* Our condition now may be readily conceived: deprived of the support of our Colonel, destitute of resources or friends, and unable to devise any means of extrication from our difficulties, we saw ourselves threatened with all the horrors of privation and want. Of the men comprising our late brigade, some joined the other ships, others enlisted in the Queen's Regiment, at this time garrisoned in Grenada, whilst a few determined on endeavouring to work their passage to the United States; the various artificers were put ashore at the same period. The printer, having been permitted to carry with him a portion of the types and printing apparatus, fortunately procured a situation in the newspaper office. The armourer afterwards returned to Saint Bartholomew's, with the intention of proceeding to New Orleans. The fate of the remainder I never learned, but fear their distresses must have been great, as they appeared totally destitute of money, and were consequently dependent for their subsistence on the manual exercise of their respective arts.

'Some of the officers succeeded in providing for themselves, either through their own resources, or pecuniary aid from friends; the remainder, including Captain ——— and myself, were still permitted to continue on board the *Britannia*.'

On the supercargo's resolving at length to proceed to Port au Prince, in the hope of being enabled there to dispose of the artillery and military stores, the remaining officers and men were put on shore, friendless, and destitute. Poor Lieutenant Hackett, however, obtained from the merchant to whom the *Britannia* had been consigned, the use of a ruinous waste room in one of his outhouses, of which he 'gladly accepted.' Having converted into cash every article of property he could possibly dispose of, his thoughts were now wholly occupied with forming plans for returning to Europe. At length he was informed, that an English merchant vessel, (the *Hornby*) which had been taken possession of by the Admiral stationed off St. Kitt's, (in consequence of having, together with several others, become subject to seizure,) was destined to return to Europe 'in ballast.' He

accordingly took a final leave of St. Bartholomew's, on the 3d of April, resolving, with some others of the unfortunate adventurers, to offer his services to the Captain, working his passage home on board his ship, as a common seaman. This proposal was, after some deliberation, acceded to, and 'those only,' he says, 'who have been similarly situated, can conceive of the happiness we now experienced, and the delight with which we on the following day availed ourselves of Captain W.'s permission to repair on board.' The Hornby being almost destitute of hands, was detained nearly three weeks at St. Kitt's after this arrangement, which allowed of Mr. Hackett's procuring intelligence of the proceedings of several of the vessels and officers attached to the South American enterprise, subsequently to his leaving the Britannia. The Emerald was purchased by Admiral Brion for the Independent service, and converted, under the name of the Victory, into his flag ship, manned by British seamen, about seventy of whom he succeeded in procuring from the West India Islands. The Britannia and the Dowson, after depositing their stores with merchants in St. Bartholomew's, being unable otherwise to dispose of them, took in sugar freights on their passage home. Of Colonel Gilmore's brigade, none ever actually landed on the Continent, with the exception of two officers, and about fifteen or twenty men, who joined Colonel Wilson's corps. This corps, though much reduced in numbers, finally proceeded for Bolivar's head quarters at the Oronoco. The main body of Captain Hipplesley's regiment likewise sailed for the same destination. Of their subsequent proceedings or fate, no information reached Mr. H. Colonel Campbell's corps, originally the most effective, became reduced by fever and resignation, to ten officers and a proportionate number of men, which small remnant intended also to proceed to Angustura. As for our poor ex-lieutenant, he soon acquired an intimacy with the haul-yard, and after a favourable passage, arrived on the 18th of June in Portsmouth harbour, when he and his Captain parted, with mutual feelings of friendship and regard. In conclusion, he disclaims any hostile feeling towards the cause of the Independents. 'That cause,' he remarks, 'must stand or fall upon its own insulated merits: confident in its abstract justice, I heartily wish its speedy and perfect success,—but without the sacrifice of British blood, or the compromise of British honour.'

Art. VIII. *Discourses suited to the Dispensation of the Lord's Supper.*
By John Brown, Minister of the Associate Congregation, Biggar.
12mo. Edinburgh, 1816.

CHRISTIANITY is equally distinguished for the plainness, purity, and value of its moral precepts, and for the simplicity, dignity, and excellence of its positive institutes. It is not easy to determine whether the former has been more obscured and distorted by sophistry and self-interest, or the latter degraded and corrupted by ignorance and superstition. We cannot read the New Testament with attention and impartiality, without perceiving how far the great mass of professing Christians, in all countries, and through a long series of ages, have departed from that system of Divine truth, which its sacred pages so luminously display. For proof of this assertion, we need only refer to the records of ecclesiastical history, or glance at the state of the world around us. No religious rite has been more grossly misunderstood and perverted, than that ordinance which was designed to be a solemn and instructive memorial of the Saviour, and of his sufferings; that ordinance 'which clothes spiritual principle with visible form, and repeats to the senses, what the Scriptures had previously addressed to the conscience and to the heart.' The devotees of Rome fancy it to be full of mystery, and their absurd doctrine of transubstantiation, offers an insult to reason and common sense. Even among Protestants, some have made it a political test, a door of admission to civil offices, and others have recourse to it in their dying hour, as an easy expedient to procure pardon and absolution of sin and peace of conscience, and consider it as a sure passport to heaven. Every judicious attempt to rescue so important and solemn an institution from flagrant abuse, and direct it to the valuable purpose for which it was originally appointed, merits commendation.

In the volume before us, Mr. Brown has furnished some discourses and addresses, adapted to excite and promote a spirit of piety among those who feel it a duty and a privilege to hold communion with their fellow Christians at the sacramental supper of the Lord. In the arrangement and composition of the whole work, a regard has been paid to the manner in which this ordinance is dispensed in the Scottish Presbyterian churches; to promote a fervid yet rational devotion in their members, when engaged in this service, is avowedly its primary object. At the same time, as there will be found nothing sectarian either in its sentiments or in its spirit, the Author has reason to hope that it will be of general use and interest, as a view of Christian doctrine and duty in reference to this ordinance. We have seen few works on the subject, in a compressed and cheap

form, which are so replete with evangelical truth, and which contain so many pertinent applications of Scripture, and powerful appeals to the best feelings and affections of the heart. The language exhibits some slight inaccuracies, and a redundancy of epithets, but the style is on the whole easy, flowing, and perspicuous, well adapted to the matter, and to the solemn occasion for which it is designed. We can warmly recommend these Sacramental Discourses to pious Christians of every denomination, and hope that the Author, from the success attending the present volume, will have reason to conclude that he has not lived and laboured in vain. We give one short extract from an exhortation delivered after the sacramental supper, as a fair specimen of the work.

‘ In fine, let Christian joy be the habitual temper of your mind : Rejoice in the Lord ye righteous ; and again I say rejoice. Be joyful in tribulation, and triumph in death. You have abundant ground of rational satisfaction and holy joy. To be habitually gloomy, is ingratitude to your benefactor : it is an implied declaration, that after all he has done for you, he has not done enough to make you happy. The apparent unhappiness of some good men, has done incalculable mischief to the cause of religion ; and on the other hand, nothing tends more directly to recommend Christianity to all, but especially the young, than proving by our conduct, that we feel its yoke to be easy, and its burden to be light ; that wisdom's ways are pleasant ways, and that all her paths are peace. Is it your desire then, Christian brethren, thus habitually to remember Christ in faith, and love, and reverence, and penitence, and joy ? Then in the first place, study deeply the character and history of Jesus as detailed by the evangelical historians ; and in the second place, as these holy tempers are by no means the natural growth of the human heart, be frequent and fervent in your supplications to the throne of grace, for the Holy Spirit whom God has promised to all that ask him, and who is the sole source of all moral good in created natures.’

Art. IX. *An Inquiry into some of the most curious and interesting Subjects of History, Antiquity, and Science* : with an Appendix, containing the earliest Information of the most remarkable Cities of ancient and modern Times. By Thomas Moir, Member of the College of Justice, Edinburgh. 12mo. pp. 274. Price 4s. 1817.

AMONG the curious and interesting subjects embraced in this Inquiry, will be found, a tolerably ample account of the numerous religious houses which existed in this country before the Reformation, including a detailed statement of their rental ; a discussion concerning the Julian year, new style, and the Solar and Lunar Cycles ; an account of the origin of the most renowned military orders, and titles of civil dignity ; together with a fund of miscellaneous information, relating to ecclesiastical antiquities. The work is divided into fifty-seven chapters, each

relating to a separate subject. It is a great defect in the volume, that there is no index to its multifarious contents. We take a specimen almost at random.

' The Origin of the Title of Sheriff, and Titles of Honour amongst the Saxons in England and other Countries, comprehending all Titles now in use.

The titles of honour amongst our Saxon ancestors were—etheling, prince of the blood; chancellor, assistant to the king in giving judgments; alderman, or ealderman, (not earlderman, as Rapin Thoyras writes this word in his first edition) governor or viceroy. It is derived from the word ald, or old, like senator in Latin. Provinces, cities, and sometimes wapentakes, had their aldermen to govern them, determine law-suits, judge criminals, &c. This office gave place to the title of earl, which was merely Danish, and introduced by Canute. Sheriff, or she-reeve, was the deputy of the alderman, chosen by him, sat judge in some courts, and saw sentence executed; hence he was called vice-comes. Heartoghan signified, among our Saxon ancestors, generals of armies, or dukes. Hengist, in the Saxon Chronicle, is heartogh. Such were the dukes appointed by Constantine the Great, to command the forces in the different provinces of the Roman Empire. These titles began to become hereditary with the office or command annexed, under Pepin and Charlemagne, and grew more frequent, by the successors of these princes granting many hereditary fiefs to noblemen, to which they annexed titular dignities. Fiefs were an establishment of the Lombards, from whom the Emperors of Germany and the Kings of France borrowed this custom, and with it the feudal laws, of which no mention is found in the Roman code. Titles began frequently to become merely honorary about the time of Etho I. in Germany.

' Reeve, among the English Saxons, was a Steward. The bishop's reeve was the bishop's steward for secular affairs, attending in his court. Thanes, i. e. servants, were officers of the crown whom the king recompensed with land, sometimes to descend to their posterity, but always to be held of him with some obligation of service, homage, or acknowledgment. There were other lords of lands and vassals, who enjoyed the title of thanes, and were distinguished from the king's thanes. The ealdermen and dukes were all king's thanes, and all others who held lands of the king by knight's service in chief, and were immediate great tenants of the king's estates. These were the greater thanes, and were succeeded by the barons, which title was brought in by the Normans, and is rarely found before the Conquest. Mass Thanes were those who held lands in fee of the church. Middle thanes were such as held very small estates of the king, or parcels of lands of the king's greater thanes. They were called by the Normans vavassors, and their lauds vavassories. They who held lands of these were thanes of the lowest class, and did not rank as gentlemen. All thanes disposed of the lands which they held, (and which were called block land, to their heirs,) but with the obligations due to those of whom they were held. Ceorle (whence our word churl) was a countryman or artisan, who was a freeman. These Ceorles, who held lands in leases, were called sockmen, and their lands sock-

land, of which they could not dispose, being barely tenants. Those Ceorles who acquired possession of five hides of land, with a large house, court, and bell, to call together their servants, were raised to the rank of thanes of the lowest class. An hide of land was as much as one plough could till. The villians or slaves, in the country, who were labourers bound to the service of particular persons, were all capable of possessing money in property, consequently were not strictly slaves, in the sense of the Roman law.

‘Witan, or wites, (i. e. wisemen,) were the magistrates and lawyers. Burgh witten signified the magistrates of cities. Some shires, or counties, are mentioned before King Alfred; and Asserius speaks of earls, or counts, of Somerset and Devonshire, in the reign of Ethelwolph. But Alfred first divided the whole kingdom into shires, the shires into tithings, lathes, or wapentakes, the tithings into hundreds, and the hundreds into tenths. Each division had a court, subordinate to those that were superior, the highest in each shire being the shire-gemot, or folk-mote, which was held twice a year, and in which the bishop, or his deputy, and the ealderman, or his vice-gerent the sheriff, presided. See Seldon on the Titles of Honour; Spelman’s Glossary, ed. noviss.: Squires on the Government of the English Saxons; Dr. William Howell, in his learned General History, t. v. p. 273, &c.

Nota. The titles of earle and hersen were first given by Ifwar Widfame, King of Sweden, to two ministers of state, in 824; on which see many Remarks of Olof Delin, in his excellent new history of Sweden, c. v. t. i. p. 334.’

Mr. Moir’s judgement as an original writer is not equal to his industry as a collector. In chapter xxix, he gravely informs his readers, that ‘the celibacy of the Clergy, though merely an ecclesiastical law, is perfectly conformable to the spirit of the ‘gospel, and doubtless derived from the Apostles.’ The gentle reader must pardon in so amusing a medley, the occurrence of a few antiquarian absurdities.

Art. X. Curiosities of Literature. In Three Volumes. 8vo. Vol. III. pp. 483. London. 1817.

MORE than twenty years have, we believe, elapsed, since the first publication of the former two volumes of this amusing compilation of literary anecdotes, which, on their attaining a sixth edition, have received the addition of a third. The Author, at once an antiquary and a virtuoso, ranks foremost in point of liveliness of style and assiduity of research, among the ‘*anecdotal*’ tribe of literati who are benevolent enough to drudge through tomes of ponderous dulness, and to ransack book-stalls and whole libraries, disturbers of the book-worm, in order to furnish the literary lounge with a volume full of entertaining ‘curiosities.’ The compilation was originally suggested by the works of his friends Seward and Pettit Andrews; but Mr. D’

Israeli was led to direct his explorations principally to literary history, his design being 'to stimulate the literary curiosity of those who, with a taste for its tranquil pursuits, are impeded in their acquirements,' and to meet the wants of that numerous class of readers, who, from 'their occupations, or their indolence, require to obtain the materials for thinking, by the easiest and readiest means.' Such collections are not without classical precedent. 'The Greeks,' we are told, 'were not without them; and the Romans loved them under the title of *Varia Eruditio*, and the Orientalists more than either, were passionately fond of these agreeable collections.' Among our own countrymen, indeed, Lord Bacon himself did not disdain to publish a collection of anecdotes 'new and old,' made for his 'recreation amongst more serious studies.' With such authorities, Mr. D'Israeli has little to fear from the learned who might affect to condemn his labours. Besides, the Journalist 'ought not,' as he remarks, 'to throw every thing into the crucible.' We agree with him, and willingly acknowledge, what he modestly proposes as a defence of such works as these, that 'more might be alleged in favour of them, than can be urged against them.'

Our present business is only with this third volume, although to many of our readers extracts from the first two, would, it is probable, still possess in an equal degree the charm of novelty. We cannot pretend, however, to institute a minute examination into the miscellaneous contents even of this supplemental volume, but must be allowed to make our selections and our remarks in the same desultory manner as that in which the compilation was framed.

The section on 'Literary Anecdotes' would not unaptly have opened the Volume: it contains some good remarks in vindication of their value, as constituting the very essence of biography, when the writer knows how to discover the particulars which characterize the man. We have some curious specimens of absurd minuteness in the biographers of eminent persons; but 'it is certainly safer,' our Author remarks, 'for some writers to give us all they know, than to try at the power of rejection.'

The most interesting portions of the volume consist of illustrations of our domestic history. The repugnance of Queen Elizabeth to enter upon marriage is placed in a light favourable indeed to her strength of character, but utterly irreconcilable with her allowing 'her ministers to pledge her royal word, as often as they found necessary, for her resolution to marry,' unless that conduct is to be regarded as a piece of most consummate duplicity. We know not how 'foreign authors' should have got at a secret so successfully concealed at home.

The anecdotes of the unfortunate Chidiock Titchbourne, who was involved in the conspiracy of his friend Anthony Babington

against Elizabeth, are exceedingly interesting. His letter to his wife before he suffered, is given from the Harleian MSS. as well as his address to the populace, which is in a style of touching eloquence characteristic of the times---the Shakspearian !

‘Countrymen and my dear friends, you expect I should speak something; I am a bad orator, and my text is worse : It were in vain to enter into the discourse of the whole matter for which I am brought ther, for that it hath been revealed heretofore : let me be a warning to all young gentlemen, especially *generosis adolescentulis*. I had a friend, and a dear friend, of whom I made no small account, whose friendship hath brought me to this. He told me the matter, I cannot deny, as they laid it down to be done; but I always thought it unpious, and denied to be a dealer in it; but the regard of my friend persuaded me to be a man in whom the old proverb is verified; I was silent and so consented.’

The following verses are given from the same MS. as the composition of this accomplished youth : they have been printed in one of the old editions of Sir Walter Raleigh’s Poems, but Mr. D’Israeli asserts that they ‘could never have been written by him.’ We cannot resist the pleasure of transcribing them into our pages.

‘Verses made by Chedioc Ticheborne of himselfe in the Tower, the night before he suffered death, who was executed in Lincolns Inn fields for Treason. 1586.

‘My prime of youth is but a frost of cares,
My feast of joy is but a dish of pain,
My crop of corn is but a field of tares,
And all my goodes is but vain hope of gain.
The day is fled, and yet I saw no sun,
And now I live, and now my life is done !

‘My spring is past, and yet it hath not sprung;
The fruit is dead, and yet the leaves are green,
My youth is past, and yet I am but young,
I saw the world, and yet I was not seen;
My thread is cut, and yet it is not spun,
And now I live, and now my life is done !

‘I sought for death, and found it in the wombe;
I lookt for life, and yet it was a shade,
I trade the ground, and knew it was my tombe,
And now I dye and nowe I am but made.
The glass is full, and yet my glass is run;
And now I live, and now my life is done !’

The Stuarts are all of them great favourites with our Anecdotist. He was at the pains of composing a small 8vo. volume, which was published last year, for the purpose of proving

that the profane, the lascivious, and feeble-minded James, was in reality one of the best of kings, 'Great Britain's Solomon.' 'It is well known,' he says, in narrating an anecdote of Prince Henry, 'that James I. had a habit of swearing,---*innocent expletives* in conversation, which, in truth, only expressed 'the warmth of his feelings; but in that age, when Puritanism 'had already possessed half the nation, an oath was considered as nothing short of blasphemy.' Doubtless, this apology for swearing still holds good with those who take special care not to be mistaken for persons so possessed in the present day.

Our Author takes every occasion to vent his anger against those *ultra*-moralists, the Puritans. He devotes twenty pages to 'the history of the Theatre during its suppression' by the fanatics, which was the result, he tells us, 'of an ancient quarrel between the Puritanic party and the whole *corps dramatique*,' in the reign of Elizabeth. These anti-dramatists were indeed, he admits, the instruments of purifying the stage; 'we owe them this good;' but then, they 'wanted,' says this gentleman, 'the taste to feel that it was also a popular school of morality; that the stage is a supplement to the pulpit!' In this school of morality, the use of 'innocent expletives' as expressions of warmth of feeling, is among the many things which the Author, perhaps, thinks are to be learned to advantage. He is far, however, from being singular in his opinion of its moral efficiency, as 'a supplement to the pulpit.' There have been, and still are, clergymen of his way of thinking, who have deemed patronizing the theatre, the best mode of opposition to the meeting-house, the head-quarters of the common enemy. Mr. D'Israeli quotes some lines from Alexander Brome, which illustrate this strange association.

' 'Tis worth our note,
Bishops and players both suffered in one vote :
And reason good, for they had cause to fear them ;
One did suppress their schisms, and t'other jeer them.'

The actors were, of course, as our Author and Mr. Gifford assert, with one 'wretched' exception, 'malignants' (that is to say, royalists) to a man. 'Of these men, who had lived in 'the sunshine of a court, and amidst taste and criticism, many 'perished in the field, from their affection to their royal master'!! This touch of sentiment ventures rather too near the ludicrous. However, the actors of those days were doubtless very excellent and elevated characters, and the nation suffered much in its morals, while the stage was silenced; but all was set to rights when that merry fellow Charles II. was brought in.

Charles I., Mr. D'Israeli says, had a mind 'moulded by the

'Graces;' and he dwells with enthusiasm on his character, which, 'grave and king-like' as it was, had its softening feature in his passion for the Arts. He was himself a painter and a poet, as well as a patron of artists, though history has not recorded the circumstance, and, as is well known, a great admirer of Shakspeare. For this he was censured, says our Author, 'even by Milton,' alluding, we presume, to the blundering misconstruction of a passage in Milton's *Iconoclastes*, which has been made, by successive commentators, the ground of so much silly invective against Puritanical bigotry. Charles I was never censured by Milton for having 'those native poets' as his 'closet companions.'

The secret history of Charles I. and his Queen Henrietta, receives some illustration by the anecdotes adduced for the purpose of shewing that Henrietta had not the share in the transactions of the reign, which Hume and almost every other historian ascribe to her influence over her uxorious husband. The dismissing of her French attendants, which Hume imagines to have originated with Buckingham, appears to have been the determined act of the King himself, in opposition to his favourite, and at the risk of a war with France, his motive being to quell the Catholic faction which was 'ruling the Queen.' In proof of this statement, reference is made to two letters from Charles I. to Buckingham, contained in the Hardwicke State Papers. Henrietta, says our Author,

'after all, was nothing more than a volatile woman; one who had never studied, never reflected, and whom nature had formed to be charming and haughty, but whose vivacity could not retain even a state secret for an hour, and whose talents were quite opposite to those of deep political intrigue. No female was ever more deeply tainted with Catholic bigotry; and haughty as she was, the Princess suffered the most insulting superstitions, inflicted as penances by her priests, for this very marriage with a Protestant prince.'

A remarkable and hitherto unnoticed document is referred to, (contained in the "*Ambassades du Marechal de Bassompierre*," vol. iii.) as throwing further light upon the secret history of this period.

'It is nothing less than a most solemn obligation contracted with the Pope, and her brother the King of France, to educate her children as Catholics, and only to choose Catholics to attend them. Had this been known either to Charles, or to the English nation, Henrietta could never have been permitted to ascend the English throne. The fate of both her sons shows how faithfully she performed this treasonable contract. This piece of secret history opens the concealed cause of those deep impressions of that faith, which both monarchs sucked in with their milk; that triumph of the cradle over

the grave which most men experience. Charles II. died a Catholic; James II. lived as one.'

The conduct of Charles, when he discovered the intrigues of her French household, certainly displayed a firmness the very reverse of the spirit attributed to him by those who represent him as a slave to his queen. This establishment was daily growing in expense and number.

'A manuscript letter of the times states that it cost the King 240*l.* a day, and had increased from threescore persons to four hundred and forty, besides children.

'It was one evening that the King suddenly appeared, and, summoning the French household, commanded them to take their instant departure—the carriages were prepared for their removal. In doing this, Charles had to resist the warmest intreaties, and even the vehement anger of the Queen, who is said in her rage to have broken several panes of the window of the apartment, to which the King had dragged her, and confined her from them.' 'When the French Marshal Bassompierre was sent over to awe the King, Charles sternly offered the alternative of war, rather than permit a French faction to trouble an English court. The Marshal has also preserved the same distinctive feature of the nation, as well as of the monarch, who, surely to his honour as King of England, felt and acted on this occasion as a true Briton. "I have found," says the Gaul, "humility among Spaniards, civility and courtesy among the Swiss, in the embassies I had the honour to perform for the King; but the English would not in the least abate of their natural pride and arrogance. The King is so resolute not to re-establish any French about the Queen his consort, and was so stern (*rude*) in speaking to me, that it is impossible to have been more so."

The character of the Duke of Buckingham, the favourite equally of James I. and of Charles I., furnished our Author with a topic of illustrative anecdote in one of the former volumes, and he there speaks of his audacity and abandoned profligacy, in much the same terms as all honest historians have spoken of them. From some eccentric motive, which we care not to divine, he seems, however, in the present volume, solicitous to efface as much as possible this unfavourable presson. Hume is now accused of throwing into the shade the fascinating qualities of the Duke's better nature. His 'errors and infirmities' were those, it seems, of 'a man of sensation, acting from impulse,' and sprung from a sanguine, but generous spirit. Buckingham was the decided enemy of the Puritan party: this, in our Author's estimation, would be a palliative of the lowest vices; and he tells us a story, from the Lansdowne MSS., which 'was told 'by Thomas Baker to Mr. Wotton as coming from one well 'versed in the secret history of that time,' about a Dr. Preston's being the most servile adulator of the Duke, at the very time that

he was speaking of him to his Puritan correspondents, as 'a vile and profligate fellow,' of whom, nevertheless, it was necessary for the glory of God to make use as an instrument. Some officious hand, it is said, conveyed this letter to Buckingham; who, after exposing it to Dr Preston, on his denying the charge, turned from him, and from that moment *abandoned* the Puritan party!! A very good story, if it did but bear the marks of veracity, but not quite sufficient even then, to prove all that our Author intends it should imply.

Felton the assassin, is the subject of a distinct disquisition, evidently for the purpose of bringing in the Republicans and Puritans as sanctioning the act of the 'conscientious' assassin. Felton's mind had passed, he says, 'through an evangelical process: four theological propositions struck the knife into the heart of the Minister. Never was a man murdered with more Gospel than the Duke.' The 'curious document' which our Author introduces in order to substantiate this malicious misrepresentation, gives at once the lie to his assertion. It is remarkable that it does not contain one proposition strictly theological, and is wholly free from what would in those times have been deemed an evangelical character. It is completely the reasoning of a disordered mind, and corresponds well enough to his ingenuous confession, on his arguments being overturned by the King's attorney, that *he had been in a mistake*.

'Propositions found in Felton's trunk, at the time he slew the Duke.

'1. There is no alliance nearer to any one than his country.

'2. The safety of the people is the chiefest law.

'3. No law is more sacred, than the safety and welfare of the Commonwealth.

'4. God himself hath enacted this law, that all things that are for the good profit and benefit of the Commonwealth, shall be lawful.'

That Felton had imbibed the religious enthusiasm of the times, is an assertion purely gratuitous. He was 'one of those thousand officers, who had incurred disappointments, both in promotion and in arrears of pay from the careless Duke.' His immediate motive was inconceivable even to his contemporaries, but it is evident that there was more of the Roman than of the Puritan in him. Buckingham, on being advised to wear some secret defensive armour, had slightly replied, "It needs not, there are no Roman spirits left." He did not calculate upon meeting with a Brutus in a lunatic.

Rushworth's account of Felton's manly behaviour before the council, is corrected in some particulars, on the authority of the Harleian MSS. It was to my Lord Dorset, not to Laud, that, when threatened with the torture if he did not confess his accomplices, he replied with admirable presence of mind:

'My Lord, I do not believe that it is the King's pleasure, for he is a just and gracious Prince, and will not have his subjects tortured against law. I do affirm upon my salvation that my purpose was not known to any man living; but if it be his Majesty's pleasure, I am ready to suffer whatever his Majesty will have inflicted upon me. Yet this I must tell you by the way, that if I be put upon the rack, I will accuse you, my Lord of Dorset, and none but yourself.'

'This firm and sensible speech silenced them.' The Judges were consulted, and came to a decision condemnatory of the continual practice of the Government, namely, that 'Felton ought not to be tortured by the rack, no such punishment being known or allowed by Law: so much more exact reasoners with regard to Law,' had the Judges, says Hume, 'become from the jealous scruples of the House of Commons.' The rack, as our Author shews, on several authorities, had been much 'more frequently used as a state engine, than has reached the knowledge of our Historians.' Both Elizabeth and her successor had recourse to this terrible instrument of arbitrary cruelty.

The 'prognostics' which preceded the assassination of Buckingham, were enough, one would have imagined, to alarm the most rash and dauntless spirit.

'About a month before the Duke was assassinated, occurred the murder by the populace of the man who was called "The Duke's Devil." This was a Dr. Lambe, a man of infamous character; a dealer in magical arts, who lived by shewing apparitions or selling the favours of the devil, and whose chambers were a convenient rendezvous for the curious of both sexes. This wretched man, who openly exulted in the infamous traffic by which he lived, when he was sober, prophesied that he should fall one day by the hands from which he received his death; and it was said he was as positive about his patron's. At the age of eighty, he was torn to pieces in the City, and the City was imprudently fined £6000, for not delivering up those, who, in murdering this hoary culprit, were heard to say that they would handle his master worse, and would have minced his flesh, and have had every one a bit of him. This is one more instance of the political cannibalism of the mob. The fate of Dr. Lambe served for a ballad, and the printer and singer were laid in Newgate.* Buckingham, it seems, for a moment contemplated his own fate in his wretched creature's, more particularly as another omen obtruded itself on his attention; for on

* 'Rushworth has preserved a burthen of one of these Songs.

Let Charles and George do what they can,
The Duke shall die like Dr. Lambe.

And on the assassination of the Duke, I find two lines in a MS. letter.

The Shepherd's struck, the sheep are fled!
For want of Lamb, the Wolf is dead.'

the very day of Dr. Lambe's murder, his own portrait in the Council-chamber was seen to have fallen out of its frame; a circumstance as awful, in that age of omens, as the portrait that walked from its frame in the Castle of Otranto, but perhaps more easily accounted for.'

About this time a libel was taken down from a post in Coleman-street by a constable, and carried to the Lord Mayor, who ordered it to be delivered to none but his Majesty. Of this libel the manuscript letter contains the following particulars:

"Who rules the Kingdom? The King.
Who rules the King? The Duke.
Who rules the Duke? The Devil."

"Let the Duke look to it; for they intend shortly to use him worse than they did the Doctor; and if things be not shortly reformed they will work a reformation themselves."

'The only advice the offended King suggested, was, to set a double watch every night!'

It is a great descent from Dukes and Kings, but we must make room for a short extract from the article respecting our old friend Robinson Crusoe. 'This picture of self-education, self-inquiry, self-happiness,' remarks Mr. D'Israeli, 'is scarcely a fiction, although it includes all the magic of romance; and it is not a mere narrative of truth, since it displays all the forcible genius of one of the most original minds our literature can boast.'

The reception which this extraordinary production has met with, is somewhat singular. In the author's life-time it was considered as a mere idle romance; after his death, it was supposed to have been pillaged from the papers of Alexander Selkirk, in disparagement alike of De Foe's honour and his genius. The adventures of Selkirk were first published in the year 1712, in the *Voyages of Woodes Rogers*, and Edward Cooke, by whom he was found on the desert island of Juan Fernandez. This interesting narrative is given entire in Captain Burney's fourth volume of "*Voyages of Discovery to the South Sea*," and it is also to be found in the *Encyclopædia Britannica*.

'The year after this account was published, Selkirk and his adventures attracted the notice of Steele, who was not likely to pass unobserved a man and a story so strange and so new. In his paper of "The Englishman," Dec. 1713, he communicates further particulars of Selkirk. Steele became acquainted with him: he says, that "he should discern that he had been much separated from company, from his aspect and gesture. There was a strong but cheerful seriousness in his looks, and a certain disregard to the ordinary things about him, as if he had been sunk in thought. The man frequently bewailed his return to the world, which could not, he said, with all its enjoyments, restore him to the tranquility of his solitude." Steele adds another curious change in this wild man, which occurred some time after he had seen him. "Though I had frequently conversed with him, after

a few month's absence, he met me in the street, and to me, I could not recollect that I had seen him. in this town had taken off the loveliness of his aspect, the air of his face." De Foe could not fail of being interesting particulars of the character of Selkirk; but another observation of Steele, which threw the germ of *Robinson Crusoe* into the mind of De Foe. "It was matter of course to hear him, as he was a man of sense, give an account of *solutions in his own mind in that long solitude.*"

Even the personage Friday 'is not a mere creature of brain: a Mosquito Indian described by Dampier is of the *'totipie.'*—*Robinson Crusoe* was published in 1719 after the publication of Selkirk's adventures. So, of course, could obviously have no claims on De Foe.

'He had only supplied the man of genius with that which was to all; and which no one had, or perhaps could have conceived the wonderful story we possess, but De Foe himself. Having written *Robinson Crusoe*, the name and story of Selkirk passed over like others of the same sort; yet Selkirk has having detailed his own history, in a manner so interesting, attracted the notice of Steele, and to have inspired the genius of De Foe. After this, the originality of *Robinson Crusoe* will be suspected, and the idle tale which Dr. Beattie has repeated having supplied the materials of his story to De Foe, from the Author borrowed his work, and published for his own profit, finally put to rest.'

There is an article curious enough, on that race of mendicants known by the name of *'Tom o' Bedlam*, poor creatures were roving lunatics, who were, in fact, 'pensioners of Bedlam, sent about to live as well as they could 'with the pittance granted them by the Hospital.' The assumed character of Edgar in *King Lear*, and the accounts for the number of mad songs which are to be found in ancient poetry. Bishop Percy has preserved no fewer in his "*Reliques.*" Mr. D'Israeli presents to us one very scarce collection, which, when read with a reference to personated character, will appear worthy of preservation for its fantastic humour. We extract a few verses.

'A TOM-A-BEDLAM SONG.

'From the Hag and hungry goblin
That into rags would rend ye,
All the spirits that stand
By the naked man,
In the book of moons defend ye!
That of your five sound senses
You never be forsaken;
Nor travel from

Yourselves with Tom
Abroad, to beg your bacon.

CHORUS.

- ‘ Nor never sing any food and feeding,
Money, drink, or cloathing;
Come dame or maid,
Be not afraid,
For Tom will injure nothing.
- ‘ Of thirty bare years have I
Twice twent been enraged;
And of forty been
Three times fifteen
In durance soundly caged.
In the lovely lofts of Bedlam,
In stubble soft and dainty,
Brave bracelets strong,
Sweet whips ding, dong,
And a wholesome hunger plenty.
- ‘ I know more than Apollo;
For, oft when he lies sleeping,
I behold the stars
At mortal wars;
And the rounded welkin weeping;
The moon embraces her shepherd,
And the Queen of Love her warrior;
While the first does horn
The stars of the morn,
And the next the heavenly farrier.
- ‘ With a heart of furious fancies,
Whereof I am commander;
With a burning spear,
And a horse of air,
To the wilderness I wander;
With a knight of ghosts and shadows,
I summoned am to Tourney:
Ten leagues beyond
The wide world’s end;
Methinks it is no journey!’

We must now take leave of this amusing volume, and ingratiate to the compiler, we wish to part with him in good humour. cannot, however, but express our regret that his irreligious udices should so often have triumphed over his candour and better judgement and that he should ever have thought it exient to testify his attachment to literature and the arts, by caniating those whom he is pleased to consider as their natural mies. We confess we are Puritanical enough to object against very motto, as carrying with it the air of libertinism; but

Mr. D'Israeli is far enough indeed from being a rigid moralist; he is evidently, to use his own expression, a 'man of sensation,' whose law is impulse, and whose God is the world.

Art. XII. *Modern Greece.* A Poem, 8vo. pp. 67. London, 1817.

THIS is not to be passed over among the neatly sewed and well covered pamphlets, that are every now and then put forth under the protection of the Albemarle-street publisher. It is the production of a man of genuine talent and feeling. The subject is not new: we anticipate the train of thought inevitably suggested to the mind of the poet. Lord Byron has in a few powerful stanzas told us the whole tale of Modern Greece, and laid the exanimate corpse of its fallen grandeur before us. All that a subsequent writer could do, was to pronounce the *oraison funébre*, relying upon the eloquence of verse to impart a sustained interest to the simple and obvious reflections appropriate to the theme. The present poem, is in fact, nothing more than a single and familiar thought newly set to a richly ornamental harmony. It extends to a hundred and one stanzas, unrelieved by incident, a continuous stream of descriptive poetry. The effect of this upon the reader, as a whole, will depend upon how long his mind can hold breath; but we shall have no difficulty in extracting passages of impressive beauty.

Chateaubriand mentions the emigration of the natives of the Morea to different parts of Asia, and even to the woods of Florida. 'Vain hope!' he exclaims, 'the exile finds pachas and 'cadis in the sands of Jordan and in the deserts of Palmyra.' The Author has turned this thought to a good advantage.

' Lo! to the scenes of fiction's wildest tales,
Her own bright East, thy son, Morea! flies,
To seek repose midst rich, romantic vales,
Whose incense mounts to Asia's vivid skies,
There shall he rest?—Alas! his hopes in vain
Guide to the sun-clad regions of the palm,
Peace dwells not now on oriental plain,
Though earth is fruitfulness, and air is balm,
And the sad wanderer finds but lawless foes,
Where patriarchs reign'd of old, in pastoral repose.

' But thou, fair world! whose fresh unsullied charms
Welcomed Columbus from the western wave,
Wilt thou receive the wanderer to thine arms,
The lost descendant of the immortal brave?
Amidst the wild magnificence of shades
That o'er thy floods their twilight-grandeur cast,
In the green depth of thine untrodden glades,
Shall he not rear his bower of peace at last?

Yes! thou hast many a lone, majestic scene,
Shrined in primæval woods, were despot ne'er hath been.

' There, by some lake, whose blue expansive breast
Bright from afar, an inland ocean, gleams,
Girt with vast solitudes, profusely drest
In tints like those that float o'er poet's dreams;
Or where some flood from pine-clad mountain pours
Its might of waters, glittering in their foam,
Midst the rich verdure of its wooded shores,
The exiled Greek-hath fix'd his sylvan home:
So deeply lone, that round the wild retreat
Scarce have the paths been trod by Indian huntsman's feet.

' The forests are around him in their pride,
The green savannas, and the mighty waves;
And isles of flowers, bright-floating o'er the tide,
That images the fairy worlds it laves,
And stillness, and luxuriance—o'er his head
The ancient cedars wave their peopled bowers,
On high the palms their graceful foliage spread,
Cinctured with roses the magnolia towers,
And from those green arcades a thousand tones
Wake with each breeze, whose voice through Nature's temple
moans.

' And there, no traces, left by brighter days,
For glory lost may wake a sigh of grief,
Some grassy mound perchance may meet his gaze,
The lone memorial of an Indian chief.
There man not yet hath marked the boundless plain
With marble records of his fame and power;
The forest is his everlasting fane,
The palm his monument, the rock his tower.
Th' eternal torrent, and the giant tree,
Remind him but that they, like him, are wildly free.

' But doth the exile's heart serenely there
In sunshine dwell?—Ah! when was exile blest?
When did bright scenes, clear heavens, or summer-air,
Chase from his soul the fever of unrest?
—There is a heart-sick weariness of mood,
That like slow poison wastes the vital glow,
And shrines itself in mental solitude,
An uncomplaining and a nameless woe,
That coldly smiles midst pleasure's brightest ray,
As the chill glacier's peak reflects the flush of day.

' Such grief is theirs, who, fixed on foreign shore,
Sigh for the spirit of their native gales,
As pines the seaman, midst the ocean's roar,
For the green earth, with all its woods and vales,
Thus feels thy child, whose memory dwells with thee,
Loved Greece! all sunk and blighted as thou art:

Though thought and step in western wilds be free,
 Yet thine are still the day-dreams of his heart ;
 The deserts spread between, the billows foam,
 Thou, distant and in chains, art yet his spirit's home.' pp. 6—10.

In the following passage, the transition from the degraded and degrading empire of the Turkish sovereigns of Greece, to the romantic era of the Caliphate, is very happily introduced. After comparing the column of the mosque rising amid the landscape 'a landmark of slavery,' to the dark upas tree, the poet exclaims :

' Far other influence pour'd the Crescent's light,
 O'er conquer'd realms, in ages past away ;
 Full and alone it beam'd, intensely bright,
 While distant climes in midnight darkness lay.
 Then rose th' Alhambra, with its founts and shades,
 Fair marble halls, alcoves, and orange bowers :
 Its sculptured lions, richly wrought arcades,
 Aërial pillars, and enchanted towers ;
 Light, splendid, wild, as some Arabian tale
 Would picture fairy domes, that fleet before the gale.

' Then foster'd genius lent each Caliph's throne
 Lustre barbaric pomp could ne'er attain ;
 And stars unnumber'd o'er the orient shone,
 Bright as that Pleiād, spher'd in Mecca's fane.
 From Bagdat's palaces the choral strains
 Rose and re-echoed to the desert's bound.
 And Science, wooed on Egypt's burning plains,
 Rear'd her majestic head with glory crown'd ;
 And the wild Muses breathed romantic lore,
 From Syria's palmy groves to Andalusia's shore.

' Those years have past in radiance—they have past,
 As sinks the day-star in the tropic main ;
 His parting beams no soft reflection cast,
 They burn—are quench'd—and deepest shadows reign.
 And Fame and Science have not left a trace,
 In the vast regions of the Moslem's power,—
 Regions, to intellect a desert space.
 A wild without a fountain or a flower,
 Where towers oppression midst the deepening glooms,
 As dark and lone ascends the cypress midst the tombs.

' Where now thy shrines, Eleusis ! where thy fane,
 Of fearful visions, mysteries wild and high ?
 The pomp of rites, the sacrificial train,
 The long procession's awful pageantry ?
 Quench'd is the torch of Ceres—all around
 Decay hath spread the stillness of her reign,
 There never more shall choral hymns resound,
 O'er the hush'd earth and solitary main ;
 Whose wave from Salamis deserted flows,
 To bathe a silent shore of desolate repose.

And oh ! ye secret and terrific powers,
Dark oracles ! in depth of groves that dwell,
How are they sunk, the altars of your bowers,
Where superstition trembled as she knelt !
Ye, the unknown, the viewless ones ! that made
The elements your voice, the wind and wave ;
Spirits ! whose influence darken'd many a shade,
Mysterious visitants of fount and cave !
How long your power the awe-struck nations sway'd,
How long earth dreamt of you, and shudderingly obey'd !
‘ And say, what marvel, in those early days,
While yet the light of heaven-born truth was not ;
If man around him cast a fearful gaze,
Peopling with shadowy powers each dell and grot ?
Awful is nature in her savage forms,
Her solemn voice commanding in its might,
And mystery then was in the rush of storms,
The gloom of woods, the majesty of night ;
And mortals heard fate's language in the blast,
And rear'd your forest-shrines, ye phantoms of the past !

* * * * *

‘ Thebes, Corinth, Argos !—ye, renown'd of old,
Where are your chiefs of high romantic name ?
How soon the tale of ages may be told !
A page, a verse, records the fall of fame,
The work of centuries—we gaze on you,
Oh cities ! once the glorious and the free,
The lofty tales that charm'd our youth renew,
And wondering ask, if these their scenes could be ?
Search for the classic fane, the regal tomb,
And find the mosque alone—a record of their doom !’

Some of the most spirited stanzas in the poem are those which contain the apostrophe to Athens. The Elgin marbles, which are described with not less correctness and skill than enthusiasm, naturally lead the poet to advert to the influence which the study of these works is adapted to have upon our own artists, and he calls upon England, in conclusion, ‘ to be what Athens e'er has been.’

Art. XII. *The Arctic Expeditions.* A Poem. By Miss Porden. 8vo. pp. 30. 1818.

WE should have noticed this poem before. Perused immediately after ‘ the very able and delightful article’ in the Quarterly Review, which to a subject half-science, half speculation, succeeded in communicating the illusive interest of romance and the reality of history, it would have accorded well with the reader's feelings. But now, alas ! the Expeditions have returned, and the day-dream is ended ! Lost Greenland is

not found, and Baffin's Bay may still be written *Bay* by our geographers. What is worse, the predictions of the Quarterly Reviewers have failed to do credit to their weather-wisdom: instead of the chill and wintry season with which they threatened us, we have had a summer of more than ordinary fertility and pleasantness. Our corn-fields, our orchards, and our hop-grounds have teemed with wealth and luxury; but as to our *vines*, which, we were told, are, some of these days, to flourish again as they did in the time of our ancestors, the emigrant ice-bergs have not travelled southward far enough, or the polar barrier has not been sufficiently broken up, to admit of our having that gratification *as yet*. Devon and Hereford are again flowing with cider, Scotland may boast of her John Barleycorn, and the honest Cambrian may rejoice over his Cwrw; but we citizens must still be content, as heretofore, to be indebted for our port and our raisins to the Dons, and to make up the deficiency of better articles, with currant juice and malt wine. The hope of once more realising the descriptions of spring given by our elder poets, is now again indefinitely deferred, and those who wish to descant on the vernal beauties of the Queen of the Seasons, must, as we apprehend *they* did, catch the echo of Greek or Roman strains, and clothe with the charms of Arcadian or Sicilian skies, the cold and capricious clime of a higher latitude.

We regret, we say, that we have deferred our notice of Miss Porden's version of the pleasant soothsayings of the Secretary to the Admiralty, till they have lost much of their *effect*, or rather, till they have acquired the power of exciting a different effect from what they were intended to produce. This is not the fault of the poetess, who has managed her subject *secundum artem*, and discovers no small skill in versification. Her production may still claim to rank with any of the prize-poems that either Oxford or Cambridge are accustomed to furnish; and if she might without fear enter the lists in competing for the laurel wreath, the Notes to the present poem, not less than those appended to her former production, discover an ambition of scientific attainments. We think that the lectures at the Royal Institution, to which Miss Porden refers, are proved by the present instance, to be of no small service to the Public.

Without further preface, we shall proceed to lay before our readers a specimen of the poem itself, as the best method now left us, of apologizing for our unfortunate dilatoriness. Adopting the chimerical expectation of discovering the lost colony on the eastern coast of Greenland, the Author exclaims:

'The barrier bursts—and Britain, first of all
Wherever perils threat, or duties call,
Sends forth her heroes.—What shall be their joy,
When first that long lost country dims the sky;
What their's the melancholy task to trace
The last sad relics of a perish'd race;
Or should they live to bless the niggard spot,
Pour on their ears a language half forgot;
Teach them again to till the barren sod,
And praise once more a long neglected God;
Again their light canoes shall sail, again
Shall milder Summers rear their golden grain:
Nay, long by frosts opprest,—our happier clime
Again shall hail returning Summer's prime;
Its ruddy grapes shall lavish Autumn bring,
And all Sicilia's sweets adorn the Spring.'

Then occur two unfortunate lines, which must be omitted in the next edition.

'No day-dreams these of Bard's fantastic brain,
This summer's lapse shall realize the strain.'

The succeeding lines display talents of no contemptible order. We do not recommend the fair Authoress to 'resume' *this* theme, but we pledge ourselves to do her justice, in the event of her venturing upon one of a safer kind, and more permanent interest.

'Go forth, brave Seamen, reach the fated shore,
Go! doomed to honours never reaped before,
Nor fear strange tales that brooding ignorance teems,
Wild fictions, borrowed from Arabian dreams;
Fear not, while months of dreary darkness roll,
To stand self-centred on the attractive Pole;
Or find some gulf, deep, turbulent, and dark,
Earth's mighty mouth! suck in the struggling bark;
Fear not, the victims of magnetic force,
To hang, arrested in your midmost course;
Your prows drawn downward and your sterns in air,
To waste with cold, and grief, and famine, there:
Strange fancies these—but real ills are near,
Not clothed in all the picturesque of fear,
Which makes its wild distortions wildly dear, }
Nor like the rush of fight, when burning zeal
Forbids the heart to quail, the limbs to feel—
Long patient suffering, when the frozen air
Seems almost solid, and the painful glare
Of endless snow destroys the dazzled sight;
When fatal slumber comes with dreadful weight;
When every limb is pain, or deadlier yet,
Whent those chill'd limbs the sense of pain forget;

Awful it is to gaze on shoreless seas,
 But more to view those restless billows freeze
 One solid plain, or when like mountains piled,
 Whole leagues in length, or when like mountains piled,
 In dreadful war the floating icebergs rush,
 Horrent with trees that kindle as they crush;
 The flickering compass points with fitful force,
 And not a star in heaven directs your course,
 But the broad sun through all the endless day,
 Wheels changeless round, sole beacon of your way;
 Or through a night more dreadful, doomed to roam
 Unknowing where, and hopeless of a home.
 Dense fogs, dark floating on the frozen tide,
 Veil the clear stars that yet might be your guide;
 And vainly conscious that for weeks on high,
 The moon shines glorious in a cloudless sky;
 For you she shines not, doom'd to wait in fear
 Some glacier, fatal in its wild career,
 That comes immense in shadowy whiteness, known
 By the damp chill that wraps your heart, alone;
 Or deadlier still, in silence hemm'd around
 By gathering ice, in firmer fetters bound:
 Darkling you ply your saws with fruitless toil,
 Yourselves the nucleus of a mighty isle;
 While the red meteors, quivering through the sky,
 Disclose the dangers now too late to fly,
 And light the bears that urge their dangerous way,
 And famish'd growl, impatient of their prey.

‘Yet Britons! Conquerors on the subject deep,
 Where'er its islands rise, its waters sweep,
 Fired by your father's deathless deeds, defy
 The frozen ocean, and the flaming sky;
 Secure, though not one vessel speck the wave,
 One Eye beholds you, and One Arm shall save;
 That *He*, who gives those mighty agents force,
 Can guard his creatures and can stay their course;
 And as, when parted on those lonely realms,
 To different stars you turn your faithful helms,
 On to your several quests undaunted press,
 While courage seeks, but prudence wins, success:
 Then should that *Power*, whose smile your daring crown'd
 Again unite you on the vast profound,
 Yourselves sole sovereigns of that awful zone,
 Sole friends, sole rivals, on those seas unknown;
 How shall your tongues on past deliverance dwell,
 What joy, what praise, in every heart shall swell!’

ART. XIII. SELECT LITERARY INFORMATION.

*** Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its Plan.*

The Rev. John Griffin has in the press, A third edition in 12mo. of his Memoirs of Captain James Wilson, considerably improved, and ornamented with a portrait of Capt. Wilson.

An improved edition in 2 vols. 8vo. of Schmidius' Concordance to the Greek New Testament, from the Glasgow University Press, will appear early in January.—This is a work of inestimable value to the student of the Greek Testament, and cannot fail to meet with an encouragement.

In the press. The Life and Adventures of Antar, a celebrated Bedowen Chief, Warrior, and Poet, who flourished a few years prior to the Mahommedan Era. Now first translated from the original Arabic, by Terrick Hamilton, Esq. Oriental Secretary to the British Embassy to Constantinople. Crown 8vo.

The Rev. Thomas Watson, Author of Intimations and Evidences of a Future State, &c. will shortly publish, Various Views of Death and its circumstances, intended to illustrate the wisdom and benevolence of the divine administration in conducting mankind through this awful and interesting event.

In the press, and shortly will be published, Durovernum, or Sketches, Historical and Descriptive, of Canterbury, with other Poems. By Arthur Brooke, Esq.

Miss Spence, Author of Sketches of the Manners, Customs, and Scenery of Scotland, &c. &c. is preparing for publication, a new work, entitled "A Traveller's Tale of the last Century."

Shortly will be published in one vol. 8vo. Practical Observations on the Construction and Principles of Instruments for the removal of Muscular contraction of the Limbs, Distortion of the Spine, and every other species of Personal Deformity. By John Felton, (late of

Hinckley,) Surgical Mechanist to the General Institution, for the relief of Bodily Deformities, Birmingham.

The Rev. Dr. Edward Maltby, has in the press, two octavo volumes of Sermons.

The Rev. Sir John Head, Bart. is printing in an octavo volume, Discourses on Various Subjects.

Mr. Parkinson is engaged in preparing for the press, "An Introduction to the Study of Fossils."

Mr. Hughes has in the press, a second volume of *Horæ Britannicæ*, or Studies in Ancient British History, containing various Disquisitions on the National and Religious Antiquities of Great Britain; this volume will complete the work, and will appear about Christmas.

About to be published, Parliamentary Letters, and other Poems, by Q in the Corner, in foolscap 8vo.

Swiss Scenery from designs by Major Cockburn, of the Royal Artillery. The first number of this work, to be completed in ten, will be published on the first of January, containing five engravings.

Provincial Antiquities and Picturesque Scenery of Scotland; the first part of this splendid work will appear early in the next year, containing five engravings, by Cooke, Pye, Le Keux, &c. from drawings by Messrs. Turner, Calcott, Thomson, Blore, &c. &c. and Historical Illustrations, by Walter Scott, Esq.

Italian Scenery, Number 5, from drawings, by E. F. Batty, containing five views in Rome, is now ready for publication.

Mr. T. Faulkner, of Chelsea, is printing the History and Antiquities of Kensington, interspersed with biographical anecdotes of royal and distinguished personages, and illustrated by engravings,

The Rev. A. Ranken will soon publish volumes 4, 5, and 6, of the History of France, continuing the History from the earliest accounts to the death of Henry III. in 1589.

The Rev. Archdeacon Nares is printing, in a quarto volume, Illustrations of difficult Words and Phrases occurring in the English Writers of the age of queen Elizabeth.

In a few days will be published, The importance of peace and union in the Churches of Christ; and the best means of promoting them, a Sermon preached before the Associated Independent Churches of Hampshire, by Samuel Sleight.

A Work designed as a proper companion to the Comforts of Old Age, is now in the press, and will be published in a few days, called the "Enjoyments of Youth!" the object of the Author of this small work, the scenery of which is laid in genteel life, is to impress upon the minds of the young, the pleasures of Religion and Morality, in contradistinction, to the insanity of the customary pursuits, (which are delineated) of the well bred young of both sexes in modern days; the story is told, *not* in the way of dry and abstract axioms, but by scenes (in the Vicar of Wakefield style) in which all or most may be supposed to participate in their progress through life.

The Rev. H. G. White will soon publish, in foolscap octavo, Letters from a Father to his Son in an office under government.

The Rev. F. W. Grinfield is printing, in an octavo volume. Sermons on the Parables and Miracles of Jesus Christ.

Matthew Henry's Scripture Catechism, which has been out of print many years, is reprinting in a small pocket volume, and will be ready the beginning of the month.

An Account of the Life, Ministry, and Writings of the Rev. John Fawcett, D. D. 54 years Minister of the Gospel, at Waingate and Hebden Bridge, near Halifax, containing a variety of particulars not generally known relative, to the revival and progress of Religion in many parts of Yorkshire and Lancashire, &c. will be shortly published by his Son.

In the press, Charenton; or the Follies of the Age, a Philosophical Romance, translated from the French of M. Lourdoux. Charenton is well known to be the public establishment, near Paris, for insane persons. The Author has chosen it for the scene of adventures, and some

supposed inhabitants of it are his Dramatis Personæ. This work gives a view of the political state of France, of its parties, of the natural tendency of the age to the general interests of mankind, and of the ultimate object of civilization, in its silent progress towards universal good.

Dr. Henry is printing a new and improved edition of his Elements of Chemistry.

Dr. Bostock will shortly publish the History and Present State of Galvanism.

The Rev. James Townley, Author of Biblical Anecdotes, has nearly ready for the press, Illustrations of Biblical Literature: exhibiting the History and Fate of the sacred writings from the earliest period to the present, including Biographical notices of eminent Translators of the Bible, and other Biblical Scholars. The work will be interspersed with Historical Sketches of Ecclesiastical Characters: the different substances on which writing has been successfully inscribed: Illuminated MSS: Ancient Bookbinding: the origin of Printing: Bibliomancy Mysteries, and Miracle Plays: *Indices Expurgatorii*, &c. &c. It will also be accompanied with fac-similes of several Biblical MSS, and other engravings.

In the press. Scripture Costume, exhibited in a Series of Engravings, accurately coloured in imitation of the drawings representing the Principal Personages mentioned in the Old and New Testament, drawn under the superintendence of B. West, Esq. P. R. A. By R. Satchwell. Accompanied with Biographical and Historical Sketches. Imperial 4to.

Mr. Chase, of Cambridge, has in the press, a work on Antinomianism, in which he has endeavoured to convict the abettors of that heresy, of hostility to the doctrines of Divine Grace.

Sir Gilbert Blane, Physician Extraordinary to His Majesty, has in the press, and nearly ready for publication, a Treatise on Medical Logic, founded on practice, with facts and observations.

Mr. John Power, Surgeon and Accoucheur, has in the press, a Treatise on Midwifery, developing a new principle, by which labour is greatly shortened, and the sufferings of the patient alleviated.

Shortly will be published, a new edition revised, of the Memoirs of Mr. Richard Morris, many years Pastor of the Baptist Church, at Amersham, Bucks, by the Rev. B. Godwin, Great Missenden.

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ERRATA IN VOL. X.

- Page 311, line 9 from top, for it is, read there are.
- 471, line 9 from bottom for latter, read former.
- 557, line 10 from bottom for $\epsilon\zeta\iota\delta\eta$, read $\epsilon\zeta\iota\delta\eta$.
- 7 from top, for $\epsilon\alpha\iota\iota$, read $\epsilon\chi\epsilon\iota$.
- 7 from top, for $\epsilon\pi\epsilon\sigma\sigma\epsilon\upsilon\sigma\epsilon\alpha$, read $\epsilon\pi\epsilon\sigma\sigma\epsilon\upsilon\sigma\epsilon\alpha$.
- 8 from top, for OTHOTZ, read OTHOTE.
- 563, line 2 for profession, read possession.
- 565, line 3 from bottom for $\sigma\upsilon\tau\epsilon\iota\varsigma$, read $\sigma\upsilon\tau\epsilon\iota\varsigma$.
- 8 from bottom for $\gamma\pi\alpha\pi\iota\tau\epsilon\alpha$, read $\gamma\pi\alpha\pi\iota\tau\epsilon\alpha$.
- 14 from bottom for $\pi\tau\varsigma$, read $\pi\tau\varsigma$.
- 568 line 2 for Casarea, read Casarea.

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